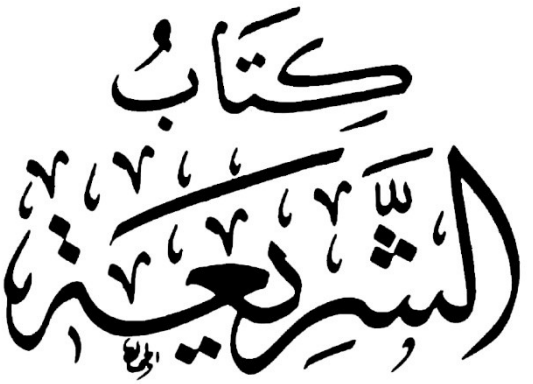


# Kitāb Ash-Sharī'ah

## Volume 1

by

**Abū Bakr Al-Ājurrī (d. 360h)**

*rahimahullāhu ta'ālā*

*tahqīq* & commentary by

Abū 'Abdillāh 'Ādil Āl Hamdān

AL-AQEEDAH

All rights for this book are exclusively reserved for Al-Aqeedah.
We do not allow for anyone to reproduce this material in any form for resale.

© 1447h / 2025 www.Al-Aqeedah.com

ISBN: 9798273988439

**Translated by:**

Abū Hājar

**Published by:**

Al-Aqeedah in association with Dar Al-Hady Al-Auwal

**Contact:**

contact@al-aqeedah.com

alhadyalauwal@gmail.com

## Contents

**Translator's note** ..... **7**

**Introduction** ..... **8**

The *manhaj* (methodology) of the author in the refutation of the opposers: ..... 10

The *manhaj* of the author in his book ..... 13

The *manhaj* of the author in using *ahādīth* and narrations as evidence ..... 14

**My *manhaj* in the *tahqīq*** ..... **19**

**A biography of the author** ..... **20**

**The first part** ..... **29**

1. **Chapter**: The mention of the command of adhering to the *Jamā'ah* and the prohibition of disunity. Rather, *al-ittibā'* (following) and leaving *al-ibtidā'* (innovating) ..... 35

2. **Chapter**: The mention of the Prophet (*sallAllāhu 'alayhi wa sallam*) commanding his *ummah* to adhering to the *Jamā'ah* and his warning to them against disunity ..... 45

3. **Chapter**: The mention of the division of the nations in their religion and in how many (sects) this *ummah* will divide into? ..... 53

4. **Chapter**: The mention of the fear of the Prophet (*sallAllāhu 'alayhi wa sallam*) for his *ummah* and his warning to them about the ways of the nations before them ..... 61

5. **Chapter**: The criticism of the *Khawārij* and their evil *madhhab*, the permissibility of fighting them, and the reward of whoever kills them or is killed by them ..... 65

6. **Chapter**: The mention of the *Sunan* and *āthār* regarding what we have mentioned ..... 69

7. **Chapter**. The mention of that 'Alī ibn Abī Tālib (*radiAllāhu 'anhu*) killing the *Khawārij* is from how Allāh – the Exalted – honoured him by fighting them... 83

8. **Chapter**: The mention of the reward of the one who fights the *Khawārij* and then kills them or they kill him ..... 90

9. **Chapter**: Regarding listening and obeying the one who undertakes the responsibility of the muslims, having patience with them even if they oppress, and leaving rebelling against them as long as they perform the prayer ..... 96

10. **Chapter**: The virtue of sitting during *fitnah* instead of taking part in it, and the fear of the intellectuals for their hearts to desire something that Allāh – the Exalted – dislikes, and adhering to the houses and worshipping Allāh the Exalted ..... 105

11. **Chapter**: The encouragement to adhering to the Book of Allāh, the *Sunnah* of the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) and the *Sunnah* of his companions (*radiAllāhu 'anhum*), and leaving *bida'*, and leaving debating and disputing regarding that which opposes the Book, the *Sunnah* and the words of the *sahābah* (*radiAllāhu 'anhum*) ..... 115

12. **Chapter**: The warning against the groups that oppose the *Sunan* of the Prophet (*sallAllāhu 'alayhi wa sallam*) by (using) the Book of Allāh – the Exalted – and the severe rejection of this type ..... 122

**The second part ..... 134**

13. **Chapter**: The criticism of disagreeing and disputes in the religion ..... 135

14. **Chapter**: The mention of the prohibition of quarrelling (or arguing) regarding the Qurān ..... 165

15. **Chapter**: The Prophet (*sallAllāhu 'alayhi wa sallam*) warning to those from his *ummah* who dispute regarding the unclear of the Qurān, and the punishment of the leader of those who dispute regarding it ..... 173

16. **Chapter**: The mention of the *īmān* in that the Qurān is the Word of Allāh – the Exalted – and that His Words are not created, and whoever claims that the Qurān is created he has verily committed *kufr* ..... 182

17. **Chapter**: The mention of the prohibition from the *madhāhib* of the *Wāqifah* ..... 204

18. **Chapter**: The mention of the *Lafdhiyyah*, and those who claim that the Qurān is an expression of the Qurān which is in *Al-Lawh Al-Mahfūdh* has lied ..... 211

**The third part ..... 227**

19. The division between the knowledge of *īmān*, Islām and the laws of the *dīn* ..... 228

20. **Chapter**: The knowledge of which day this verse was revealed; His Words: **"Today I have completed for you your *dīn*"**, until the end of the verse ..... 235

21. **Chapter**: Upon how many is Islām built? ..... 237

22. **Chapter:** The mention of the question of Jibril to the Prophet (*sallAllāhu 'alayhi wa sallam)* about what Islām is? And about what *īmān* is? ..... 239

23. **Chapter**: The mention of what the best of *īmān* is? And what the lowest of *īmān* is? ..... 246

24. **Chapter**: The mention of what proves the increase of *īmān* and its decrease ..... 248

25. **Chapter**: The belief that *īmān* is the belief of the heart, the acknowledgment with the tongue, and the deeds of the limbs. A person is not a *mumin*, except if these three traits are gathered in him (at the same time) ..... 264

26. **Chapter**: The mention of the *kufr* of the one who leaves the *salāh* (prayer) ..... 293

27. **Chapter**: The mention of the *istithnā* (exception) in *īmān* without doubting in it ..... 302

28. **Chapter**: Regarding those from the scholars who hated for the one who asks someone and says: Are you a *mumin*? For them he is a *mubtadi'* and an evil man ..... 312

29. **Chapter**: Regarding the *Murjiah* and their evil *madhhab* for the scholars .. 317

**The fourth part ..... 332**

30. **Chapter**: The refutation of the *Qadariyyah* ..... 333

31. **Chapter**: The mention of what Allāh – the Exalted – informed about; that He seals the hearts of those He wants from His slaves, so they do not become guided to the truth, they do not hear it, and they do not see it, because He hated them so He sealed their hearts ..... 343

32. **Chapter**: The mention of what Allāh – the Exalted – informed about; that He misguides whomever He wants and He guided whomever He wants, and that the prophets do not guide anyone, except those where it has gone forth in the knowledge of Allāh that He would guide him ..... 349

33. **Chapter**: The mention of what Allāh – the Exalted – informed about; that He sent the *shayātīn* to the disbelievers to misguide them. And no-one becomes misguided, except that it has gone forth in His knowledge that he will not believe. And they do not harm anyone, except by the permission of Allāh. And the magicians also do not harm anyone, except by the permission of Allāh .. 356

34. Chapter: The mention of what Allāh – the Exalted - informed about; that the will of the creation is subject to the *Mashīah* (Will) of Allāh, so whomever He wants to be guided then he is guided, and whomever He wants to be misguided he will never become guided ..... 360

**The fifth part ..... 380**

35. **Chapter**: The mention of the *Sunan* and *āthār* that clarify that Allāh – the Exalted – created the creation; whomever He wanted He created for Paradise, and whomever He wanted He created for Hellfire, in knowledge that has gone forth ..... 382

36. **Chapter**: The belief in that Allāh – the Exalted – decreed the decrees upon the slaves before He created the heavens and the earth ..... 394

37. **Chapter**: The belief in what the pen wrote down of what will occur forever ..... 396

38. **Chapter**: The belief in that Allāh – the Exalted – decreed the disobedience for Ādam before He created him..... 401

39. **Chapter**: The belief in that the happy and the unhappy is the one who was written down (to be as such) in the stomach of his mother..... 406

40. **Chapter**: The belief in that the *īmān* of a slave cannot be correct before he believes in the *qadar*; the good of it and the bad. His *īmān* cannot be correct without it..... 415

41. **Chapter**: What was mentioned about those who reject the *qadar*..... 421

42. **Chapter**: The belief in that every newborn is born upon the *fitrah* ..... 428

**The sixth part..... 439**

43. **Chapter**: The mention of what was conveyed to us from Abū Bakr and ʻUmar (*radiAllāhu ʻanhumā*) from their refutation of the *Qadariyyah* and their criticism (or rejection) of them..... 440

44. **Chapter**: What was mentioned from the *tābiʻūn* and others than them from the refutation of them ..... 467

45. **Chapter**: The conduct of ʻUmar ibn ʻAbdil-ʻAzīz – *rahimahullāh* – with the people of *qadar*..... 491

46. **Chapter**: How does one forsake to investigate and delving too deep into the issue of the *qadar*? And why? Rather, it is to believe in it and the submission (to it) ..... 505

## Translator's note

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

**In the Name of Allāh, the Most Merciful, the Most Beneficent**

**And may the peace and abundant blessings of Allāh be upon the final Prophet and Messenger of Allāh, Muhammad ibn 'Abdillāh, and upon his family, his companions, and those who follow them in goodness until the Day of Resurrection.**

In front of you is a translation of the famous book authored by Abū Bakr Muhammad ibn Al-Husayn Al-Ājurrī – *rahimahullāh* – with the name:

كِتَابُ الشَّرِيْعَة

**Kitāb Ash-Sharī'ah**

The *tahqīq* is the one of *Shaykh* Abū 'Abdillāh 'Ādil Āl Hamdān – may Allāh preserve him – and all footnotes is taken from this *tahqīq*. If I rarely have added anything in the footnotes, then this is marked with 'translator'. *Shaykh* 'Ādil divided his *tahqīq* of "Kitāb Ash-Sharī'ah" into three volumes, and this is the complete translation of the first volume.

I have included the Arabic text in the translation, but the reader must know, that the original text of *Shaykh* 'Ādil's *tahqīq* is not available in an editable format, so I have taken the Arabic text from another source. Thus, there might be some minor differences between the Arabic text included and the original Arabic text which have been translated.

The book "Ash-Sharī'ah" is a fundamental work and source in the establishment of the *'aqīdah* of *Ahlus-Sunnah wal-Jamā'ah*. Al-Ājurrī – *rahimahullāh* – wrote it in an easy format, he mentioned the evidences from the Qurān, the *Sunnah* and the *āthār*, and then he added his own explanation, which makes this book great for understanding fundamental principles of *'aqīdah*.

I ask Allāh – the Exalted – to make our deeds sincerely for His Face alone. And I ask Him – the Creator of the heavens and the earth – to benefit the author, the *muhaqqiq*, the translator and the reader by this work. *Allāhumma āmīn*.

Abū Hājar (1447 / 2025)

## Introduction[1]

Verily, all praise is due to Allāh. We praise Him, we seek His aid and we seek His forgiveness. And we seek refuge with Allāh for the evil within ourselves, and from our evil deeds. Whomever Allāh guides, then no-one can misguide him. And whomever Allāh misguides, then no-one can guide him. And I bear witness that no-one is worthy of worship besides Allāh alone who has no partner, and I bear witness that Muhammad is His slave and messenger.

**Thereafter**:

In front of you – my reading brother – is the second gathering from the book **"Al-Jāmi' li-Kutub Al-Imām Al-Ājurrī *rahimahullāh*."**[2]

And that is the book "Ash-Sharī'ah" by Abū Bakr Muhammad ibn Al-Husayn ibn 'Abdillāh Al-Ājurrī, who died in the year 360 after *hijrah*, *rahimahullāh*.

This blessed work is considered to be a foundation from the fundamental books of the people of *Sunnah* and *athar*, which are long and contains the chains of narration, regarding the establishment of the '*aqīdah* of the righteous *salaf*; the people of *hadīth* and *athar*.

In it, the *Imām* Al-Ājurrī – *rahimahullāh* – verily used the pen in the support of the religion of Allāh – the Exalted – and uplifting His Law and the establishment of the *'aqīdah* of the *salaf*. And (in) the refutation of the one who opposed them from the people of *bida'* (innovation) and misguidance. So it is a bone in the throat of every opposer and misguided person until the Day of Account.

Because the pens of the leaders of the *Sunnah* continue in every time and place to crush the people of deviation and misguidance who have left the straight path; those who traverse the path of disunity and disagreement. Just as Ibn Al-Qayyim said when he was mentioning the levels of the pens: "*The gathering pen. And that is a pen that refutes the people of falsehood, and elevates the Sunnah of those who are correct, and exposes the (arguments of) falsehood of the people of falsehood in its different categories and types, and it clarifies their contradictions, their inconsistencies, their departure from the truth and their entrance into falsehood. And this pen, compared to other pens, is like kings compared to ordinary people. And the owners of it are the people of evidences, who*

---

[1] The introduction is the introduction of *Shaykh* 'Ādil in his *tahqīq* of the book, and the translation starts here.

[2] The first gathering (of books) consist of thirteen books from the author regarding different types of knowledge, along with appendices that contains quotes from thirteen books from the author that were lost. Along with an introduction that contained a biography the *Imām* Al-Ājurrī – *rahimahullāh* – and what was said about him and his influence upon knowledge. And I was content with not repeating it here.
This gathering was published by "Dār Al-Luluah" in the year 1440h.

*give support to what the messengers came with and who wage war against their enemies. And they are callers to Allāh with wisdom and good preaching; who dispute with those who exit from His Path with different types of disputing. And the owners of this pen are (in themselves) a war against every false-doer (and) an enemy of everyone who opposed the messenger. So they are in one state, while the owners of (the rest of) the pens are in another state."*[3]

[3] "At-Tibyān fī Aymān Al-Qurān" (p. 310).

**The *manhaj* (methodology) of the author in the refutation of the opposers:**

In this book of his, the author – *rahimahullāh* – verily followed the way of those who came before him of leaders, in the refutation of the falsehood by revelation and narrations. He avoided the ways of the people of newly invented complicated *kalām* (philosophy), discussing, debating, disputes, and gossip (or idle talk). And it is often that he establishes this by his words: *"This is our argument: The Book of Allāh – 'azza wa jalla – and the Sunnah of His Messenger (sallAllāhu 'alayhi wa sallam), the Sunnah of his companions and those who followed them in goodness, and the statement of the leaders of the muslims, while we leave disputing and debating."*

And he says to the one who disagrees with him: *"Know, O you sad one, that we are not companions of kalām. And the kalām is not built upon a foundation (and) there is no argument for it. While our argument is: The Book of Allāh – the Exalted – and the Sunnah of His Messenger (sallAllāhu 'alayhi wa sallam)."*

And this is the advice of the great scholars for those who want to refute the opposers from the people of *kalām*. Here is Abū Al-Hārith asking the *Imām* of this issue; the *Imām* of *Ahlus-Sunnah wal-Jamā'ah* Ahmad ibn Hanbal – *rahimahullāh* – and saying to him: *"There is a man here who debates with the Jahmiyyah, he clarifies their mistake and he crushes their issues (of belief) for them, so what do you think?"*

He said: *"I do not believe in kalām in any of these desires, and I do not believe that anyone should debate with them. Did Mu'āwiyah ibn Qurrah not say: 'Disputing renders the deeds invalid.'*

*And the hideous kalām does not invite to goodness, nor will the companion of kalām (ever) be successful. Avoid the people of disputing and kalām. It is upon you (to follow) the Sunan and what the people of knowledge before you were upon. Because they verily hated kalām and indulging (in discussions) with the people of bida' and sitting with them. Safety verily lies in leaving this. We were not commanded discussing and disputing with the people of misguidance. So it (i.e. leaving) is verily a safety for him from it."*[4]

And Muhammad ibn Yahyā ibn Mandah said: I heard Rustah say: It was said to 'Abdur-Rahmān ibn Mahdī: *"Verily, fulān has written a book about the Sunnah as a refutation of fulān."*

So 'Abdur-Rahmān said: *"A refutation by the Book of Allāh and the Sunnah of His Prophet (sallAllāhu 'alayhi wa sallam)?"*

It was said: *"By kalām."* He said: *"He refuted falsehood with falsehood."*[5]

[4] "Al-Ibānah Al-Kubrā" (704).

[5] "Al-Hilyah" (9/10-11).

So this is the religion we have been commanded to (follow), and we were commanded to support it and defend it. And this is what the *Imām* Harb Al-Karmānī – *rahimahullāh* – said about it in his *'aqīdah* which he met the scholars of his time upon, and they conveyed the *ijmā'* of those who came before them of leaders upon it: *"The Book of Allāh – 'azza wa jalla – the āthār (narrations), the Sunan (pl. Sunnah) and the correct narrations from the trustworthy with correct, strong, well-known and famous information. Which the first known trustworthy (narrator) narrates from the second known trustworthy (narrator). They (i.e. the narrators) affirm one another until this ends at the Prophet (sallAllāhu 'alayhi wa sallam), or the companions of the Prophet, or the tābi'ūn, or the tābi' at-tābi'īn or those who came after them of well-known leaders who were followed. Those who hold on to the Sunnah and adhere to the athar, (and) those who are not known for (believing in) an bid'ah, nor are they accused of lying or accused of opposing (the truth). They are not followers of qiyās (analogy), nor raī (opinion), because the qiyās in the religion is bātil (falsehood) and so is the raī, and (it is) even more false than it."*

So when this was their way and this was their path, then they were in agreement with each other and did not disagree, and in accordance with each other and they did not oppose (each other). And this is from the strongest of evidences and the clearest of proofs for their truthfulness and the correctness of their *'aqīdah* and *madhhab*. Just as As-Sam'ānī said: *"And among that which proves that the people of hadīth are upon the truth is that if you look in all of their books, from the first of them to the last of them, the old of them and the new of them, along with the difference of their countries and times, and the far distance between the places they lived, and that everyone among them lived in different parts of the world, then you will find that when clarifying the 'aqīdah they are following the same pace and the same course. They run upon it in a (certain) way without ever deviating from it, and they do not slant on it. Their words regarding this are united, their conveyance is one (and the same), and you do not see any disagreement among them, nor any disunity in anything even if it small. Rather, if you gathered everything which they have said, and what they conveyed from their salaf, then you would find that it is as if it came from one heart and was uttered by one tongue. And is there any clearer evidence for the truth than this? Allāh – the Exalted – said:*

﴿ أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا ﴾

**"Do they not ponder over the Qurān? And had it been from others than Allāh, then they would verily find many contradictions therein."** (An-Nisā 4:82)

*And due to this, Allāh rejected that the truth and what is correct should be with anyone but them, and (and He decided for it to be) with those who followed their way and took them as an example. Because they took their dīn and 'aqāid (pl. aqīdah), successors from predecessors, and generation from generation, with a connected chain of narration until they ended at the tābi'ūn. And the tābi'ūn took from the companions of the Prophet*

*(sallAllāhu 'alayhi wa sallam). And there is no way of knowing what the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) invited the people towards, of upright religion and straight path, except by the way that was followed by the people of ittibā' (following) and athar (narration)."*[6]

Due to this, the author – *rahimahullāh* – said: *"The sign for the one whom Allāh wants good for, is following this way: The Book of Allāh, the Sunan of the Messenger of Allāh (sallAllāhu 'alayhi wa sallam), the Sunan of his companions (radiAllāhu 'anhum) and those who followed them in goodness, and what the leaders of the muslims in all countries were upon and (also) the scholars that were, such as: Al-Awzā'ī, Sufyān Ath-Thawrī, Mālik ibn Anas, Ash-Shāfi'ī, Ahmad ibn Hanbal, Al-Qāsim ibn Sallām and whoever was upon the same way as them and kept away from every madhhab that these scholars criticized. And we will clarify what they were pleased with, in shā Allāhu ta'ālā."*

So he clarified in this book of his, the *'aqīdah* of the scholars of the *Sunnah* and the leaders of the religion, in order for the successors to follow it so they would become happy and win and become saved in *dunyā* and *ākhirah*.

[6] See his book "Al-Intisār li-Ashāb Al-Hadīth".

**The *manhaj* of the author in his book**

* The author – *rahimahullāh* – divided the book "Ash-Sharī'ah" into major gathering chapters regarding: *Al-Asmā wal-Ahkām* (names and judgments), Al-Qurān, As-*Sifāt* (the Attributes), *Al-Qadar* (Divine decree), *Al-Īmān* (belief), *As-Sīrah* (history), *As-Sahābah* (*radiAllāhu 'anhum*) and others than these.

* He began every chapter from these chapters with an introduction that is specific for it, and it is as if it is an independent book. In it he summarizes the *'aqīdah* of *Ahlus-Sunnah wal-Jamā'ah* and warns against those who opposes them from the misguided sects.

* Then he divided this (major) chapter into many (smaller) chapters, and in every chapter of those he mentions the evidences for it from the Book, the *Sunnah* and the narrations from the *salaf* of the *ummah*, along with commentary, explanation and clarification by short, easy and substantial expressions that benefits the person of knowledge and enlightens the ignorant. And by this explanation, the book "Ash-Sharī'ah" is superior to the other early books of *Sunnah* which only mentioned the chains of narration and the texts (of the narration itself) without any explanation.

His student 'Ubaydullāh ibn Battah Al-'Ukbarī (d. 387h) – *rahimahullāh* – verily followed in his footsteps in this, in his book **"Al-Ibānah 'an Sharī'ah Al-Firqah An-Nājiyah wa Mujānabah Al-Firaq Al-Madhmūmah"**. And this book is known as **"Al-Ibānah Al-Kubrā"**. Because he verily wrote this book as a derivation of the book "Ash-Sharī'ah" with an expansion and branching in the chapters and what he mentioned of verses, *ahādīth* and narrations. (This) along with a good commentary and clarification. And I verily mentioned under every chapter from the chapter of "Ash-Sharī'ah" what resembles it from the book "Al-Ibānah" in order for the extent of agreement and difference between the two to become clear.[7]

[7] **Translator:** This has not been included in the translation.

**The *manhaj* of the author in using *ahādīth* and narrations as evidence**

Know, that the way of the first scholars of the *Sunnah* in their books is mentioning the *ahādīth* and narrations that are *sahīh* (correct), *da'īf* (weak) and (also) those where there has been said something about their *isnād* (chain of narration). And this is from the aspect of strengthening (and firmly establishing). And mentioning the *shawāhid* (i.e. other *ahādīth* and narrations that testify to the correctness) and *mutāba'āt* (i.e. *ahādīth* and narrations that contains additional details) to the *asl* (fundamental principle) which is agreed upon among them. Not because they use weak and fragile *ahādīth* when it comes to establishing the *'aqīdah*, as some people falsely think, among those who are audacious towards them (i.e. the scholars), by the way they act or in their words, from those who oppose that their books are spread.

So Al-Ājurrī – *rahimahullāh* – followed this way and adapted this *manhaj*, along with others than him from the leaders of the *Sunnah*. In every chapter (or issue), he verily mentioned what he heard of *ahādīth*, narrations, information, poetry, dreams, narrations from *Banū Isrāīl*, (all) which is taken into consideration with regards to affirming that which the *salaf* of the *ummah* had *ijmā'* (agreement) in, in their *'aqāid*.

Ibn Taymiyyah said in "As-Safadiyyah" (1/287): *"And the leaders used to narrate what existed in the issue of ahādīth which was not known to be lies, from the marfū', the musnad, the mawqūf and the narrations of the sahābah and the tābi'ūn. Because these would strengthen one another. Just as an issue from the fundamental principles would be mentioned, then the madhāhib of the leaders and the salaf in it would also be mentioned. So some issues are mentioned due to dependence, and some issues are mentioned due to strengthening, and some issues are mentioned because they are known not to be from the types of corruption."*

And he said in "Al-Intisār li-Ahlil-Āthār" (1/39): *"And Ahlul-Hadīth do not use a weak hadīth in order to refute (or invalidate) a major principle from the fundamental principles of the Sharī'ah. Rather, either (they do this) to strengthen it, or (they use it) regarding a branch from its branches."*

And he said in "Bayān Talbīs Al-Jahmiyyah" (7/356): *"So if the chain of narration of the hadīth is weak, then this does not prevent that its text and meaning can be correct, and it also does not prevent that it has shawāhid and mutāba'āt that clarify its correctness."*

Then know, that the early generations of the leaders of the *Sunnah* and *hadīth* used to be lenient in the judgment – of either correctness or weakness – upon the narrations that were narrated from the *salaf*. And they did not treat them in the same way as the *ahādīth* that were ascribed to our Prophet (*sallAllāhu 'alayhi wa sallam*). So they would benefit from the knowledge (in a narration) that had some

weakness, if there was nothing rejected in the narration, and it would have something from the established texts that would back it up.

And verily did many from the later generations of *Ahlus-Sunnah* follow this *manhaj* in their conveyance of these narrations in their books about *i'tiqād* (belief) without mentioning what it contained of slight weakness. So you will see that they convey them and use them as evidence against the people of *bida'*, and they do not clarify their judgment of either correctness or weakness, as long as they do not disagree with the texts of the Book and the *Sunnah* and what they had *ijmā'* (consensus) upon.

And the author – *rahimahullāh* – was verily lenient in the book "Fadāil As-Sahābah (*radiAllāhu 'anhum*)". Because in it he verily mentioned many weak *ahādīth*, (and some) even extremely weak. And perhaps is his reason for this – and this knowledge lies with Allāh – that it is from the issues of virtues in which many from the early leaders would be lenient in, when narrating the *ahādīth* about it.

In "Al-Jāmi' li-Akhlāq Ar-Rāwī (1266) from Sufyān Ath-Thawrī – *rahimahullāh* – who said: *"Take these raghāib (i.e. ahādīth that awakens desires for good deeds) and fadāil (i.e. ahādīth about virtues and good deeds) from the scholars, but as for the halāl and harām then only take it from those who know the additions and deficiencies therein."*

And also in it (1267) from 'Abdur-Rahmān ibn Mahdī – *rahimahullāh* – who said: *"When we narrate about the reward, the punishment and the good deeds we are lenient with the chains of narration and the narrators. And when we narrate about halāl, harām and the judgments then we are strict regarding the narrators."*

And in "Tārīkh ibn Ma'īn" (231) – the narration of Ad-Dūrī – Al-'Abbās said: I heard Ahmad ibn Hanbal when he was asked (at a time) when he stood at the door of Abū An-Nadr Hāshim in Al-Qāsim. It was said to him: *"O Abū 'Abdillāh, what do you say about Mūsā ibn 'Ubaydah Ar-Rabadhī and about Muhammad ibn Ishāq?"*

So he said: *"As for Muhammad ibn Ishāq, then these ahādīth can be written from him."* It was as if he meant: *Al-Maghāzī* (the battles) and similar to this.

*"And as for Mūsā ibn 'Ubaydah, then there is no harm in him. But he narrates some rejected ahādīth from 'Abdullāh ibn Dīnār, from Ibn 'Umar (radiAllāhu 'anhu), from the Prophet (sallAllāhu 'alayhi wa sallam).*

*But when the halāl and harām comes, then we want people who are like this."* And Abū Al-Fadl folded his four fingers on both hands, and he did not join (i.e. fold) the thumb.

And Ibn Abī Hātim – *rahimahullāh* – wrote a chapter in "Al-Jarh wat-Ta'dīl" (2/30) about this and said: **"Chapter regarding that it is possible to narrate from the weak regarding manners and advices."**

And Al-Khatīb said in "Al-Kifāyah" (p. 123): (Chapter: Being strict in the *ahādīth* of judgments, and tolerance in the (narrations about) good deeds.) *"It has been narrated from several people from the salaf, that it is not allowed to convey the ahādīth that are connected to tahlīl (permitting) and tahrīm (prohibiting), except from those who are innocent of any accusation and far away from suspicion. But as for ahādīth about targhīb (i.e. awakening a desire for goodness) and advices and similar to this, then it is allowed to write it from the rest of the scholars.*

*Ibn 'Uyaynah said: 'Do not listen to Baqiyyah in what is about the Sunnah, and listen to him in what is about the reward and other things.'"*

And in "Al-Jāmi'" (2/122): *"And the narrator of hadīth should be strict in the ahādīth about the judgments by which the halāl and harām is distinguished, so that he only narrates it from the people of knowledge and memorization, and the experts and people of precision. But as for the ahādīth that deals with the good deeds and its meanings, then it is possible to narrate it from the ordinary scholars."*

And some of them went very far in this issue, to the extent that they narrated the *ahādīth* of those who were left and accused among the narrators, in the issues of *fadāil*, such as the situation of Ibn 'Abdil-Barr.

Because he verily said in "Jāmi' Bayan Al-'Ilm wa Fadlihi" (93): *"This hadīth is weak, because Abū Ma'mar 'Abbād ibn 'Abdis-Samad were the only one to narrate it, and he is left in hadīth. And the people of knowledge in their jamā'ah are lenient with the fadāil, so they narrate from everyone. But they are verily strict in the ahādīth of the judgments."*

And he said (213): *"In narration of the ahādīth about the fadāil, the scholars of the past condoned its narration from everyone, and they did not criticize in it as they would criticize (the narrators) in the ahādīth of the judgments."*

And he said in "Al-Istī'āb" (3/1393) while commentating upon a *hadīth*: *"The isnād (chain of narration) of this hadīth is weak, and if there had been a judgment regarding it I would not have mentioned it. Because its narrators are unknown, and 'Umārah ibn Zayd is accused of fabricating the hadīth. But it (i.e. this hadīth) carries a good meaning about the signs of prophethood, and the principles in this issue do not repel it. Rather, they declare it to be correct and testify to it. And all praise is due to Allāh."*

And the intended with all of this, is the clarification of the reason for which the author mentioned these weak and fragile *ahādīth* in the chapters regarding the *fadāil* in this book of his.

And thereafter. This is a book which is mighty in value, plenty in benefit and easy in expression. A companion of the *Sunnah* and *ittibā'* (following) who wants to stop at (and learn) what the *salaf* of the *ummah* were upon in the issues of *i'tiqād*, cannot do without it.

And the people of knowledge continue to read it, study it and benefit from it in their own books and refutations of the opposers. So it is a chunk in the throat of the *Khawārij*, *Murjiah*, *Mu'attilah*, *Qadariyyah*, *Rāfidah* and the rest of the people of *bida'* and desires that oppose the people of *Sunnah* and *athar*. And due to this they slander it and its author, just as Abū Al-Ma'ālī Al-Juwaynī – who has the nickname *Imām Al-Haramayn* – did in some of his books. Because he said after clearly mentioning Al-Ājurrī: *"And some young people have appeared who harm by conveying the problematic, writing down the unclear, dividing up chapters and describing biographies according to the arrangement of the natural disposition of the created beings. And they wrote a chapter about the laughter of the Creator, and a chapter about His descent and His movement, His ascent, His entering and His exiting… Exalted is Allāh above the statement of the deviators."* Until he said: *"No-one intends to gather these chapters and arranging these ascriptions, except someone who wants to make the established unclear, or a zindīq who is playing around."*[8]

And this false accusation is the sign of the *Jahmiyyah* in every place and time; their lies which they invent about the leaders of the *Sunnah* by (claiming that they believe in) *tashbīh* and *tajsīm*, so this (quote) is nothing strange for the *Mu'attilah* and their invention of lies about the people of *Sunnah* and narration.

And Ibn Taymiyyah verily defended the *Imām* Al-Ājurrī – *rahimahullāh* – in this lie invented about him, when he said in "At-Tis'īniyyah" (3/913): *"No-one says these words, except a person who is furthest away from knowing these leaders and what they conveyed and wrote. And his statement is a shot in the dark from a faraway place. Because the conveyance of the leaders, and people equal to them, of these ahādīth, is from what a person who has the slightest amount of knowledge about these leaders knows (to be true). And these ahādīth are taken from these and their equals, and it is them who brought them to the ummah. And lying about these words is clearer than having a need for being clarified. But the one who says it… he has little knowledge about the situation of these, and he thought that only an ignorant person would convey these ahādīth; those whom they call mushabbihah and zanādiqah, while these for him are free from this. So he put together these words – due to his little knowledge about the truth, and due to this assumption which is a result of a false belief – in which there are lies, ignorance and misguidance which is not hidden for the lowest of men (in knowledge)."*

And he said (3/922): *"And it is strange that Al-Ājurrī narrated his book 'Ash-Sharī'ah' by way of Mālik, Ath-Thawrī, Al-Layth and others than them, so if Abū Al-Ma'ālī and his associates had pondered over the book which they rejected, then they would verily find in it what would dispute with them. But Abū Al-Ma'ālī… had little knowledge about the prophetic narrations."* Etc.

---

[8] Conveyed from the book "At-Tis'īniyyah" by Ibn Taymiyyah (3/901).

And finally I end (my introduction) with what Al-Ājurrī – *rahimahullāh* – ended this book of his with; his words: *"In this book – and it is the book Ash-Sharī'ah – from it beginning to its end, I have verily mentioned what all people who are included by (the term) 'Al-Islām' needs to know about, due to corruption of the madhāhib of many people, and due to what has emerged of misguided desires and recurrent bida'. (I have mentioned that) which I know can be used by the people of truth to strengthen their souls, and what will crush the people of bida' and misguidance, in accordance with what Allāh – 'azza wa jalla – has taught me. And all praise is due to Allāh for this."*

And may the peace and abundant blessing of Allāh be upon our Prophet, and his family and companions.

Written by

Abū 'Abdillāh

'Ādil ibn 'Abdillāh Āl Hamdān

May Allāh forgive him

adelalhmdan@gmail.com

## My *manhaj* in the *tahqīq*

1. I have only included the biography of the author in the first gathering (of books).[9]
2. Perfecting the text. I have verily strived in this as much as I was capable of. So I established the text as it is, except if it became clear that there was a mistake. And this is due to it being different than other versions (of the *ahādīth* and narrations). So if this became clear to me, then I established the correct in the foundation and I pointed this out in the footnotes.[10]
3. I mentioned the degrees of the *ahādīth* in summarized sense. But as for the narrations, then I did not adhere to mentioning their degrees.
4. I explained the strange words.
5. I added (*radiAllāhu 'anhum*) to the (names of) the companions of the Prophet (*sallAllāhu 'alayhi wa sallam*), and I exchanged (the saying): *"May Allāh honor his face"* with it. Because this is from the work of those who wrote the book down, and it was not known from the first leaders.
6. The commentary upon some issues and narrations, and what the text had a need for.
7. The glossaries[11]:
    a. A glossary of explained verses.
    b. A glossary of the *ahādīth*
    c. A glossary of the issues of *Sunnah* and *i'tiqād*.
    d. A glossary of the issues of *fiqh* and manners.
    e. A glossary of the sects and the *madhāhib*.
    f. A glossary of the men whom was spoken about
    g. A glossary of the chapters of the book.

[9] **Translator:** The biography of Al-Ājurrī – *rahimahullāh* – will still be included in this work as the next chapter.

[10] **Translator:** The translation will be carried out in accordance with the wording which the *muhaqqiq* has established.

[11] **Translator:** The glossaries are not included in the translation.

## A biography of the author[12]

**His name:** Muhammad ibn Al-Husayn ibn ʻAbdillāh Al-Ājurrī Al-Baghdādī.

**His *kunyah*:** Abū Bakr. **His *shuhrah*:** Al-Ājurrī.

**His birth:** They did not mention in his biography when he was born.

And they verily disagreed regarding his age. So based upon the opinion that he was eighty years (when he died), then his birth was around the year 280h.

And based upon the opinion that his age was ninety-six years, or thereabout, then his birth was around the year 264h.

**His *shuyūkh*:**

Many of those who wrote biographies about him mentioned that he took knowledge from many people. And among those whom he narrated the most from was:

Ja'far Al-Firyābī (301h), Abū Shu'ayb Al-Harrānī, Abū Muslim Al-Kajjī, Ahmad ibn ʻUmar ibn Zanjūyah Al-Qattān, Qāsim ibn Zakariyyā Al-Mutriz, Ahmad ibn ʻAbdil-Jabbār As-Sūfī (306h), Hārūn ibn Yūsuf ibn Ziyād, Al-ʻAbbās ibn Yūsuf Ash-Shaklī (314h), ʻAbdullāh ibn Sulaymān ibn Al-Ash'ab (ibn Abī Dāwūd) (316h), ʻUmar ibn Muhammad Abū Hafs As-Saqatī (318h), Muhammad ibn Makhlad Al-ʻAttār (331h), Yahyā ibn Muhammad ibn Sa'īd Al-Baghdādī (318h) and many more people as it is seen from his narrations in this "Jāmi'".

**His students:**

Many people narrated from him, and this was due to the many years of his life which he spent in *Baghdād*. Then he moved to *Makkah* and stayed therein for almost thirty years.

Adh-Dhahabī said: *"People from those performing hajj and those living nearby narrated from him."*

Ibn Khallikān said: *"A group from the memorizer narrated from him."*

And from the most famous of those who narrated from him are:

ʻUbaydullāh ibn Muhammad ibn Battah Al-ʻUkbarī (387h).

---

[12] Translator: The book "Ash-Sharī'ah" does not contain a biography of Al-Ājurrī – *rahimahullāh* – so I translated it from the book "Al-Jāmi' fī Kutub Al-Ājurrī", which is also one of the *tahqīqāt* of *Shaykh* ʻĀdil Āl Hamdān.

Abū Nu'aym Al-Asbahānī Ahmad ibn 'Abdillāh, the author of the book "Al-Hilyah" (430h).

Abū Al-Qāsim 'Abdul-Malik ibn Muhammad ibn Bushrān Al-Umawī Al-Baghdadi (430h).

Al-Muqri Abū Al-Hasan 'Alī ibn Ahmad Al-Hammāmī Al-Baghdadi (417h).

Abū Muhammad 'Abdur-Rahmān ibn 'Umar An-Nahhās At-Tajībī Al-Mālikī Al-Bazzār, the builder of the Egyptian lands (416h).

And many others.

**His *madhhab*:**

The *Imām* Al-Ājurrī – *rahimahullāh* – is considered among the leaders of *fiqh*, just as Ibn Al-Qayyim said in "Ijtimā' Al-Juyūsh" (p. 373): *"…Al-Ājurrī was the Imām of his time in hadīth and fiqh."*

And they verily disagreed regarding the definition of his *madhhab*. So some said: He is *shāfi'ī* in *madhhab*. And some said: He is *hanbalī* in *madhhab*.

And Al-Fāsī Al-Makkī (832h) conveyed in "Al-'Aqd Ath-Thamīn fī Tārīkh Al-Balad Al-Amīn" (2/163) from Ibn Khallikān his words: *"He was scholar of shāfi'ī fiqh, a righteous man and a worshipper. He had many books. He performed hajj and he liked Makkah."*

Then he followed up upon him with his words: *"In what Ibn Khallikān mentioned; that Al-Ājurrī was shāfi'ī one can look into, because he was hanbalī."*

**I said:** And this is obvious for the one who stops as his choices in all of his books. Because he almost does not mention an issue from the issues of *fiqh*, except that he regarding it mentions the statements of *Imām* Ahmad – *rahimahullāh* – just as it is in his commentary upon the book "Al-Arba'īn". And likewise is it in the conveyed texts in his book "An-Nasīhah" which many of the later generations *Hanābilah* conveyed from, such as Ibn Muflih in "Al-Furū'", Al-Mardāwī in "Al-Insāf" and others than these two. And they considered his choices and that which he considered to be most correct in issues of *fiqh* as opinions and narrations in the *madhhab*, and its level would be no less than the opinions of the great leaders.

And due to this I gathered what I found of his choices and what he considered to be most correct and its level, in order for reaching it to be easy. All of this made me to be certain that he is *hanbalī* in *madhhab*. And how could he not be when a great number of the *Hanābilah* (themselves) considered him to from their leaders, such as Ibn Al-Jawzī. And likewise did Al-Mardāwī and Al-'Ulaymī and others say.

**His traces of knowledge:**

Al-Khatīb said in "Tārīkh Baghdād" (3/35): *"…and he has many books."*

Ibn Kathīr said in "Al-Bidāyah wan-Nihāyah" (15/330): *"And he was trustworthy, truthful and religious. And he has many beneficial books."*

Adh-Dhahabī said in "Al-'Arsh" (2/298): *"And his books became widespread in the countries of Al-Maghrib, Misr, Shām, Al-'Irāq, Khurāsān and Asbahān, because everyone from the other countries of the people of knowledge who performed hajj would hear (knowledge) from him."*

And he said in "As-Siyar" (16/133): *"He is the author of (many) compilations."*

And he said: *"He had many beneficial books."*

And he said in "Al-'Uluw" (547): *"Al-Ājurrī was an atharī muhaddith who had good books."*

And he said in "Tārīkh Al-Islām" (26/216): *"And he has some good books. And he was from the leaders."*

Al-Hamawī said in "Mu'jam Al-Buldān" (1/51): *"… and he was trustworthy. He wrote many books."*

Ar-Rashīd Al-'Attār said in "Nazhah An-Nādhir fī dhikr man haddatha 'an Abī Al-Qāsim Al-Baghawī min Al-Huffādh Al-Akābir" (78): *"He was the author of good books (and) one of the famous trustworthy people and (from) those who narrated much."*

**1. His books which he (himself) mentioned in his books:**

1. "Kitāb Fadāil Al-Qurān". He mentioned it in the book "Fard Al-'Ilm".
2. A book about knowledge in which he mentioned "Bāb Ar-Rihlah fī Talab Al-Hadīth". He mentioned this in the book "Fard Al-'Ilm".
3. "Sharh Hadīth Ad-Dīn Nasīhah". He mentioned it in "Al-Arba'īn".
4. "Sharh Hadīth As-Saba'ah alladhīna Yudhilluhumullāh fī Dhillihi". He mentioned it in "Al-Arba'īn".
5. "Masalah fī Tahrīm Al-Ghinā". He mentioned it in "Tahrīm An-Nard wash-Shatranj"-
6. The book "Ghadd At-Taraf". He mentioned it in "Dhamm Al-Lawāt".
7. "Kitāb Al-Fitan". He mentioned it in "Ash-Sharī'ah" (1/392).

**2. His books that were mentioned by those who wrote biographies about him, besides what is in this *Jāmi'*:**

8. The book "Ash-Sharī'ah".
9. "At-Tasdīq Bin-Nadhar".
10. "Manāsik Al-Hajj".
11. "Fadāil Al-A'māl".
12. "Bayān Al-Mustabihāt".
13. "Qissah Zamzam".
14. "Qissah Al-Hajar Al-Aswad wa Zamzam wa Bad Shanihā".
15. "Fadāil Al-Ka'bah".
16. "Ādāb At-Tālibīn".
17. "Al-Munādharah".
18. "Risālah ilā Ahli Baghdād".
19. The book "Iram Dhāt Al-'Imād".
20. "At-Tāibīn".
21. "Wad' Al-Musallī Yamīnihi 'alā Shamālihi".
22. "Juz fī Turuq Hadīth Al-Ifk".
23. "Habs Madhhab 'Alī fī Abī Bakr wa 'Umar wa 'Uthmān (*radiAllāhu 'anhum*)".
24. "Wusūl Al-Mushtāqqīn wa Nazhah Al-Mustami'īn".
25. "Ahkām An-Nisā".
26. "Tahrīm Ityān An-Nisā fī Adbārihinna".
27. "Taghyīr Al-Azminah".
28. "At-Tafarrud wal-'Uzlah".
29. "At-Tawbah".
30. "Husn Al-Khuluq"
31. "Rujū' Ibn 'Abbās (*radiAllāhu 'anhu*) 'an As-Saff".
32. "Ash-Shubuhāt".
33. "Sharh Qasīdah Ibn Abī Dāwūd".
34. "Sifah Qabr An-Nabī (*sallAllāhu 'alayhi wa sallam*)."
35. "Firdaws Al-'Ilm".
36. "Mukhtasar fil-Fiqh".
37. "An-Nasīhah".
38. "At-Tibb".
39. "'Uqūbāt Adh-Dhunūb".
40. "Al-Mu'zī wal-Ma'zā".
41. "Zakāh Al-Fitr".
42. "Ar-Risālah ilā Ahli Baghdād fī Ar-Ribā".
43. "Al-Libās".

So these are some of what was mentioned from his books, besides what I have gathered in this *Jāmi'*.

**His *'aqīdah*:**

Al-Ājurrī wrote the book "Ash-Sharī'ah" about the clarification of the *'aqīdah* of the *salaf* and the refutation of those who oppose them, which is considered an authentic fundamental work for the people of *Sunnah* in the establishment of their *'aqīdah* and the defence of it.

**The praise for him:**

All of those who wrote biographies about Al-Ajurri – *rahimahullāh* – agreed upon him being an *Imām*, his virtue, goodness, fear and asceticism.

Al-Khatīb said in "Tārīkh Baghdād" (3/35): *"And he was trustworthy, truthful and religious. And he has many books."*

Ibn Al-Jawzī said in "Al-Muntadham" (14/208): *"And he was trustworthy, truthful and religious."*

And he said in "Manāqib Ahmad" (p. 621): *"He gathered knowledge and asceticism."*

Ibn Al-Bannā said in "Al-Mukhtār fi Usūl As-Sunnah" (p. 36): *"He was an advising (or well-wishing) Imām. He had fear and goodness, and his words are bright and clear. Allāh benefitted us and you through him, and all of the muslims, in shā Allāh."*

Ibn Al-Qayyim said in "Ijtima' Al-Juyush" (p. 373): *"Al-Ājurrī was the Imām of his time in hadīth and fiqh."*

Ibn Al-'Imād said in "Shadarāt Adh-Dhahab" (4/317): *"The muhaddith, the trustworthy, and the precise. The owner of many books and (a follower of) the Sunnah."*

Ibn Rajab said in "Sharh Hadīth mā Dhibān Jāi'ān": *"He was from the religious scholars from the beginning of the fourth century."*

Al-'Ulaymī said in "Al-Manhaj Al-Ahmad" (2/65): *"The faqīh (scholar of fiqh), the muhaddith and the hāfidh (memorizer)."*

And he also said: *"He was trustworthy, a faqih, a scholar, religious, a hujjah (argument) and truthful."*

Adh-Dhahabī said in "Tadhkirah Al-Huffādh" (3/99): *"Al-Ājurrī, the Imām, the muhaddith, the role model… And he was a scholar who performed deeds and a man of Sunnah and following."*

And he said in "As-Siyar" (16/133): *"The Imām, the muhaddith, the role model and the Shaykh of Al-Haram Ash-Sharīf… He was trustworthy, righteous, a worshipper and a man of Sunnah and following."*

And he said in "Al-'Ibar" (2/107): *"He was trustworthy and religious. A follower of the Sunnah."*

Ibn An-Nadīm said in his "Fihrist" (p. 268): *"…The faqīh. One of the righteous worshippers."*

Ar-Rashīd Al-'Attār said in "Nazhah An-Nādhir fī dhikr man haddatha 'an Abī Al-Qāsim Al-Baghawī min Al-Huffādh Al-Akābir" (78): *"…He was a faqīh, an ascetic and fearful."*

**His life in knowledge:**

Al-Ājurrī began seeking knowledge before the year 292 after *hijrah* in which his two *shuyūkh* Al-Kashī and Al-Bazzār died. And the latter (i.e. Al-Bazzār) verily travelled in the later parts of his life from *Baghdād*, and he died in *RāmAllāh* in *Filistīn*. And this lets us know that he began seeking knowledge around the year 290 after *hijrah*, and in this year some of the great (scholars) in *Baghdād* died, such as 'Abdullāh ibn Ahmad - *rahimahumāllāh* – among those whom Al-Ājurrī did not mention among his *shuyūkh*. So it becomes clear that it was in this time that he began seeking knowledge.

And it becomes clear from the names of his *shuyūkh* that most of them are from *Baghdād*. And among them are those who are from *Kūfah* or from *Basrah*. And I did not find anyone from outside of *'Irāq* or *Makkah* that he heard from. Yes, some of his *shuyūkh* are from *Balkh*, *Dimashq*, *Bukhārā* or *Naysābūr*, but it is not strange that his meeting with them would have been while they were in *Baghdād* or *Makkah*, due to the little amount he narrated from them. And if he had travelled to them, then the abundance and difference in subjects (in what he narrated from them) would have been obvious.

And Al-Ājurrī – *rahimahullāh* – was in *Baghdād* in the year 298 after *hijrah* when he heard from Al-Firyābī, and most likely in the year after it he moved to *Makkah* due to *hajj*. Then he mentioned hearing from Ibn Abī Dāwūd in *Masjid Ar-Rusāfah* in the year 309 after *hijrah*. And it was narrated in "Akhbār Ash-Shuyūkh wa Akhlāqihim" (p.41) that he heard from Al-Qallās in year 316 after *hijrah*.

So in the light of the few pieces of information that are available, then it appears that he sought the *hadīth* for a period that is longer than twenty-six years.

But as for him learning from the *shuyūkh* in other (types of knowledge) than the *hadīth*, then this perhaps goes longer back. And he took the *qirāāt* from Mūsā ibn

Khāqān, and he narrated the *qirāāt* in his book from him, and likewise his *qasīdah* about *tajwīd*.

And he began narrating *hadīth* before the year 330 after *hijrah*, and he moved to *Makkah* around this time. Then he became the most noble of its scholars. And there, many of the travellers took from him. And from the text (it can be known) that he used to narrated in *Al-Masjid Al-Harām*.

Al-Ājurrī continued to give lessons in *hadīth* until his final days. And from this is that he taught "Akhbār Ash-Shuyūkh" to Al-Marrūdhī only a few months before he died. (Here a summary of a scientific letter by Ziyād At-Tuklah ends, may Allāh reward him with good.)

Ibn Al-Jawzī said in "Al-Muntadham" (14/208): *"He narrated in Baghdād before the year three hundred and thirty. Then he moved to Makkah and lived there until he died the same year."*

And he mentioned the reason for him moving to *Makkah*: So he mentioned the chain of narration from Muhammad ibn Abī Tāhir Al-Bazzār, from his father who said: Abū Sahl Mahmud ibn 'Umar Al-'Ukbarī told us and said:

*"When Abū Bakr Al-Ājurrī arrived in Makkah he was delighted by it and he liked it, so he thought to himself that he should say: 'O Allāh, let me live in this city, even if only one year.' Then he heard a caller saying: 'O Abū Bakr, why (only) one year? Rather, thirty years.'*

*Then when it was the thirtieth year, he heard a caller say: 'O Abū Bakr, we have verily fulfilled the promise.' And then he died that year."*

And Ibn Al-Hājj conveyed a great and clear text in which the reason for him moving from *Baghdād* is stated, and that it was because of the emergence and spreading of some innovations.

He said in "Al-Madkhal" (2/244): And Abū Bakr Al-Ājurrī – *rahimahullāh* – used to say: *"I went out from Baghdād and it was not allowed for me to remain there. They verily innovated (innovations) in everything, even in the recitation of the Qurān. And (also) in the adhān (meaning: taking money (for making adhān) and (pronouncing it as if he is) singing)."*

And in this text there is a clarification of how severe he would adhere to the *Sunnah* and his protective jealousy for it. May Allāh have mercy upon him.

**His death:**

The historiographers agreed upon that *Imām* Al-Ājurrī – *rahimahullāh* – died in *Makkah* in year 360 after *hijrah*.

Adh-Dhahabī said in "As-Siyar" (16/135): *"He died in Makkah in (the month) Al-Muharram, in the year three hundred and sixty. And he was in his eighties – rahimahullāh wa radiya 'anhu."*

Al-Hamawī said in "Mu'jam Al-Buldān" (1/51): *"… he moved to Makkah and lived there until he died in there in Muharram in the year 360 after hijrah."*

And Al-Fāsī Al-Makkī (832h) said in "Al-'Aqd Ath-Thamīn fī Tārīkh Al-Balad Al-Amīn" (2/164): Ibn Rashīd said in his "Rihlah": *"And I read with the handwriting of our Shaykh, the righteous Khatīb, Abū 'Abdillāh ibn Sālih, what he wrote:*

*He found with the handwriting of Ja'far Ahmad ibn Muhammad ibn Maymūn At-Talītalī, what he wrote:*

*We asked Abū Al-Fadl Muhammad ibn Ahmad Al-Bazzār: 'When did Al-Ājurrī die?'*

*So he said: "He – rahimahullāh – died on the day of Jumu'ah, on the first day of Muharram, in the year three hundred and sixty in Makkah. And he was buried there.*

*And he had reached an age of ninety six years, or thereabout.'*

*And others than him said: 'And he lived close to Makkah for thirty year. He travelled to it from Baghdād, and lived there until he died.*

*And he used to invoke much for that the year sixty (i.e. 360h) would not reach him. So not even an hour passed from the first day of the year, or thereabout, before he died.'*

*…the end of what I narrated from the handwriting of the Khatīb Abū 'Abdillāh Muhammad ibn Sālih."*

**Sources of the biography:**

- "Tārīkh Baghdād" by Al-Khatīb Al-Baghdādī (3/35).
- "Al-Muntadham" by Ibn Al-Jawzī (14/208).
- "Manāqib Al-Imām Ahmad *rahimahullāh*" by Ibn Al-Jawzī (p. 685).
- "As-Siyar" by Adh-Dhahabī. Biography number 345.
- "Tadhkirah Al-Huffādh" by Adh-Dhahabī (2/936)
- "Al-'Ibar" by Adh-Dhahabī (2/318).
- "Nazhah An-Nādhir fī dhikr man haddatha 'an Abī Al-Qāsim Al-Baghawī min Al-Huffādh Al-Akābir" by Ar-Rashīd Al-'Attār (p. 131).
- "Al-Fihrist" by Ibn An-Nadīm (p. 264).
- "Al-Ansāb" by As-Sam'ānī (1/69).
- "Fihrist" Ibn Khayr Al-Ishbīlī (p. 252).
- "Mu'jam Al-Buldān" by Al-Hamawī (1/51).
- "Al-Kāmil" by Ibn Al-Athīr (8/617).
- "Wafayāt Al-A'yān" by Ibn Khallikān (4/92).
- "Tabaqāt Ash-Shāfi'iyyah" by Ibn As-Subkī (3/149).
- "Al-Bidāyah wan-Nihāyah" by Ibn Kathīr (15/330).
- "Al-'Aqd Ath-Thamīn" by Al-Fāsī (2/3)
- "An-Nujūm Az-Zāhirah" by Ibn Taghrī Birdī (4/60).
- "Shadarāt Adh-Dhahab" by Ibn Al-'Imād (4/316).
- "Al-Manhaj Al-Ahmad" by Al-'Ulaymī (2/65)
- "At-Tājj Al-Mukallal" by Sadīq Hasan (p. 120).

## The first part

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

**In the Name of Allāh, the Most Merciful, the Most Beneficent.**

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ، وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ النَّبِيِّ وَعَلَى آلِهِ وَسَلَّمْ.

All praise is due to Allāh the Lord of all the worlds. And may the peace and blessing of Allāh be upon the Prophet, and upon his family and companions.

[ يَقُولُ ] عُمَرُ بْنُ إِبْرَاهِيمَ – عَفَا اللَّهُ عَنْهُ – أَخْبَرَنَا الْفَقِيهُ الْإِمَامُ أَبُو الْحَسَنِ أَحْمَدُ بْنُ مُقْبِلٍ ، أَيَّدَهُ اللَّهُ وَسَدَّدَهُ ، قَالَ : أَخْبَرَنَا الْمُفِيدُ الْإِمَامُ أَبُو الْحَسَنِ أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ الْبُرَيْهِيُّ ، رَحِمَهُ اللَّهُ ، قَالَ : أَخْبَرَنِي الْفَقِيهُ الْحَافِظُ أَبُو الْحَسَنِ عَلِيُّ بْنُ أَبِي بَكْرِ بْنُ حِمْيَرِ بْنِ التَّبَعِ بْنِ فُضَيْلٍ ، قَالَ : أَخْبَرَنَا الشَّيْخُ الْفَقِيهُ أَسْعَدُ بْنُ خَيْرِ بْنِ يَحْيَى بْنِ عِيسَى بْنِ مُلَامِسٍ ، رَضِيَ اللَّهُ عَنْهُ ، عَنْ أَبِيهِ خَيْرِ بْنِ يَحْيَى ، قَالَ : حَدَّثَنَا أَبُو بَكْرٍ أَحْمَدُ بْنُ مُحَمَّدٍ الْبَزَّارُ الْمَكِّيُّ ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ الْآجُرِّيِّ – رَحْمَةُ اللَّهِ عَلَيْهِ ،

'Umar ibn Ibrāhīm – may Allāh pardon him – [says]: *Al-Faqīh Al-Imām* Abū Al-Hasan Ahmad ibn Muqbil – may Allāh aid him and make him firm – narrated to us and said: *Al-Mufīd Al-Imām* Abū Al-Hasan Ahmad ibn Muhammad ibn 'Abdillāh ibn Mas'ūd Al-Burayhī – *rahimahullāh* – [narrated to us and] said: *Al-Faqīh Al-Hāfidh* Abū Al-Hasan 'Alī ibn Abī Bakr ibn Himyar ibn At-Tubba' ibn Fudayl informed me and said: *Ash-Shaykh Al-Faqīh* As'ad ibn Khayr ibn Yahyā ibn 'Īsā ibn Mulāmis – *rahimahullāh* – narrated to us, from his father Khayr ibn Yahyā who said: Abū Bakr Ahmad ibn Muhammad Al-Bazzār Al-Makkī narrated to us, from Muhammad ibn Al-Husayn Al-Ājurrī, may the mercy of Allāh be upon him.

- **Muhammad ibn Al-Husayn Al-Ājurrī – *rahimahullāh* – said:**

أَحَقُّ مَا ابْتَدَأْتُ بِهِ الْكَلَامَ : الْحَمْدُ لِلَّهِ مَوْلَانَا الْكَرِيمِ ، وَأَجَلُّ الْحَمْدِ مَا حَمِدَ بِهِ الْكَرِيمُ نَفْسَهُ ، فَأَنَا أَحْمَدُهُ بِهِ:

I begin the words with what is most deserving: All praise is due to Allāh, our Generous Master. And the most sublime praise is what *Al-Karīm* praised Himself with. So I praise Him by that:

﴿ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝٢ الرَّحْمَنِ الرَّحِيمِ ۝٣ مَالِكِ يَوْمِ الدِّينِ ﴾

**"All praise is due to Allāh. The Most Merciful, the Most Beneficent. The Owner of the Day of Judgment."** (Al-Fātihah 1:2-4)

وَ

And:

﴿ الْحَمْدُ لِلَّهِ الَّذِى لَهُ مَا فِى السَّمَاوَاتِ وَمَا فِى الْأَرْضِ وَلَهُ الْحَمْدُ فِى الْآخِرَةِ وَهُوَ الْحَكِيمُ الْخَبِيرُ ۝١ يَعْلَمُ مَا يَلِجُ فِى الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَهُوَ الرَّحِيمُ الْغَفُورُ ﴾

**"All praise is due to Allāh, to whom what is in the heavens and on earth belongs. And all praise is due to Him in the hereafter. And He is the Wise and the Aware. He knows what penetrates the earth and what exits from it, and what comes down from the heaven and what ascends into it. And He is the Merciful, the Forgiving."** (Saba 34:1-2)

وَ

And:

﴿ الْحَمْدُ لِلَّهِ الَّذِى خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ ﴾

**"All praise is due to Allāh who created the heavens and the earth, and He created the darknesses and the light. Then** (after this) **those who committed *kufr*** (still) **make equals with their Lord."** (Al-An'ām 6:1)

وَ

And:

﴿ الْحَمْدُ لِلَّهِ الَّذِى لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِى الْمُلْكِ وَلَمْ يَكُنْ لَهُ وَلِىٌّ مِنَ الذُّلِّ وَكَبِّرْهُ تَكْبِيرًا ﴾

**"All praise is due to Allāh who never took a son** (for Himself) **and there is no partner with Him in the Dominion. And He does not have an ally due to lowliness. And exalt Him with *takbīr*** (i.e. saying *Allāhu Akbar*)**."** (Al-Isrā 17:111)

أَحْمَدُهُ شُكْرًا لِمَا تَفَضَّلَ بِهِ عَلَيْنَا مِنْ نِعَمِهِ الدَّائِمَةِ ، وَأَيَادِيهِ الْقَدِيمَةِ ، حَمْدَ مَنْ يَعْلَمُ أَنَّ مَوْلَاهُ الْكَرِيمَ يُحِبُّ الْحَمْدَ ، فَلَهُ الْحَمْدُ عَلَى كُلِّ حَالٍ.

I praise Him – out of gratitude for what He was generous to bestow upon us of His continuous blessings and everlasting bounties – with a praise of someone who knows that His Generous Master loves of praise, so all praise is due to Him for every situation.

وَصَلَّى اللَّهُ عَلَى الْبَشِيرِ النَّذِيرِ ، السِّرَاجِ الْمُنِيرِ ، سَيِّدِ وَلَدِ آدَمَ ، عَلَيْهِ السَّلَامُ ، الْمَذْكُورِ نَعْتُهُ فِي التَّوْرَاةِ وَالْإِنْجِيلِ ، الْخَاتِمِ لِجَمِيعِ الْأَنْبِيَاءِ ، ذَلِكَ مُحَمَّدٌ ، صَلَّى اللهُ وَآلِهِ الطَّيِّبِينَ ، وَعَلَى أَصْحَابِهِ الْمُنْتَخَبِينَ ، وَعَلَى أَزْوَاجِهِ أُمَّهَاتِ الْمُؤْمِنِينَ. وَرَزَقَنَا اللَّهُ وَإِيَّاكُمُ التَّمَسُّكَ بِطَاعَتِهِ ، وَبِطَاعَةِ رَسُولِهِ ﷺ ، وَبِمَا كَانَ عَلَيْهِ صِحَابَتُهُ وَالتَّابِعُونَ لَهُمْ بِإِحْسَانٍ ، وَبِمَا كَانَ عَلَيْهِ الْأَئِمَّةُ مِنْ عُلَمَاءِ الْمُسْلِمِينَ ، وَعَصَمَنَا وَإِيَّاكُمْ مِنَ الْأَهْوَاءِ الْمُضِلَّةِ ، إِنَّهُ سَمِيعٌ قَرِيبٌ.

And may the peace of Allāh be upon the bearer of good tidings and the warner, the shining light, the master of the children of Ādam (*'alayhis-salām*), the one whose description is mentioned in the *Tawrāh* and the *Injīl* and the seal of all the prophets. That is Muhammad, may the peace of Allāh be upon him and his good family, and

upon his chosen companions, and upon his wives the mothers of the *muminūn* (believers). May Allāh provide us and you with adhering to obeying Him and obeying His Messenger (*sallAllāhu 'alayhi wa sallam*), and to what his companions and those who followed them in goodness were upon, and what the leaders from the scholars of the muslims were upon. And may He save us and you from the misguiding desires. Verily, He is Hearing and Near.

**1** – حَدَّثَنَا أَبُو بَكْرٍ جَعْفَرُ بْنُ مُحَمَّدٍ الْفِرْيَابِيُّ ، قَالَ : حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ : حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الْجَبَّارِ الْحِمْصِيُّ قَالَ : حَدَّثَنَا مُعَاذُ بْنُ رِفَاعَةَ السَّلَامِيُّ ، قَالَ : حَدَّثَنَا إِبْرَاهِيمُ بْنُ عَبْدِ الرَّحْمَنِ الْعُذْرِيُّ ، أَنَّ النَّبِيَّ ﷺ قَالَ: **"يَتَحَمَّلُ هَذَا الْعِلْمَ مِنْ كُلِّ خَلَفٍ عُدُو لُهُ ، يَنْفُونَ عَنْهُ تَحْرِيفَ الْغَالِينَ ، وَانْتِحَالَ الْمُبْطِلِينَ وَتَأْوِيلَ الْجَاهِلِينَ "**

**1.** Abū Bakr Ja'far ibn Muhammad Al-Firyābī narrated to us and said: Qutaybah ibn Sa'īd narrated to us and said: Sa'īd ibn 'Abdil-Jabbār Al-Himsī narrated to us and said: Mu'ādh[13] ibn Rifā'ah As-Salāmī narrated to us and said: Ibrāhīm ibn 'Abdir-Rahmān Al-'Udhrī narrated to us, that the Prophet (*sallAllāhu 'alayhi wa sallam*) said: ***"This knowledge will be carried by the righteous (or just) people from all successors. They negate the distortion of the extremist from it, and the false claims of the false-doers, and the (false) interpretations of the ignorant."***[14]

---

[13] The correct here is Mu'ān.

[14] It was narrated by Ibn Abī Hātim in "Al-Jarh wat-Ta'dīl" (2/17), Al-'Uqaylī in "Ad-Du'afā" (1/343 t. Ar-Rushd), Ibn 'Adī in "Al-Kāmil" (1/153) and Ibn Battah in "Al-Ibānah Al-Kubrā" (35).
And Ibn Al-Qayyim mentioned the chains of this *hadīth* and its wordings in "Miftāh Dār As-Sa'ādah" (1/164) and he conveyed the declaration of it being *sahīh* from *Imām* Ahmad *rahimahullāh*.
Muhannā – *rahimahullāh* – said: I asked Ahmad about this *hadīth*… And he mentioned it. And he said to him: *"It is as if it is weak?"* He said: *"No, it is sahīh."* So I said: *"From whom did you hear it?"* He said: *"From several people."*
- Al-Azharī said in "Tahdhīb Al-Lughah" (7/178): Shimr said: Al-Qa'nabī said: *"I heard a man narrate this hadīth to Mālik ibn Anas, and he liked it."*
And from the people of knowledge were those who declared this *hadīth* as weak, and who did not accept it.
Al-'Uqaylī said in "Ad-Du'afā" in the biography of Mu'ān: And Ibn Ma'īn was asked about Mu'ān ibn Rifā'ah, so he said: *"He was weak."* Al-'Uqaylī said: *"And it is not known except through him. And verily did some people narrate it as ascribed to the Prophet (sallAllāhu 'alayhi wa sallam) from a way that cannot be established."*
*** Benefit regarding the standard for the scholars from whom knowledge is taken:**
The scholars from whom the knowledge is taken and who are followed, are those who are in accordance with what Harb Al-Karmānī – *rahimahullāh* – said in his "I'tiqād" (91): *"They were well-known leaders, trustworthy, people of truthfulness and trust. They are followed and (knowledge and religion) is taken from them. And they were not followers of bida', nor disputes, nor mixing."*
So for the people of *Sunnah*, the standard for the religions scholars who are followed is not writing many books or having memorized a lot. It is also not many narrations, diplomas, texts and poems. Rather, it is following the Book and the *Sunnah* and what the *salaf* of the *ummah* were upon. And this cannot be, except with the success granted by Allāh the Exalted, and then seeking the knowledge of the Book and the *Sunnah*, and following what the *salaf* of the *ummah* were upon in =

their beliefs and actions.
- In "Siyar As-Salaf As-Sālihīn" (3/1335) Ibrāhīm Al-Khawwās said: *"Knowledge is not by narrating much. Rather, knowledge is for the one who follows the knowledge and puts it into use, and follows the Sunan. Even if he is little in knowledge."*
- And Qawwām As-Sunnah At-Taymī said in "Al-Hujjah fi Bayan Al-Mahajjah" (2/504): *"Ahlus-Sunnah said: Knowledge is not by narrating much. It is verily by following and putting to use. He follows the sahābah and the tābi'ūn, even if he has little knowledge. And whoever opposes the sahābah and tābi'ūn, he is misguided, even if he has a lot of knowledge."*
- And Al-Barbahārī said in "Tabaqāt Al-Hanābilah" (2/30): *"Know, that knowledge is not by narrating much and (having) many books. Rather, the scholar is the one who follows the Book and the Sunnah, even if he has little knowledge and (few) books. And whoever opposes the Book and the Sunnah, he is an mubtadi', even he narrates much and has many books."*
- And he also said in "Sharh As-Sunnah" (144): *"So (beware of) Allāh, Allāh with regards to yourself. And it is upon you (to adhere to) the narration and the people of narration, and taqlīd (following). Because the religion is verily by following; meaning the Prophet (sallAllāhu 'alayhi wa sallam) and his companions (radiAllāhu 'anhum). And those before us did not leave us in unclarity, so follow them and relax. And do not exceed the narrations and the people of narration."*
- And Ishāq ibn Rāhūyah said in "As-Sunnah by Al-Khallāl" (2179): *"Verily, we are the companions of adhering and following our leaders and our predecessors who have gone forth, rahimahumullāh. We do not innovate a bid'ah that is not in the book of Allāh, nor in the Sunnah of the Messenger of Allāh (sallAllāhu 'alayhi wa sallam), and which no Imām ever claimed."*
- And with Al-Lālakāī (109) Ibrāhīm Al-Harbī said regarding his words: *"They will remain in goodness as long as their knowledge comes from their seniors." "This means: That if a young person takes the words of the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) and the sahābah and the tābi'ūn, then he is a senior. And if an old man takes the words of Abū Hanīfah and leaves the Sunan, then he is a minor."*
- And As-Sijzī said in his "Risālah ilā Ahl Zabīd" (p. 340): *"So it is obligatory to prefer and honour the one who follows the narration, even if he is young in age and unknown in lineage. And it is necessary to avoid the one who follows it, even if he old in age and honourable (in status)."*
- And in "Sharaf Ashāb Al-Hadīth" (6) Al-Fadl ibn Ziyād said: I asked Abū 'Abdillāh – i.e. Ahmad ibn Hanbal – about Al-Karābīsī and what he showed, so he frowned on his face and said: *"Their calamity verily came from these books which they wrote. They left the narrations of the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) and his companions, and they turned to these books."*

**I said:** Many from the later generation left this standard, so they began giving the leaders of the *Qubūriyyah* (grave worshippers), *Jahmiyyah*, *Mu'attilah* and those who opposed the people of *Sunnah* in their beliefs and *manāhij*, descriptions of praise, compliments and *imāmah* (i.e. calling them *imām*) in the religion, merely because they ascribe to knowledge, and because they have become famous for worshipping. And this opposes what the *salaf* of the *ummah* were upon.

**Translator:** The *muhaqqiq* then mentions some narrations from the *salaf* about how they would disassociate from a person of *bida'* and prohibit everyone from sitting with him, even if he was a person known for narration and worship. Many of these narrations can be found in "Kitāb As-Sunnah" by 'Abdullāh ibn Ahmad, and "Tanbīh Al-Atqiyā" by Abū Al-Muhannad At-Tūnisī, so read them over there.

**2** – أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ أَحْمَدُ بْنُ الْحَسَنِ بْنِ عَبْدِ الْجَبَّارِ الصُّوفِيُّ ، قَالَ : حَدَّثَنَا أَبُو الرَّبِيعِ الزَّهْرَانِيُّ ، قَالَ : حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ ، عَنْ بَقِيَّةَ بْنِ الْوَلِيدِ ، عَنْ [ مُعَانِ ] بْنِ رِفَاعَةَ ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الرَّحْمَنِ الْعُذْرِيِّ ، قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ: **"يَحْمِلُ هَذَا الْعِلْمَ مِنْ كُلِّ خَلَفٍ عُدُولُهُ ، يَنْفُونَ عَنْهُ تَحْرِيفَ الْغَالِينَ ، وَانْتِحَالَ الْمُبْطِلِينَ ، وَتَأْوِيلَ الْجَاهِلِينَ "**

**2.** Abū ‘Abdillāh Ahmad ibn Al-Hasan ibn ‘Abdil-Jabbār As-Sūfī narrated to us and said: Abū Ar-Rabī’ Az-Zahrānī narrated to us and said: Hammād ibn Zayd narrated to us, from Baqiyyah ibn Al-Walīd, from [Mu’ān] ibn Rifā’ah, from Ibrāhīm ibn ‘Abdir-Rahmān Al-‘Udhrī who said: The Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) said: ***"This knowledge will be carried by the righteous (or just) people from all successors. They negate the distortion of the extremist from it, and the false claims of the falsedoers, and the (false) interpretations of the ignorant."***

3 – أَخْبَرَنَا مُحَمَّدُ بْنُ بُكَيْرٍ ، عَنْ جَعْفَرِ بْنِ سُلَيْمَانَ ، عَنْ عَبْدِ الصَّمَدِ بْنِ مَعْقِلٍ ، عَنْ وَهْبِ بْنِ مُنَبِّهٍ ، قَالَ : " الْفَقِيهُ : الْعَفِيفُ الزَّاهِدُ الْمُتَمَسِّكُ بِالسُّنَّةِ. أُولَئِكَ أَتْبَاعُ الْأَنْبِيَاءِ فِي كُلِّ زَمَانٍ " .

**3.** Muhammad ibn Bukayr narrated to us, from Ja’far ibn Sulaymān, from ‘Abdus-Samad ibn Ma’qil, from Wahb ibn Munabbih who said: *"The scholar is the chaste, and the ascetic is the one who holds on to the Sunnah. These are the followers of the prophets in every time."*[15]

---

[15] For the righteous *salaf*, a scholar is not the one who memorizes plenty of texts and poems without having any evidence, narration, following, deeds or humility, just as this has gone forth in the previous commentary. And the narrations of the *salaf* regarding the clarification of the reality of a scholar in truth and truthfulness are plenty. And among those are:

What was narrated by Ibn Battah in “Ibtāl Al-Hiyal” (58) from Matar Al-Warrāq who said: I asked Al-Hasan Al-Basrī: *“O Abū Sa’īd, the scholars are rejecting you.”*

So Al-Hasan said: *“May your mother be bereaved of you, O Matar. And have you ever seen a scholar with your own eyes?”* And he said: *“Do you know what a scholar is? (Being a scholar is) fearing, being ascetic, remaining upon the Sunnah of the Messenger of Allāh (sallAllāhu ‘alayhi wa sallam), the one who does not mock the one who is lower than him (in status), and he does not blame the one who is higher than him, and he does not take any payment for the knowledge that Allāh has taught him.”*

- And in “Al-Faqīh wal-Mutafaqqih” (2/341) from Ibn ‘Awn who said: Al-Hasan was asked about a man. Then the man (asking) said: *“O Abū Sa’īd, is the man a scholar?”*

He said: “*And have you ever seen a scholar with your own eyes?” The scholar is verily the one who fears Allāh ‘azza wa jalla.”*

- And in the same book: From Ad-Dahhāk who said: Ibn ‘Umar (*radiAllāhu ‘anhu*) met Jābir ibn Zayd while he was performing *tawāf* around the *Ka’bah*, so he said: *“O Jābir, you are verily from the scholars of Basrah, and people ask you for fatwā. So never give any fatwā, except by the Spoken Qurān or a Sunnah gone forth. Then you either do this, or else you will be destroyed and you will destroy others.”*

- And from Abū Nadrah who said: Abū Salamah – and he is Ibn ‘Abdir-Rahmān – came and stayed in the house of Abū Bashir. So I went to Al-Hasan and said to him: *“Verily, Abū Salamah has come, and he is the judge of Al-Madīnah and their scholar. Come with us to him.”* So we went to him. When he saw Al-Hasan he said to him: *“Who are you?”*

He said: *“I am Al-Hasan ibn Abī Al-Hasan.”* =

❖ **Muhammad ibn Al-Husayn said:**

جَعَلَنَا اللَّهُ وَإِيَّاكُمْ مِمَّنْ تَحْيَا بِهِمُ السُّنَنُ ، وَتَمُوتُ بِهِمُ الْبِدَعُ ، وَتَقْوَى بِهِمْ قُلُوبُ أَهْلِ الْحَقِّ ، وَتَنْقَمِعُ بِهِمْ [ نُفُوسُ ] أَهْلِ الْأَهْوَاءِ ، بِمَنِّهِ وَكَرَمِهِ .

May Allāh make us and you from those by whom the *Sunan* lives, and by whom the *bida'* die, and by whom the hearts of the people of truth are strengthened, and by whom the [souls of] the people of *bida'* are crushed. (All) by His bestowing and generosity.

---

He said: *"There is no-one in this country who I would love to meet more than you. And this is because it has reached me that you give fatwā to the people. So fear Allāh, O Hasan! Give fatwā to the people with what I say to you; Give them fatwā with something from the Qurān that you have learned, or a Sunnah gone forth which was decreed by the righteous and the khulafā. And look at your opinion, which is your own opinion, and throw it away."*

- Al-Marrūdhī said in "Al-War'" (400): I said to Abū 'Abdillāh [Ahmad ibn Hanbal]: *"It was said to Ibn Al-Mubārak: 'How is the truthful scholar known?' So he said: 'The one who is ascetic in dunyā, and he turns to the affairs of ākhirah.'"* So Abū 'Abdillāh said: *"Yes."*

- And he gave his chain of narration until Al-Hasan ibn Ismā'īl who said: It was said to Abū 'Abdillāh Ahmad ibn Muhammad ibn Hanbal while I was listening: *"O Abū 'Abdillāh, how many hadīth is enough for a man (to know and memorize) before he is capable of giving fatwā? Is hundred thousand enough?"* He said: *"No."* It was said: *"Two hundred thousand?"* He said: *"No."* It was said: *"Three hundred thousand?"* He said: *"No."* It was said: *"Four hundred thousand?"* He said: *"No."* It was said: *"Five hundred thousand?"* He said: *"I hope."*

- And in "Dhamm Al-Kalām" (234) from Muhammad ibn 'Abdil-Wahhab who said: I said to 'Alī ibn 'Aththām: *"A man says: 'There is no fiqh in the hadīth of the Messenger of Allāh (sallAllāhu 'alayhi wa sallam)!"*

So he said: *"He is wicked (or a sinner). Then where is the fiqh and where is goodness, except in it?!"*

**I said:** If this is the description of the scholar in the issues of *fiqh al-ijtihādiyyah*, then how should his state be in the issues of beliefs and Tawhīd in which it is not allowed to make *ijtihād* or introducing ones opinion. It is verily the mere following of what the Prophet (*sallAllāhu 'alayhi wa sallam*) and his companions were upon, and (also) those who followed them in goodness from the leaders of the *Sunnah* and religion. So if you wish to join them, then ask your Lord for success, insight and guidance. And continuously look into the early books of the *salaf* and the leaders of the *Sunnah* which are built upon the Book, the *Sunnah* and the *āthār* (narrations), (and which are) free from the knowledge of philosophy and logic that open the doors for the people to *zandaqah*, *kufr*, *bida'* and opposing the *Sunnah*.

## 1. Chapter: The mention of the command of adhering to the *Jamā'ah* and the prohibition of disunity. Rather, *al-ittibā'* (following) and leaving *al-ibtidā'* (innovating)

❖ **Muhammad ibn Al-Husayn – *rahimahullāh* – said:**

**4** – إِنَّ اللَّهَ عَزَّ وَجَلَّ ، بِمَنِّهِ وَفَضْلِهِ ، أَخْبَرَنَا فِي كِتَابِهِ عَمَّنْ تَقَدَّمَ مِنْ أَهْلِ الْكِتَابَيْنِ – الْيَهُودِ وَالنَّصَارَى – أَنَّهُمْ إِنَّمَا هَلَكُوا لَمَّا افْتَرَقُوا فِي دِينِهِمْ ،

**4.** Verily, Allāh – *'azza wa jalla* – by His bestowal and bounty, informed us in His Book about those who went forth from the people of the two books – the jews and the christians – that they were destroyed due to their disunity in their religion.

وَأَعْلَمَنَا مَوْلَانَا الْكَرِيمُ أَنَّ الَّذِي حَمَلَهُمْ عَلَى الْفُرْقَةِ عَنِ الْجَمَاعَةِ ، وَالْمَيْلِ إِلَى الْبَاطِلِ ، الَّذِي نُهُوا عَنْهُ ، إِنَّمَا هُوَ الْبَغْيُ وَالْحَسَدُ، بَعْدَ أَنْ قَدْ عَلِمُوا مَا لَمْ يَعْلَمْ غَيْرُهُمْ ، فَحَمَلَهُمْ شِدَّةُ الْبَغْيِ وَالْحَسَدِ إِلَى أَنْ صَارُوا فِرَقًا ، فَهَلَكُوا ،

And our Generous Master taught us, that what made them become disunited from the *Jamā'ah*, was inclining towards the falsehood which they were prohibited from. And that is verily oppression and jealousy, after they came to know what others than them did not know. So the extreme oppression and jealousy caused them to become disunited, and so they were destroyed.

وَكَذَلِكَ حَذَّرَنَا النَّبِيُّ ، ﷺ الْفُرْقَةِ ، وَأَمَرَنَا بِالْجَمَاعَةِ ،

And likewise did the Prophet (*sallAllāhu 'alayhi wa sallam*) warn us against disunity, and he commanded us to (adhere to) the *Jamā'ah*.

وَكَذَلِكَ حَذَّرَنَا أَئِمَّتُنَا مِمَّنْ سَلَفَ مِنْ عُلَمَاءِ الْمُسْلِمِينَ كُلِّهِمْ يَأْمُرُونَ بِلُزُومِ الْجَمَاعَةِ ، وَيَنْهَوْنَ عَنِ الْفُرْقَةِ.

And likewise did our leaders from those who went forth from the scholars of the muslims warn us. All of them command to adhering to the *Jamā'ah*, and they prohibit disunity.[16]

---

[16] At-Tirmidhī said in "As-Sunan" (4/466): *"And the explanation of 'Al-Jamā'ah' for the people of knowledge is: The people of understanding, knowledge and hadīth."*
And the clarification of the standard of the people of these characteristics has gone forth in the comment upon the first *hadīth*.
- Al-Barbahārī said in "Sharh As-Sunnah" (3): *"And the basis upon which the Jamā'ah is built, are the companions of Muhammad (sallAllāhu alayhi wa sallam), may Allāh have mercy upon them all. And they are Ahlus-Sunnah wal-Jamā'ah. So whoever does not take from them, he has verily gone astray and become a mubtadi'. And every bid'ah is misguidance, while the misguidance and its people are in the fire."*
- And in "Al-Hilyah" (9/239) Ishāq ibn Rāhūyah said: *"If you ask the ignorant people: 'Who are the Suwād Al-A'dham?' Then they will say: 'The masses of the people.' And they do not know that the Jamā'ah is a scholar that holds on to the narration of the Prophet (sallAllāhu 'alayhi wa sallam) and his way. So whoever is with him and follows him, then he is the Jamā'ah. And whoever opposes him in this, he has left the Jamā'ah."*

**فَإِنْ قَالَ قَائِلٌ** : فَاذْكُرْ لَنَا ذَلِكَ لِنَحْذَرَ مَا تَقُولُهُ ، وَاللَّهُ الْمُوَفِّقُ لَنَا إِلَى سَبِيلِ الرَّشَادِ.

**Then if someone says:** Then mention this to us, so we may be aware against what you are saying. And Allāh is the One who grants success to us (in achieving) the guided path.

**قِيلَ لَهُ** : سَأَذْكُرُ مِنْ ذَلِكَ مَا حَضَرَنِي ذِكْرُهُ ، مَبْلَغَ عِلْمِيَ الَّذِي عَلَّمَنِيَ اللَّهُ عَزَّ وَجَلَّ ، نَصِيحَةً لِإِخْوَانِي مِنْ أَهْلِ الْقُرْآنِ ، وَأَهْلِ الْحَدِيثِ ، وَأَهْلِ الْفِقْهِ ، وَغَيْرِهِمْ مِنْ سَائِرِ الْمُسْلِمِينَ ، وَاللَّهُ الْمُوَفِّقُ لِمَا قَصَدْتُ وَالْمُعِينُ عَلَيْهِ إِنْ شَاءَ اللَّهُ.

**Then it is said to him:** I will mention to you what was mentioned to me from this, in accordance with the extent of my knowledge that Allāh – *'azza wa jalla* – has taught me. As an advice for my brothers from the people of the Qurān, and the people of *hadīth*, and the people of *fiqh* and others than them from the rest of the muslims. And Allāh is the One who grants success in what I have intended, and He is the One who aids in this, *in shā Allāh*.

**5** – قَالَ اللَّهُ تَعَالَى فِي سُورَةِ الْبَقَرَةِ:

**5.** Allāh – the Exalted – said in *Sūrah* Al-Baqarah:

﴿ كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنْذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِيمَا اخْتَلَفُوا فِيهِ وَمَا اخْتَلَفَ فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِنْ بَعْدِ مَا جَاءَتْهُمُ الْبَيِّنَاتُ بَغْيًا بَيْنَهُمْ فَهَدَى اللَّهُ الَّذِينَ آمَنُوا لِمَا اخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴾

**"The people were one nation. Then Allāh sent the prophets as bearer of glad tidings and warners, and with them He sent down books in truth, to judge between the people in what they disagreed in. And no-one disagreed regarding it, except those who were given it after the clear evidences came to them;** (a disagreement caused) **by oppression among them. So Allāh guided those who believed in what they disagreed in of the truth, by His permission. And Allāh guided whomever He wills to the Straight Path."** (Al-Baqarah 2:213)[17]

وَقَالَ تَعَالَى:

And He – the Exalted – said:

[17] And in "Khalq Af'āl Al-'Ibād" (4/466): Ubayy ibn Ka'b (*radiAllāhu 'anhu*) said: **"By oppression among them."** (Al-Baqarah 2:213) *"Oppression for (achieving) dunyā, and seeking its authority, adornments and decorations; who of them would have the authority and fear and respect among the people. So some of them oppressed others, and some of them beheaded others. Then Allāh guided those who believed in what they disagreed in of the truth, by His permission. And they remained upon what the messengers came with, they established the prayer, paid the zakāh, stayed away from disagreement, and they were the witnesses against the people on the Day of Resurrection for, that their messengers verily reached them and that they belied (or rejected) their messengers."*

﴿ تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ مِنْهُمْ مَنْ كَلَّمَ اللَّهُ وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلَ الَّذِينَ مِنْ بَعْدِهِمْ مِنْ بَعْدِ مَا جَاءَتْهُمُ الْبَيِّنَاتُ وَلَكِنِ اخْتَلَفُوا فَمِنْهُمْ مَنْ آمَنَ وَمِنْهُمْ مَنْ كَفَرَ وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلُوا وَلَكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ ﴾

**"These are the messengers. We preferred some of them over others. Allāh spoke to some of them, and He raised some of them in degrees. And We gave 'Īsā ibn Maryam the clear evidences and We aided him with the holy spirit. And if Allāh had willed, then those who came after them would not fight each other after the clear evidences came to them, but they disagreed. So some of them believed, and some of them committed *kufr*. And if Allāh had willed, then they would not fight, but Allāh does whatever He wants."** (Al-Baqarah 2:253)

وَقَالَ تَعَالَى فِي سُورَةِ آلِ عِمْرَانَ :

And He – the Exalted – said in *Sūrah* Ālu 'Imrān:

﴿ إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ وَمَنْ يَكْفُرْ بِآيَاتِ اللَّهِ فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴾

**"Verily, the** (only acceptable) **religion with Allāh is Islām. And those who were given the Book only disagreed after the knowledge came to them, by making oppression between them. And whoever commits *kufr* in the verses of Allāh, then Allāh is verily quick in taking account."** (Ālu 'Imrān 3:19)

وَقَالَ تَعَالَى فِي سُورَةِ الْأَنْعَامِ:

And He – the Exalted – said in *Sūrah* Al-An'ām:

﴿ إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا لَسْتَ مِنْهُمْ فِي شَيْءٍ إِنَّمَا أَمْرُهُمْ إِلَى اللَّهِ ثُمَّ يُنَبِّئُهُمْ بِمَا كَانُوا يَفْعَلُونَ ﴾

**"Verily, those who split up their religion and became divided into sects, you have nothing to do with them. Their affairs is verily up to Allāh** (to deal with)**. Then He will inform them about what they used to do."** (Al-An'ām 6:159)

وَقَالَ تَعَالَى فِي سُورَةِ يُونُسَ:

And He – the Exalted – said in *Sūrah* Yūnus:

﴿ وَلَقَدْ بَوَّأْنَا بَنِي إِسْرَائِيلَ مُبَوَّأَ صِدْقٍ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ فَمَا اخْتَلَفُوا حَتَّى جَاءَهُمُ الْعِلْمُ إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴾

**"And We verily settled Banū Isrāīl in an honourable settlement, and We provided them with good provisions. So they did not disagree until the knowledge came to them. Verily, your Lord will judge between them on the Day of Resurrection in what they used to disagree in."** (Yūnus 10:93)

وَقَالَ تَعَالَى فِي سُورَةِ عسق:

And He – the Exalted – said in *Sūrah* Hā-Mīm ʻAyn-Sīn-Qāf:

﴿ وَمَا تَفَرَّقُوا إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ إِلَى أَجَلٍ مُسَمًّى لَقُضِيَ بَيْنَهُمْ وَإِنَّ الَّذِينَ أُورِثُوا الْكِتَابَ مِنْ بَعْدِهِمْ لَفِي شَكٍّ مِنْهُ مُرِيبٍ ﴾

**"And they did not become disunited until after the knowledge came to them, due to oppression among them. And had it not been for a Word that had gone forth from your Lord for an appointed term, then it had verily been settled between them. And verily, those who inherited the Book after them are in doubt and uncertainty regarding it** (i.e. the Qurān)**."** (Ash-Shūrā 42:14)

وَقَالَ تَعَالَى فِي سُورَةِ:

And He – the Exalted – said in *Sūrah*:

﴿ لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ ﴾

**"Those who committed *kufr* from the people of the Book would not..."**
(Al-Bayyinah 98:1)

قَوْلُهُ تَعَالَى:

His – the Exalted – Words:

﴿ وَمَا تَفَرَّقَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَتْهُمُ الْبَيِّنَةُ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقَيِّمَةِ ﴾

**"And those who were given the Book only became disunited after the clear evidence came to them. And they were only commanded to worship Allāh and dedicate the religion sincerely to Him as *hunafā*** (i.e. free from *shirk*)**, and to establish the prayer and pay the *zakāh*. And that is the correct religion."**
(Al-Bayyinah 98:4-5)

❖ **Muhammad ibn Al-Husayn – *rahimahullāh* – said:**

**6** – فَأَعْلَمَنَا مَوْلَانَا الْكَرِيمُ أَنَّهُمْ أُوتُوا عِلْمًا ، فَبَغَى بَعْضُهُمْ عَلَى بَعْضٍ ، وَحَسَدَ بَعْضُهُمْ بَعْضًا ، حَتَّى أَخْرَجَهُمْ ذَلِكَ إِلَى أَنْ تَفَرَّقُوا ، فَهَلَكُوا.

**6.** So our Generous Master taught us that they were given knowledge, and then some of them transgressed against others, and some of them became jealous of others, until this made them to become disunited, and so they were destroyed.

**فَإِنْ قَالَ قَائِلٌ :**

**Then if someone would say:**

**7** – فَأَيْنَ الْمَوَاضِعُ مِنَ الْقُرْآنِ الَّتِي فِيهَا نَهَانَا اللَّهُ تَعَالَى أَنْ نَكُونَ مِثْلَهُمْ ، حَتَّى نَحْذَرَ مَا حَذَّرَنَا مَوْلَانَا مِنَ الْفُرْقَةِ بَلْ نَلْزَمُ الْجَمَاعَةَ ؟

**7.** Then where are the places in the Qurān in which Allāh – the Exalted – prohibited us from being like them, in order for us to be aware against what our Generous Master has warned us against of disunity, and instead adhere to the *Jamā'ah*?

**قِيلَ لَهُ** : قَالَ اللَّهُ تَعَالَى فِي سُورَةِ آلِ عِمْرَان:

**Then it is said to him:** Allāh – the Exalted – said in *Sūrah* Ālu 'Imrān:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ ﴾

**"O you who believe, fear Allāh how He deserves to be feared, and do not die except while you are muslims. And hold on to the rope of Allāh all together and do not become disunited. And remember the blessing of Allāh upon you, when you were enemies and He joined between your hearts."**
(Ālu 'Imrān 3:102-103)

إِلَى قَوْلِهِ تَعَالَى:

Until His – the Exalted – Words:

﴿ وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ وَأُولَئِكَ لَهُمْ عَذَابٌ عَظِيمٌ ﴾

**"And do not be like those who became disunited and disagreed after the clear evidences came to them. And for these there is a mighty punishment."**
(Ālu 'Imrān 3:105)

وَقَالَ تَعَالَى فِي سُورَةِ الْأَنْعَامِ:

And He – the Exalted – said in *Sūrah* Al-An'ām:

﴿ وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ذَلِكُمْ وَصَّاكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ ﴾

**"And that this is My Straight Path, so follow it. And do not follow the** (other) **paths so they make you become separated from My Path. He has enjoined this upon you, so that you perhaps will fear** (Allāh)**."** (Al-An'ām 6:153)

وَقَالَ تَعَالَى فِي سُورَةِ حم عسق:

And He – the Exalted – said in *Sūrah* Hā-Mīm 'Ayn-Sīn-Qāf:

﴿ شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ كَبُرَ عَلَى الْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ اللَّهُ يَجْتَبِي إِلَيْهِ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ يُنِيبُ ﴾

**"He legislated for you** (O believers) **from the religion what He enjoined upon Nūh and that which was revealed to you** (O Muhammad)**. And** (also) **what We enjoined upon Ibrāhīm, Mūsā and 'Īsā; that you establish the religion and do not become disunited therein. What you invite the *mushrikīn* towards is very difficult for them. Allāh chooses to Himself whomever He wants, and He guides to Himself the one who turns to Him."** (Ash-Shūrā 42:13)

وَقَالَ تَعَالَى فِي سُورَةِ الرُّومِ:

And He – the Exalted – said in *Sūrah* Ar-Rūm:

﴿ مُنِيبِينَ إِلَيْهِ وَاتَّقُوهُ وَأَقِيمُوا الصَّلَاةَ وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ مِنَ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ ﴾

**"Turn to Him and fear Him and establish the prayer, and do not be from the *mushrikīn*; from those who split up their religion and became** (divided into) **sects. Every group rejoices in what they have** (of evidences)**."** (Ar-Rum 30:31-32)

- **Muhammad ibn Al-Husayn – *rahimahullāh* – said:**

فَهَلْ يَكُونُ مِنَ الْبَيَانِ أَشْفَى مِنْ هَذَا عِنْدَ مَنْ عَقَلَ عَنِ اللَّهِ تَعَالَى ، وَتَدَبَّرَ مَا بِهِ حَذَّرَهُ مَوْلَاهُ الْكَرِيمُ مِنَ الْفُرْقَةِ.

So is there any clarification that is more curing than this, for the one who wants to perform what Allāh – the Exalted – has commanded, and who ponders over what his Generous Master warned him against of disunity.

**8** – ثُمَّ اعْلَمُوا رَحِمَنَا اللَّهُ وَإِيَّاكُمْ ، أَنَّ اللَّهَ تَعَالَى قَدْ أَعْلَمَنَا وَإِيَّاكُمْ فِي كِتَابِهِ أَنَّهُ لَا بُدَّ مِنْ أَنْ يَكُونَ الِاخْتِلَافُ بَيْنَ خَلْقِهِ ؛ لِيُضِلَّ مَنْ يَشَاءُ ، وَيَهْدِي مَنْ يَشَاءُ ، جَعَلَ ذَلِكَ عَزَّ وَجَلَّ ذَلِكَ مَوْعِظَةً يَتَذَكَّرُ بِهَا الْمُؤْمِنُونَ ؛ فَيَحْذَرُونَ الْفُرْقَةَ ، وَيَلْزَمُونَ الْجَمَاعَةَ ، وَيَدَعُونَ الْمِرَاءَ وَالْخُصُومَاتِ فِي الدِّينِ وَيَتَّبِعُونَ وَلَا يَبْتَدِعُونَ.

**8.** Then know, may Allāh have mercy upon us and you, that Allāh – the Exalted – verily taught us and you in His Book, that it is a must that there will be disagreement between His creations, in order for Him to misguide whom He wills and guide whom He will. He – *'azza wa jalla* – made this an admonition by which the *muminūn* are reminded, so they become aware against disunity and adhere to the *Jamā'ah*, and they leave debating and the disputes in the religion, and they follow and do not innovate.

**فَإِنْ قَالَ قَائِلٌ**: أَيْنَ هَذَا مِنْ كِتَابِ اللَّهِ تَعَالَى ؟

**Then if someone would say: "***Where is this in the Book of Allāh the Exalted?"*

**قِيلَ لَهُ** : قَالَ اللَّهُ تَعَالَى فِي سُورَةِ هُودَ:

**Then it is said:** Allāh – the Exalted – said in *Sūrah* Hūd:

﴿ وَلَوْ شَآءَ رَبُّكَ لَجَعَلَ ٱلنَّاسَ أُمَّةً وَٰحِدَةً وَلَا يَزَالُونَ مُخْتَلِفِينَ ﴿١١٨﴾ إِلَّا مَن رَّحِمَ رَبُّكَ وَلِذَٰلِكَ خَلَقَهُمْ وَتَمَّتْ كَلِمَةُ رَبِّكَ لَأَمْلَأَنَّ جَهَنَّمَ مِنَ ٱلْجِنَّةِ وَٱلنَّاسِ أَجْمَعِينَ ﴾

**"And if your Lord had willed, then He would have made the people to be one nation, but they continue to disagree. Except those whom your Lord has shown mercy. And for this He created them. And the Word of your Lord has been fulfilled: 'I will verily fill up Hellfire with the *jinn* and people all together.'"** (Hūd 11:118-119)

ثُمَّ إِنَّ اللَّهَ تَعَالَى أَمَرَ نَبِيَّهُ ﷺ أَنْ يَتَّبِعَ مَا أُنْزِلَ إِلَيْهِ ، وَلَا يَتَّبِعَ أَهْوَاءَ مَنْ تَقَدَّمَ مِنَ الْأُمَمِ فِيمَا اخْتَلَفُوا فِيهِ ، فَفَعَلَ ﷺ وَحَذَّرَ أُمَّتَهُ الِاخْتِلَافَ وَالْإِعْجَابَ وَاتِّبَاعَ الْهَوَى ، قَالَ اللَّهُ تَعَالَى فِي سُورَةِ حُمَّ الْجَاثِيَةِ:

And then, Allāh verily commanded our Prophet (*sallAllāhu 'alayhi wa sallam*) to follow what He revealed to him, and not to follow the desires of those who went forth of nations in what they disagreed in. So he (*sallAllāhu 'alayhi wa sallam*) did (as commanded), and he warned his *ummah* against disagreement, arrogance and following the desire.

Allāh – the Exalted – said in *Sūrah* Al-Jāthiyah:

﴿ وَلَقَدْ آتَيْنَا بَنِي إِسْرَائِيلَ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى الْعَالَمِينَ ﴿١٦﴾ وَآتَيْنَاهُمْ بَيِّنَاتٍ مِنَ الْأَمْرِ فَمَا اخْتَلَفُوا إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿١٧﴾ ثُمَّ جَعَلْنَاكَ عَلَى شَرِيعَةٍ مِنَ الْأَمْرِ فَاتَّبِعْهَا وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ ﴿١٨﴾ إِنَّهُمْ لَنْ يُغْنُوا عَنْكَ مِنَ اللَّهِ شَيْئًا وَإِنَّ الظَّالِمِينَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَاللَّهُ وَلِيُّ الْمُتَّقِينَ ﴾

**"And We verily gave Banū Isrāīl the Book, wisdom and prophethood, and We provided them with good provisions and We preferred them over all of the worlds. And We gave them clear evidences from the affair. So they did not disagree until after the knowledge came to them, by oppression between them. Verily, your Lord will judge between them on the Day of Resurrection in what they used to disagree in. Then We made you to be upon a *Sharī'ah* from the command, so follow it and do not follow the desires of those who do not know. They can verily not benefit you in anything against Allāh. And verily, the wrongdoers are the allies of one another, and Allāh is the Ally of those who fear** (Him)**."** (Al-Jāthiyah 45:16-19)

ثُمَّ قَالَ اللَّهُ تَعَالَى:

Then Allāh – the Exalted – said:

﴿ هَذَا بَصَائِرُ لِلنَّاسِ وَهُدًى وَرَحْمَةٌ لِقَوْمٍ يُوقِنُونَ ﴾

**"This** (Qurān) **is clear evidences** (or insight) **for the people, and a guidance and mercy for a people who are certain** (in their *īmān*)**."** (Al-Jāthiyah 45:20)

**9** – حَدَّثَنَا أَبُو بَكْرٍ عُمَرُ بْنُ سَعِيدٍ الْقَرَاطِيسِيُّ، قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ مَنْصُورٍ الرَّمَادِيُّ ، قَالَ: حَدَّثَنَا أَبُو صَالِحٍ عَبْدُ اللَّهِ بْنُ صَالِحٍ قَالَ: حَدَّثَنِي مُعَاوِيَةُ بْنُ صَالِحٍ، عَنْ عَلِيِّ بْنِ أَبِي طَلْحَةَ، عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِ اللَّهِ تَعَالَى :

**9.** Abū Bakr ʻUmar ibn Sa'd Al-Qarātīsī narrated to us and said: Ahmad ibn Mansūr Ar-Ramādī narrated to us and said: Abu Sālih ʻAbdullāh ibn Sālih narrated to us and said: Mu'āwiyah ibn Sālih narrated to us, from ʻAlī ibn Abī Talhah, from Ibn ʻAbbās (*radiAllāhu ʻanhu*) regarding the Words of Allāh the Exalted:

﴿ إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا ﴾

**"Verily, those who split up their religion and became divided into sects."** (Al-An'ām 6:159)

وَقَوْلُهُ:

And His Words:

﴿ وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا ﴾

**"And do not be like those who became disunited and disagreed."** (Ālu ʻImrān 3:105)

وَقَوْلُهُ:

And His Words:

﴿ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ﴾

**"But as for those who have deviation in their hearts, then they follow that of it which is unclear."** (Ālu ʻImrān 3:105)

وَقَوْلُهُ:

And His Words:

﴿ فَتَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ ﴾

**"So they split up their affair** (into sects) **between them."** (Al-Muminūn 23:53)

وَقَوْلُهُ:

And His Words:

﴿ وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتِ اللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا مَعَهُمْ ﴾

**"And it has verily been revealed upon you in the Book, that when you heard the verses of Allāh being rejected and mocked at, then do not sit with them."** (An-Nisā 4:140)

وَقَوْلُهُ:

And His Words:

﴿ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ﴾

**"And do not follow the** (other) **paths so they make you become separated from My Path."** (Al-An'ām 6:153)

وَقَوْلُهُ:

And His Words:

﴿ أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ ﴾ الْآيَةَ.

**"That you establish the religion and do not become disunited therein."** (Ash-Shūrā 42:13)

Until the end of the verse.

قَالَ ابْنُ عَبَّاسٍ " : أَمَرَ اللَّهُ الْمُؤْمِنِينَ بِالْجَمَاعَةِ ، وَنَهَاهُمْ عَنِ الِاخْتِلَافِ وَالْفُرْقَةِ ، وَأَخْبَرَهُمْ أَنَّهُ إِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَهُمْ بِالْمِرَاءِ وَالْخُصُومَاتِ فِي دِينِ اللَّهِ تَعَالَى. "

Ibn 'Abbās said: *"Allāh commanded the muminūn to Al-Jamā'ah, and He prohibited them from disagreeing and being disunited. And He informed them that those who came before them were destroyed due to discussing and having disputes in the religion of Allāh the Exalted."*

- **Muhammad ibn Al-Husayn said:**

هَذَا مَا حَضَرَنِي ذِكْرُهُ مِمَّا أَمَرَ اللَّهُ تَعَالَى بِهِ أُمَّةَ مُحَمَّدٍ ﷺ أَنْ يَلْزَمُوا الْجَمَاعَةَ ، وَيَحْذَرُوا الْفُرْقَةَ.

This is what I could remember of the mention of what Allāh commanded the *ummah* of Muhammad (*sallAllāhu 'alayhi wa sallam*); that they adhere to the *Jamā'ah* and to be aware against disunity.

**فَإِنْ قَالَ قَائِلٌ**: فَاذْكُرْ مِنْ سُنَنِ رَسُولِ اللَّهِ ﷺ أَنَّهُ حَذَّرَ أُمَّتَهُ ذَلِكَ.

**Then if someone would say:** Then mention for us, from the *Sunan* of the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*), that he warned his *ummah* against this.

**قِيلَ لَهُ:** نَعَمْ . وَاجِبٌ عَلَيْكَ أَنْ تَسْمَعَهُ ، وَتَحْذَرَ الْفُرْقَةَ ، وَتَلْزَمَ الْجَمَاعَةَ ، وَنَسْتَعِينَ بِاللَّهِ الْعَظِيمِ عَلَى ذَلِكَ.

**Then it is said to him:**

Yes, it is obligatory upon you to hear it, to be aware against disunity, to adhere to the *Jamā'ah*, and to ask Allāh *Al-'Adhīm* for aid in doing this.

## 2. Chapter: The mention of the Prophet (*sallAllāhu ʻalayhi wa sallam*) commanding his *ummah* to adhering to the *Jamāʻah* and his warning to them against disunity

**10** – حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْعَبَّاسِ الطَّيَالِسِيُّ ، قَالَ : حَدَّثَنَا سَعِيدُ بْنُ يَحْيَى الْأُمَوِيُّ ، قَالَ : حَدَّثَنَا أَبُو بَكْرِ ابْنُ عَيَّاشٍ ، عَنْ عَاصِمٍ ، عَنْ زِرٍّ ، عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ ، قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : «**مَنْ أَرَادَ بُحْبُوحَةَ الْجَنَّةِ فَلْيَلْزَمِ الْجَمَاعَةَ ، فَإِنَّ الشَّيْطَانَ مَعَ الْوَاحِدِ وَهُوَ مِنَ الِاثْنَيْنِ أَبْعَدُ.**»

**10.** ʻAbdullāh ibn Al-ʻAbbās At-Tiyālisī narrated to us and said: Saʻīd ibn Yahyā Al-Umawī narrated to us and said: Abū Bakr ibn ʻAyyāsh narrated to us, from ʻĀsim, from Zirr, from ʻUmar ibn Al-Khattāb (*radiAllāhu ʻanhu*) who said: The Messenger of Allāh (*sallAllāhu ʻalayhi wa sallam*) said: ***"Whoever wants the buhbūhah*[18] *of Paradise, then let him adhere to the Jamāʻah. For verily, the Shaytān is with the one who is alone, and he is further away from those who are two."***[19]

**11** – حَدَّثَنَا أَبُو مُحَمَّدٍ يَحْيَى بْنُ مُحَمَّدِ بْنِ صَاعِدٍ ، قَالَ : حَدَّثَنَا سَعِيدُ بْنُ يَحْيَى الْأُمَوِيُّ قَالَ : حَدَّثَنَا أَبُو بَكْرِ ابْنُ عَيَّاشٍ ، عَنْ عَاصِمٍ ، عَنْ زِرٍّ ، قَالَ : خَطَبَ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ بِالشَّامِ فَقَالَ : قَامَ فِينَا رَسُولُ اللَّهِ ﷺ مِثْلَ قِيَامِي فِيكُمْ ، فَقَالَ : «**مَنْ أَرَادَ بُحْبُوحَةَ الْجَنَّةِ فَلْيَلْزَمِ الْجَمَاعَةَ . فَإِنَّ الشَّيْطَانَ مَعَ الْوَاحِدِ ، وَهُوَ مِنَ الِاثْنَيْنِ أَبْعَدُ**»

**11.** And Abū Muhammad Yahyā ibn Muhammad ibn Saʻīd narrated to us and said: Saʻīd ibn Yahyā Al-Umawī narrated to us and said: Abū Bakr ibn ʻAyyāsh narrated to us, from ʻĀsim, from Zirr who said: ʻUmar ibn Al-Khattāb (*radiAllāhu ʻanhu*) held a sermon in Sham and said: The Messenger of Allāh (*sallAllāhu ʻalayhi wa sallam*) got up among us, just as I stand before you, and then he said: ***"Whoever wants the buhbūhah of Paradise, then let him adhere to the Jamāʻah. For verily, the Shaytān is with the one who is alone, and he is further away from those who are two."***

**12** – حَدَّثَنَا أَبُو بَكْرٍ جَعْفَرُ بْنُ مُحَمَّدٍ الْفِرْيَابِيُّ ، قَالَ : حَدَّثَنَا هُدْبَةُ بْنُ خَالِدٍ ، قَالَ : حَدَّثَنَا أَبَانُ بْنُ يَزِيدَ ، قَالَ : حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ أَنَّ زَيْدًا حَدَّثَهُ ، أَنَّ أَبَا سَلَّامٍ حَدَّثَهُ ، أَنَّ الْحَارِثَ الْأَشْعَرِيَّ حَدَّثَهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ : «**إِنَّ اللَّهَ تَعَالَى أَمَرَ يَحْيَى بْنَ زَكَرِيَّا بِخَمْسِ كَلِمَاتٍ يَعْمَلُ بِهِنَّ ، وَيَأْمُرُ بَنِي إِسْرَائِيلَ يَعْمَلُونَ بِهِنَّ**» وَذَكَرَ الْحَدِيثَ بِطُولِهِ

**12.** And Abū Bakr Jaʻfar ibn Muhammad Al-Firyābī narrated to us and said: Hudbah ibn Khālid narrated to us and said: Aban ibn Yazīd narrated to us and said: Yahyā ibn Abī Kathīr narrated to us, that Zayd narrated to him, that Abū Sallam narrated to him, that Al-Hārith Al-Ashʻarī (*radiAllāhu ʻanhu*) narrated to

---

[18] Abū ʻUbayd said: *"This means: The middle of Paradise. And the buhbūhah of everything, is the middle of it and the best of it."* ["Gharīb Al-Hadīth" (2/205)].

[19] It was narrated by Ahmad (114 and 177) and At-Tirmidhī (2165), and it is a *sahīh hadīth*.

him, that the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said: ***"Verily, Allāh – the Exalted – commanded Yahyā ibn Zakariyyā by five words (i.e. commandments) which he should act upon, and He commanded Banū Isrāīl to act upon them (as well)…"*** And he mentioned the *hadīth* in its full length.

وَقَالَ رَسُولُ اللَّهِ ﷺ : «**وَأَنَا آمُرُكُمْ بِخَمْسٍ أَمَرَنِي اللَّهُ تَعَالَى بِهِنَّ ؛ الْجَمَاعَةُ ، وَالسَّمْعُ وَالطَّاعَةُ ، وَالْهِجْرَةُ ، وَالْجِهَادُ فِي سَبِيلِ اللَّهِ ، فَمَنْ فَارَقَ الْجَمَاعَةَ شِبْرًا فَقَدْ خَلَعَ رِبْقَةَ الْإِسْلَامِ مِنْ رَأْسِهِ إِلَّا أَنْ يُرَاجِعَ**»

And the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said: ***"And I command you to five (things) which Allāh – the Exalted – has commanded me to: The Jamā'ah, listening and obeying, hijrah, and striving upon the path of Allāh. So whoever leaves the Jamā'ah by (the length of) a hand span, he has verily taken the noose of Islām off his head. Except if he returns."***[20]

**13** – وَحَدَّثَنَا الْفِرْيَابِيُّ ، قَالَ : حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ ، قَالَ : حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ ، قَالَ : حَدَّثَنَا أَيُّوبُ ، عَنْ غَيْلَانَ بْنِ جَرِيرٍ ، عَنْ زِيَادِ بْنِ رِيَاحٍ الْقَيْسِيِّ ، عَنْ أَبِي هُرَيْرَةَ ، قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : «**مَنْ خَرَجَ مِنَ الطَّاعَةِ وَفَارَقَ الْجَمَاعَةَ ، وَمَاتَ فَمِيتَتَهُ جَاهِلِيَّةٌ**»

**13.** And Al-Firyābī narrated to us and said: 'Ubaydullāh ibn 'Umar Al-Qawārīrī narrated to us and said: Hammād ibn Zayd narrated to us and said: Ayyūb narrated to us, from Ghaylān ibn Jarīr, from Ziyād ibn Riyāh Al-Qaysī, from Abū Hurayrah (*radiAllāhu 'anhu*) who said: The Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said: ***"Whoever exits from the obedience and leaves the Jamā'ah and then dies, then his death is (a death of) jāhiliyyah."***[21]

**14** – وَحَدَّثَنَا أَبُو بَكْرٍ عَبْدُ اللَّهِ بْنُ أَبِي دَاوُدَ السِّجِسْتَانِيُّ ، قَالَ : حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ ، وَمُحَمَّدُ بْنُ الْمُثَنَّى ، أَنَّ مُحَمَّدَ بْنَ جَعْفَرٍ حَدَّثَهُمْ عَنْ شُعْبَةَ عَنْ غَيْلَانَ بْنِ جَرِيرٍ ، عَنْ زِيَادِ بْنِ رِيَاحٍ ، عَنْ أَبِي هُرَيْرَةَ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : «**مَنْ فَارَقَ الْجَمَاعَةَ ، وَخَالَفَ الطَّاعَةَ مَاتَ مِيتَةً جَاهِلِيَّةً ، وَمَنِ اعْتَرَضَ أُمَّتِي ، بَرَّهَا وَفَاجِرَهَا ، وَلَا يَحْتَشِمُ مِنْ مُؤْمِنِهَا ، وَلَا يَفِي لِذِي عَهْدِهَا فَلَيْسَ مِنْ أُمَّتِي ، وَمَنْ قُتِلَ تَحْتَ رَايَةٍ عِمِّيَّةٍ يَعْصُبُ لِلْعَصَبِيَّةِ ، وَيُقَاتِلُ لِلْعَصَبِيَّةِ ، وَيَدْعُو لِلْعَصَبَةِ لَهُ – أَوْ قَالَ لِعَصَبِيَّةٍ – مَاتَ مِيتَةً جَاهِلِيَّةً**» لَفْظُ حَدِيثِ أَبِي مُوسَى.

**14.** And Abū Bakr 'Abdullāh ibn Abi Dāwūd As-Sijistānī informed us and said: Muhammad ibn Bashshār and Muhammad ibn Al-Muthannā narrated to us, that Muhammad ibn Ja'far narrated to them, from Shu'bah, from Ghaylān ibn Jarīr, from Ziyād ibn Riyāh, from Abū Hurayrah (*radiAllāhu 'anhu*) who said: The Messenger (of Allāh) (*sallAllāhu 'alayhi wa sallam*) said: ***"Whoever leaves the Jamā'ah and opposes the obedience, he dies a death of jāhiliyyah. And whoever***

---

[20] It was narrated by Ahmad (17170) and At-Tirmidhī (2863). Ibn Kathīr said in his "Tafsīr" (1/197): *"This is a hasan hadīth."*

[21] This is a *sahīh hadīth*, and see the one after it.

***rebels against my ummah, (whether it be) the righteous from it or the wicked from it, and does not feel ashamed from its muminūn, and does not uphold (the agreement of) the one who has a pact with it (i.e. with the ummah), then he is not from my ummah. And whoever is killed under a flag of blindness (i.e. fitnah or misguidance), and becomes angry for the sake of nationalism, and fights for nationalism, and invites to nationalism*** – or he said: ***blood relations – he dies a death of jāhiliyyah."***[22] This is the wording of the *hadīth* of Abū Mūsā.

**15** – حَدَّثَنَا أَبُو مُحَمَّدٍ بْنِ صَاعِدٍ قَالَ : حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ لُوَيْنٌ ، قَالَ : حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ ، عَنْ أَيُّوبَ ، عَنْ غَيْلَانَ بْنِ جَرِيرٍ ، عَنْ زِيَادِ بْنِ رِيَاحٍ ، عَنْ أَبِي هُرَيْرَةَ ، قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : «**مَنْ خَرَجَ مِنَ الطَّاعَةِ ، وَفَارَقَ الْجَمَاعَةَ مَاتَ مِيتَةً جَاهِلِيَّةً**»

**15.** Abū Muhammad ibn Sā'id narrated to us and said: Muhammad ibn Sulaymān Luwayn narrated to us and said: Hammād ibn Zayd narrated to us, from Ayyūb, from Ghaylān ibn Jarīr, from Ziyād ibn Riyāh, from Abū Hurayrah (*radiAllāhu 'anhu*) who said: The Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said: ***"Whoever exits from the obedience and leaves the Jamā'ah and then dies, then he dies a death of jāhiliyyah."***

**16** – وَحَدَّثْنَا أَبُو بَكْرٍ عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ الْوَاسِطِيُّ ، قَالَ : حَدَّثَنَا أَبُو هِشَامٍ الرِّفَاعِيُّ ، قَالَ : حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ ، قَالَ : حَدَّثَنَا عَاصِمٌ ، عَنْ زِرٍّ ، عَنِ عَبْدِ اللَّهِ ، قَالَ : كُنَّا جُلُوسًا عِنْدَ النَّبِيِّ ﷺ فَقَرَأَ :

**16.** And Abū Bakr 'Abdullāh ibn Muhammad ibn 'Abdil-Hamīd Al-Wāsitī informed us and said: Abū Hishām Ar-Rifā'ī narrated to us and said: Abū Bakr ibn 'Ayyāsh narrated to us and said: 'Āsim narrated to us, from Zirr, from 'Abdullāh (*radiAllāhu 'anhu*) who said: We were sitting with the Prophet (*sallAllāhu 'alayhi wa sallam*) when he recited:

﴿ وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ﴾

**"And that this is My Straight Path, so follow it. And do not follow the** (other) **paths so they make you become separated from My Path."** (Al-An'ām 6:153)

فَخَطَّ خَطًّا فَقَالَ : «**هَذَا الصِّرَاطُ**» ثُمَّ خَطَّ حَوْلَهُ خِطَطًا فَقَالَ : «**وَهَذِهِ السُّبُلُ ، فَمَا مِنْهَا سَبِيلٌ إِلَّا وَعَلَيْهِ شَيْطَانٌ يَدْعُو إِلَيْهِ**»

Then he drew a line and said: ***"This is the Path."*** Then he drew some lines around it and said: ***"And these are the (other) paths. And there is no path among them, except that there is a shaytān upon it who invites towards it."***

[22] It was narrated by Ahmad (7944, 10333) and Muslim (1848).

**17** – حَدَّثَنَا ابْنُ عَبْدِ الْحَمِيدِ أَيْضًا ، قَالَ : حَدَّثَنَا زُهَيْرُ بْنُ مُحَمَّدٍ الْمَرْوَزِيُّ قَالَ : أَخْبَرَنَا سُلَيْمَانُ بْنُ حَرْبٍ قَالَ : حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ ، عَنْ عَاصِمِ بْنِ بَهْدَلَةَ ، عَنْ أَبِي وَائِلٍ ، عَنْ عَبْدِ اللَّهِ قَالَ : خَطَّ رَسُولُ اللَّهِ ﷺ يَوْمًا خَطًّا ، وَقَالَ بِإِصْبُعِهِ عَلَى الْأَرْضِ خِطَّهُ . قَالَ : «**هَذَا سَبِيلُ اللَّهِ**» ، ثُمَّ خَطَّ خُطُوطًا عَنْ يَمِينِ الْخَطِّ وَيَسَارِهِ ، وَقَالَ : «**هَذِهِ سُبُلٌ ، عَلَى كُلِّ سَبِيلٍ مِنْهَا شَيْطَانٌ يَدْعُو إِلَيْهِ**» ، ثُمَّ تَلَا :

**17.** And Ibn ʻAbdil-Hamid also informed us and said: Zuhayr ibn Muhammad Al-Marwazī narrated to us and said: Sulaymān ibn Harb narrated to us and said: Hammād ibn Zayd narrated to us, from ʻĀsim ibn Bahdalah, from Abū Wāil, from ʻAbdullāh (*radiAllāhu ʻanhu*) who said: The Messenger of Allāh (*sallAllāhu ʻalayhi wa sallam*) drew a line one day. And he (i.e. ʻAbdullāh) showed a line on the ground with his finger. He said: ***"This is the path of Allāh."*** Then he drew some lines to the right and to the left of the line, and he said: ***"These are the (other) paths. Upon each path among them there is a shaytān who invites towards it."*** Then he recited:

﴿ وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ذَلِكُمْ وَصَّاكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ ﴾

**"And that this is My Straight Path, so follow it. And do not follow the** (other) **paths so they make you become separated from My Path. He has enjoined this upon you, so that you perhaps will fear** (Allāh)**."** (Al-An'ām 6:153)

الْخُطُوطُ الَّتِي عَنْ يَمِينِهِ وَيَسَارِهِ.

The lines that are to its right and to its left.[23]

**18** – حَدَّثَنَا أَبُو جَعْفَرٍ أَحْمَدُ بْنُ إِسْحَاقَ بْنِ الْبُهْلُولِ الْقَاضِي قَالَ : حَدَّثَنَا أَبُو سَعِيدٍ عَبْدُ اللَّهِ بْنُ سَعِيدٍ الْأَشَجُّ قَالَ : حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ عَنْ مُجَالِدٍ ، عَنِ الشَّعْبِيِّ ، عَنْ جَابِرٍ ، قَالَ : كُنَّا عِنْدَ النَّبِيِّ ﷺ فَخَطَّ خَطًّا ، وَخَطَّ خَطَّيْنِ عَنْ يَمِينِهِ ، وَخَطَّ خَطَّيْنِ عَنْ يَسَارِهِ ، ثُمَّ وَضَعَ يَدَهُ فِي الْخَطِّ الْأَوْسَطِ فَقَالَ : «**هَذَا سَبِيلُ اللَّهِ**»، ثُمَّ تَلَا هَذِهِ الْآيَةَ :

**18.** Abu Ja'far Ahmad ibn Ishāq ibn Al-Buhlūl Al-Qādī narrated to us and said: Abū Sa'īd ʻAbdullāh ibn Sa'īd Al-Ashajj narrated to us and said: Abū Khālid Al-Ahmad narrated to us, from Mujālid, from Ash-Sha'bī, from Jābir (*radiAllāhu ʻanhu*) who said: We were with the Prophet (*sallAllāhu ʻalayhi wa sallam*) when he drew a line. And he drew two lines to its right, and he drew two lines to its left.

---

[23] It was narrated by Ahmad (4142), Ibn Abī ʻĀsim in "As-Sunnah" (17) and Ibn Battah in "Al-Ibānah Al-Kubrā" (135). And it is a *sahīh hadīth*.
- And in "Tafsīr ʻAbdir-Razzāq" (882) from Abān ibn Abī ʻAyyāsh, that a man asked ibn Mas'ūd (*radiAllāhu ʻanhu*): *"What is the (Straight) Path?"* He said: *"Muhammad (sallAllāhu ʻalayhi wa sallam) left us at the bottom of it, and its end is in Paradise. And to its right there are paths, and to its left there are paths. And there are men who invite those who pass by them. So whoever follows these paths, then they will end up with him in Hellfire. And whoever follows the path, it will end up with him in Paradise."* Then Ibn Mas'ūd (*radiAllāhu ʻanhu*) recited: **"And that this is My Straight Path."** (Al-An'ām 6:153).

Then he put his hand on the line in the middle and said: ***"This is the path of Allāh."*** Then he recited this verse:

﴿ وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ﴾

**"And that this is My Straight Path, so follow it. And do not follow the** (other) **paths so they make you become separated from My Path."** (Al-An'ām 6:153)[24]

**19** – حَدَّثَنَا الْفِرْيَابِيُّ ، قَالَ : حَدَّثَنَا مَيْمُونُ بْنُ الْأَصْبَغِ ، وَأَبُو مَسْعُودٍ أَحْمَدُ بْنُ الْفُرَاتِ ، قَالَا : حَدَّثَنَا عَبْدُ اللَّهِ بْنُ صَالِحٍ – أَبُو صَالِحٍ – قَالَ : حَدَّثَنَا مُعَاوِيَةُ بْنُ صَالِحٍ ، أَنَّ عَبْدَ الرَّحْمَنِ بْنَ جُبَيْرٍ حَدَّثَهُ ، عَنْ أَبِيهِ عَنِ النَّوَّاسِ بْنِ سَمْعَانَ ، قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : «**ضَرَبَ اللَّهُ مَثَلًا صِرَاطًا مُسْتَقِيمًا ، وَعَلَى جَنَبَتَيِ الصِّرَاطِ سُورَانِ وَأَبْوَابٌ مُفَتَّحَةٌ وَعَلَى الْأَبْوَابِ سُتُورٌ مُرْخَاةٌ ، وَعَلَى بَابِ الصِّرَاطِ دَاعٍ يَقُولُ : يَا أَيُّهَا النَّاسُ ؛ ادْخُلُوا الصِّرَاطَ جَمِيعًا وَلَا تَتَعَوَّجُوا ، وَدَاعٍ يَدْعُو مِنْ فَوْقِ الصِّرَاطِ ، فَإِذَا أَرَادَ إِنْسَانٌ فَتْحَ شَيْءٍ مِنْ تِلْكِ الْأَبْوَابِ ، قَالَ : وَيْحَكَ لَا تَفْتَحْهُ ، فَإِنَّكَ إِنْ تَفْتَحْهُ تَلِجْهُ ؛ فَالصِّرَاطُ : الْإِسْلَامُ ، وَالسُّتُورُ : حُدُودُ اللَّهِ ، وَالْأَبْوَابُ الْمُفَتَّحَةُ ؛ مَحَارِمُ اللَّهِ ، وَذَلِكَ الدَّاعِي عَلَى رَأْسِ الصِّرَاطِ ؛ كِتَابُ اللَّهِ ، وَالدَّاعِي مِنْ فَوْقِ الصِّرَاطِ ؛ وَاعِظُ اللَّهِ فِي قَلْبِ كُلِّ مُسْلِمٍ**»

**19.** And Al-Firyābī narrated to us and said: Maymūn ibn Al-Asbagh and Abū Mas'ūd Ahmad ibn Al-Furāt both narrated to us and said: 'Abdullāh ibn Sālih Abū Sālih narrated to us and said: Mu'āwiyah ibn Sālih narrated to us, that 'Abdur-Rahmān ibn Jubayr narrated to him, from his father, from An-Nuwwās ibn Sam'ān (*radiAllāhu 'anhu*) who said: The Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said: ***"Allāh gave an example of a straight path, and on the two sides of the path there are two walls and open doors. And on the doors there are loose veils. And on the path there is an inviter who says: 'O people, follow the path all of you, and do not curve (off from it).' And an inviter who invites from above the path, so when a person wants to open any of those doors, he says: 'Woe to you. Do not open it. For verily, if you open it you will go through it.' So the path is Islām, and the veils are the borders of Allāh, and the open doors are the things Allāh has forbidden. And that inviter upon the head of the path is the Book of Allāh, and the inviter from above the path is the admonisher of Allāh in the heart of every muslim."***[25]

**20** – وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي دَاوُدَ ، قَالَ : حَدَّثَنَا يَزِيدُ بْنُ مُحَمَّدِ بْنِ عَبْدِ الصَّمَدِ ، قَالَ : حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ ، قَالَ حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ ، عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ جُبَيْرٍ ، عَنْ أَبِيهِ ، عَنِ النَّوَّاسِ بْنِ سَمْعَانَ الْأَنْصَارِيِّ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ : «**ضَرَبَ اللَّهُ مَثَلًا صِرَاطًا مُسْتَقِيمًا ، وَعَلَى جَنَبَتَيِ الصِّرَاطِ سُورَانِ ، بَيْنَهُمَا أَبْوَابٌ مُفَتَّحَةٌ ، وَعَلَى**

[24] It was narrated by Ahmad (15277) and Ibn Mājah (11), and the one before it testifies to it.

[25] It was narrated by Ahmad (17634 and 17636) and At-Tirmidhī (2859).
It was declared *sahīh* by Ibn Taymiyyah in "Jāmi' Ar-Rasāil" (2/97) and Ibn Kathīr in his "Tafsīr" (1/139).

الْأَبْوَابِ سُتُورٌ مُرْخَاةٌ ، وَعَلَى بَابِ الصِّرَاطِ دَاعٍ يَقُولُ : يَا أَيُّهَا النَّاسُ ! ادْخُلُوا الصِّرَاطَ جَمِيعًا وَلَا تَتَفَرَّقُوا ، وَدَاعٍ يَدْعُو مِنْ فَوْقِ الصِّرَاطِ فَإِذَا أَرَادَ إِنْسَانٌ فَتْحَ شَيْءٍ مِنْ تِلْكَ الْأَبْوَابِ ، قَالَ لَهُ : وَيْحَكَ لَا تَفْتَحْهُ ، فَإِنَّكَ إِنْ تَفْتَحْهُ تَلِجْهُ ، فَالصِّرَاطُ ؛ الْإِسْلَامُ ، وَالسُّتُورُ ؛ حُدُودُ اللَّهِ ، وَالْأَبْوَابُ ؛ مَحَارِمُ اللَّهِ ، وَالدَّاعِي عَلَى رَأْسِ الصِّرَاطِ ؛ كِتَابُ اللَّهِ تَعَالَى ، وَالدَّاعِي مِنْ فَوْقِ الصِّرَاطِ : وَاعِظُ اللَّهِ فِي قَلْبِ كُلِّ مُسْلِمٍ»

**20.** And Abū Bakr ibn Abī Dāwūd informed us and said: Yazīd ibn Muhammad ibn ‘Abdis-Samad narrated to us and said: Ādam ibn Abī Iyas narrated to us and said: Al-Layth ibn Sa’d narrated to us, from Mu’awiyah ibn Sālih, from ‘Abdur-Rahmān ibn Jubayr, from his father, from An-Nuwwās ibn Sam’ān Al-Ansārī (*radiAllāhu ‘anhu*) who said: The Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) said: ***“Allāh have an example of a straight path, and on the two sides of the path there are two walls. Between them there are open doors, and on the doors there are loose veils. And on the door of the path there is an inviter who says: ‘O people, enter the path all of you, and do become disunited (or dispersed).’ And an inviter above the path, so when a person wants to open any of these doors, he says to him: ‘Woe to you, do not open it. For verily, if you open it then you will go through it.’ So the path is Islām, and the veils are the borders of Allāh, and the doors are the things Allāh – the Exalted – has forbidden. And the inviter on the head of the path is the Book of Allāh the Exalted. And the inviter from above the path is the admonisher of Allāh in the heart of every muslim.”***

**21** – وَأَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: أَخْبَرَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ قَالَ: نا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ قَالَ: قَالَ عَبْدُ اللَّهِ: «إِنَّ هَذَا الصِّرَاطَ مُحْتَضَرٌ يَحْضُرُهُ الشَّيَاطِينُ يُنَادُونَ: يَا عَبْدَ اللَّهِ هَلُمَّ هَذَا الصِّرَاطَ لِيَصُدُّوا عَنْ سَبِيلِ اللَّهِ، فَاعْتَصِمُوا بِحَبْلِ اللَّهِ فَإِنَّ حَبْلَ اللَّهِ هُوَ كِتَابُ اللَّهِ»

**21.** And Al-Firyābī informed us and said: ‘Uthmān ibn Abī Shaybah narrated to us and said: Jarīr narrated to us, from Mansūr, from Abū Wāil who said: ‘Abdullāh (*radiAllāhu ‘anhu*) said: *“This path is verily attended. The shayātīn attend it and call: ‘O slave of Allāh, come to this path.’ In order for them to prevent (people) from the path of Allāh. So hold on to the rope of Allāh. For verily, the rope of Allāh is the Book of Allāh.”*

**22** – أَخْبَرَنَا أَبُو شُعَيْبٍ عَبْدُ اللَّهِ بْنُ الْحَسَنِ الْحَرَّانِيُّ قَالَ: نا جَدِّي قَالَ: نا مُوسَى بْنُ أَعْيَنَ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ مُجَالِدِ بْنِ سَعِيدٍ، عَنِ الشَّعْبِيِّ، عَنْ ثَابِتِ بْنِ قُطْبَةَ أَنَّ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ قَالَ فِي خُطْبَتِهِ: «يَا أَيُّهَا النَّاسُ، عَلَيْكُمْ بِالطَّاعَةِ وَالْجَمَاعَةِ، فَإِنَّهَا حَبْلُ اللَّهِ الَّذِي أَمَرَ بِهِ، وَمَا تَكْرَهُونَ فِي الْجَمَاعَةِ خَيْرٌ مِمَّا تُحِبُّونَ فِي الْفُرْقَةِ»

**22.** Abū Shu’ayb ‘Abdullāh ibn Al-Hasan Al-Harrānī informed us and said: My grandfather narrated to us and said: Mūsā ibn A’yun narrated to us, from Ismā’īl ibn Abī Khālid, from Al-Mujālid ibn Sa’īd, from Ash-Sha’bī, from Thābit ibn Qutbah, that ‘Abdullāh ibn Mas’ud (*radiAllāhu ‘anhu*) said in his *khutbah*: *“O people, it is upon you to obey and (to adhere to) the Jamā’ah. For these are verily the rope of Allāh*

*which He commanded to. And whatever you hate in the Jamā'ah, is verily better than what you love in disunity."*

**23** – أَخْبَرَنَا أَبُو بَكْرٍ عَبْدُ اللهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ الْوَاسِطِيُّ قَالَ: نا زُهَيْرُ بْنُ مُحَمَّدٍ الْمَرْوَزِيُّ قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ مُوسَى، عَنْ عِيسَى الْخَنَّاطِ، عَنِ الشَّعْبِيِّ قَالَ: كَانَ يُقَالُ: «مَنْ أَرَادَ بُحْبَحَةَ الْجَنَّةِ فَعَلَيْهِ بِجَمَاعَةِ الْمُسْلِمِينَ»

**23.** Abū Bakr 'Abdullāh ibn Muhammad ibn 'Abdil-Hamīd Al-Wāsitī informed us and said: Zuhayr ibn Muhammad Al-Marwazī narrated to us and said: 'Ubaydullāh ibn Mūsā narrated to us, from 'Īsā Al-Hannāt, from Ash-Sha'bī who said: It used to be said: *"Whoever wants the buhbahah*[26] *of Paradise, then it is upon him (to adhere to) the Jamā'ah of the muslims."*

**24** – وَأَخْبَرَنَا ابْنُ عَبْدِ الْحَمِيدِ أَيْضًا قَالَ نا زُهَيْرُ بْنُ مُحَمَّدٍ قَالَ: أَخْبَرَنَا سُلَيْمَانُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ عَاصِمٍ الْأَحْوَلِ قَالَ: قَالَ أَبُو الْعَالِيَةِ: "تَعَلَّمُوا الْإِسْلَامَ، فَإِذَا تَعَلَّمْتُمُوهُ فَلَا تَرْغَبُوا عَنْهُ، وَعَلَيْكُمْ بِالصِّرَاطِ الْمُسْتَقِيمِ فَإِنَّهُ الْإِسْلَامُ، وَلَا تُحَرِّفُوا الصِّرَاطَ يَمِينًا وَلَا شِمَالًا، وَعَلَيْكُمْ بِسُنَّةِ نَبِيِّكُمْ ﷺ وَالَّذِي عَلَيْهَا أَصْحَابُهُ، فَإِنَّا قَدْ قَرَأْنَا الْقُرْآنَ مِنْ قَبْلِ أَنْ يَفْعَلُوا الَّذِي فَعَلُوهُ خَمْسَ عَشْرَةَ سَنَةً، وَإِيَّاكُمْ وَهَذِهِ الْأَهْوَاءَ الَّتِي تُلْقِي بَيْنَ النَّاسِ الْعَدَاوَةَ وَالْبَغْضَاءَ قَالَ: فَحَدَّثْتُ بِهِ الْحَسَنَ فَقَالَ: صَدَقَ وَنَصَحَ، وَحَدَّثْتُ بِهِ حَفْصَةَ بِنْتَ سِيرِينَ، فَقَالَتْ: يَا بُنَيَّ أَحَدَّثْتَ بِهَذَا مُحَمَّدًا؟ قُلْتُ: لَا، قَالَتْ: فَحَدِّثْهُ إِذَنْ

**24.** And Ibn 'Abdil-Hamīd also informed us and said: Zuhayr ibn Muhammad narrated to us and said: Sulaymān ibn Harb narrated to us and said: Hammād ibn Zayd narrated to us, from 'Āsim Al-Ahwal who said: Abū Al-'Āliyah said: *"Learn Islām, and when you have learned it then do not turn away from it. And it is upon you (to follow) the Straight Path, for verily it is Islām. And do not deviate from the path to the right or to the left. And it is upon you (to adhere to) the Sunnah of your Prophet (sallAllāhu 'alayhi wa sallam) and that which his companions are upon. Because we verily read the Qurān while they did what they did fifteen years before that. And be aware of these desires which cause hatred and enmity between the people."*

He said: So I narrated this to Al-Hasan, so he said: *"He has spoken the truth and given good advice."*

And I narrated it to Hafsah bint Sīrīn, so she said: *"May my father (be ransomed for you), have you narrated this to Muhammad?"*

I said: *"No."*

She said: *"Then narrate it to him."*

[26] **Translator:** See the footnote to narration (10).

❖ **Muhammad ibn Al-Husayn said:**

عَلَامَةُ مَنْ أَرَادَ اللَّهُ بِهِ خَيْرًا: سُلُوكُ هَذَا الطَّرِيقِ، كِتَابُ اللَّهِ، وَسُنَنُ رَسُولِ اللَّهِ ﷺ، وَسُنَنُ أَصْحَابِهِ رضي الله عنهم وَمَنْ تَبِعَهُمْ بِإِحْسَانٍ، وَمَا كَانَ عَلَيْهِ أَئِمَّةُ الْمُسْلِمِينَ فِي كُلِّ بَلَدٍ إِلَى آخِرِ مَا كَانَ مِنَ الْعُلَمَاءِ مِثْلَ الْأَوْزَاعِيِّ وَسُفْيَانَ الثَّوْرِيِّ وَمَالِكِ بْنِ أَنَسٍ، وَالشَّافِعِيِّ، وَأَحْمَدَ بْنِ حَنْبَلٍ، وَالْقَاسِمِ بْنِ سَلَّامٍ، وَمَنْ كَانَ عَلَى مِثْلِ طَرِيقَتِهِمْ، وَمُجَانَبَةُ كُلِّ مَذْهَبٍ يَذُمُّهُ هَؤُلَاءِ الْعُلَمَاءُ، وَسَنُبَيِّنُ مَا يَرْضَوْنَهُ إِنْ شَاءَ اللَّهُ تَعَالَى

The sign for the one whom Allāh wants good for, is following this way: The Book of Allāh, the *Sunan* of the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*), the *Sunan* of his companions (*radiAllāhu 'anhum*) and those who followed them in goodness, and what the leaders of the muslims in all countries were upon and (also) the scholars that were, such as: Al-Awzā'ī, Sufyān Ath-Thawrī, Mālik ibn Anas, Ash-Shāfi'ī, Ahmad ibn Hanbal, Al-Qāsim ibn Sallām and whoever was upon the same way as them and kept away from every *madhhab* that these scholars criticized. And we will clarify what they were pleased with, *in shā Allāhu ta'ālā*.[27]

[27] And with Al-Lālakāī (72) Qutaybah ibn Sa'īd said: *"If you see a man who loves the people of hadīth, such as: Yahyā ibn Sa'īd, 'Abdur-Rahmān ibn Mahdī, Ahmad ibn Muhammad ibn Hanbal, Ishāq ibn Rāhūyah – and he mention some other people – then he is upon the Sunnah. And whoever opposes these, then know that he is an mubtadi'."*

## 3. Chapter: The mention of the division of the nations in their religion and in how many (sects) this *ummah* will divide into?

❖ **Muhammad ibn Al-Husayn – *rahimahullāh* – said:**

**26** – أَخْبَرَنَا النَّبِيُّ ﷺ: عَنْ أُمَّةِ مُوسَى عليه السلام :«أَنَّهُمُ اخْتَلَفُوا عَلَى إِحْدَى وَسَبْعِينَ مِلَّةً، كُلُّهَا فِي النَّارِ إِلَّا وَاحِدَةً»، وَأَخْبَرَنَا عَنْ أُمَّةِ عِيسَى عليه السلام أَنَّهُمُ اخْتَلَفُوا عَلَيْهِ عَلَى اثْنَتَيْنِ وَسَبْعِينَ مِلَّةً، إِحْدَى وَسَبْعُونَ مِنْهَا فِي النَّارِ وَوَاحِدَةٌ فِي الْجَنَّةِ،

**26.** The Prophet (*sallAllāhu ʻalayhi wa sallam*) informed about the nation of Mūsā (*ʻalayhis-salām*) that they became divided into seventy one religions. All of them in Hellfire, except one. And he informed about the nation of ʻĪsā (*ʻalayhis-salām*) that they became divided into seventy two religions. Seventy one in Hellfire, and one in Paradise.

قَالَ ﷺ: «**وَتَعْلُو أُمَّتِي الْفَرِيقَيْنِ جَمِيعًا تَزِيدُ عَلَيْهِمْ فِرْقَةً وَاحِدَةً، ثِنْتَانِ وَسَبْعُونَ مِنْهَا فِي النَّارِ وَوَاحِدَةٌ فِي الْجَنَّةِ**»

He (*sallAllāhu ʻalayhi wa sallam*) said: ***"My ummah will exceed both of these groups, and be in addition to them with one sects. Seventy two of them in Hellfire, and one in Paradise."***

ثُمَّ إِنَّهُ سُئِلَ ﷺ: «**مَنِ النَّاجِيَةُ؟**»

Then he (*sallAllāhu ʻalayhi wa sallam*) was asked: *"Who are the saved group?"*

فَقَالَ فِي حَدِيثٍ: «**مَا أَنَا عَلَيْهِ وَأَصْحَابِي**»

So he said in one *hadīth*: ***"(Those following) what I am upon and my companions."***

وَفِي حَدِيثٍ قَالَ: «**السَّوَادُ الْأَعْظَمُ**»

And in one *hadīth* he said: ***"As-Suwād Al-Aʻdham."***

وَفِي حَدِيثٍ قَالَ: «**وَاحِدَةٌ فِي الْجَنَّةِ، وَهِيَ الْجَمَاعَةُ**»

And in one *hadīth* he said: ***"One in Paradise, and that is the Jamāʻah."***

قُلْتُ أَنَا: وَمَعَانِيهَا وَاحِدَةٌ إِنْ شَاءَ اللَّهُ تَعَالَى

I said: And all of their meanings are the same, *in shā Allāhu taʻālā*.[28]

[28] In "Sharaf Ashāb Al-Hadīth" (36) from Ibrāhīm ibn Muhammad ibn Al-Hasan who said: It was narrated to me from Ahmad ibn Hanbal that he mentioned the *hadīth* of the Prophet (*sallAllāhu ʻalayhi wa sallam*): ***"My ummah will divide into over seventy sects. All of them will be in Hellfire, except one group."*** So he said: *"If they are not the people of hadīth, then I do not know who they are."*

**27** – حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي دَاوُدَ قَالَ: حَدَّثَنَا الْمُسَيَّبُ بْنُ وَاضِحٍ قَالَ: سَمِعْتُ يُوسُفَ بْنَ أَسْبَاطٍ يَقُولُ: "أُصُولُ الْبِدَعِ أَرْبَعٌ: الرَّوَافِضُ، وَالْخَوَارِجُ، وَالْقَدَرِيَّةُ، وَالْمُرْجِئَةُ، ثُمَّ تَتَشَعَّبُ كُلُّ فِرْقَةٍ ثَمَانِيَ عَشْرَةَ طَائِفَةً، فَتِلْكَ اثْنَتَانِ وَسَبْعُونَ فِرْقَةً، وَالثَّالِثَةُ وَالسَّبْعُونَ الْجَمَاعَةُ الَّتِي قَالَ النَّبِيُّ ﷺ: «**إِنَّهَا النَّاجِيَةُ**»

**27.** Abū Bakr ibn Abī Dāwūd narrated to us and said: Al-Musayyib ibn Wādih narrated to us and said: I heard Yūsuf ibn Asbāt say: *"The foundations of bida' are four: The Rawāfid, the Khawārij, the Qadariyyah and the Murjiah. Then each sect will branch out into eighteen groups. So that is seventy two sects, and the seventy third is the Jamā'ah about which the Prophet (sallAllāhu 'alayhi wa sallam) said:* ***'It is the saved (group).'***"[29]

**28** – أَخْبَرَنَا أَبُو مُحَمَّدٍ عَبْدُ اللهِ بْنُ صَالِحٍ الْبُخَارِيُّ قَالَ: حَدَّثَنَا عَبْدَةُ بْنُ عَبْدِ الرَّحِيمِ الْمَرْوَزِيُّ قَالَ: نا النَّضْرُ بْنُ شُمَيْلٍ قَالَ: نا مُحَمَّدُ بْنُ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**تَفَرَّقَ الْيَهُودُ وَالنَّصَارَى عَلَى إِحْدَى، أَوِ اثْنَتَيْنِ وَسَبْعِينَ فِرْقَةً وَتَفْتَرِقُ أُمَّتِي عَلَى ثَلَاثٍ وَسَبْعِينَ فِرْقَةً**»

**28.** Abū Muhammad 'Abdullāh ibn Sālih Al-Bukhārī narrated to us and said: 'Abdah ibn 'Abdir-Rahīm Al-Marwazī narrated to us and said: An-Nadr ibn Shumayl narrated to us and said: Muhammad ibn 'Amr narrated to us, from Abū Salamah, from Abū Hurayrah (*radiAllāhu 'anhu*) who said: The Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said: ***"The jews and the christians will become divided into seventy one and seventy two groups. And my ummah will become divided into seventy three groups."***

**29** – حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي دَاوُدَ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ خَشْرَمٍ قَالَ: أَخْبَرَنَا الْفَضْلُ بْنُ مُوسَى، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**تَفَرَّقَتِ الْيَهُودُ عَلَى إِحْدَى أَوِ اثْنَتَيْنِ وَسَبْعِينَ فِرْقَةً، وَاخْتَلَفَ النَّصَارَى عَلَى إِحْدَى أَوِ اثْنَتَيْنِ وَسَبْعِينَ فِرْقَةً، وَتَفْتَرِقُ أُمَّتِي عَلَى ثَلَاثٍ وَسَبْعِينَ فِرْقَةً**»

**29.** Abū Bakr ibn Abī Dāwūd narrated to us and said: 'Alī ibn Khashram narrated to us and said: Al-Fadl ibn Mūsā narrated to us, from Muhammad ibn 'Amr, from Abū Salamah, from Abū Hurayrah (*radiAllāhu 'anhu*) who said: The Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said: ***"The jews became divided into seventy one***

[29] Ibn Battah said in "Al-Ibānah Al-Kubrā" (292): "*It is verily correct for us, from the Book of our Lord and the words of our Prophet (sallAllāhu 'alayhi wa sallam), that the previous nations from the people of the Book became divided and they disagreed. And some of them declared takfir upon others. And the same as this has verily occurred in this ummah, and the desires among them have verily become plenty, and (so have) the people of opinions and madhāhib. And we have verily seen all of this and witnesses it. So we want to know these criticized sects (or groups) in order for us to avoid them. And we ask our Generous Master to protect us from them, and to give us refuge from what happened to its people who were captured by the shayātīn, so they became confused upon the path of truth and turned away (from it).*"

***or two sects, and the christians became divided into seventy one or seventy two sects. And my ummah will become divided into seventy three groups."***[30]

**30** – وَأَخْبَرَنَا أَبُو عَبْدِ اللَّهِ أَحْمَدُ بْنُ الْحَسَنِ بْنِ عَبْدِ الْجَبَّارِ الصُّوفِيُّ قَالَ: حَدَّثَنَا الْهَيْثَمُ بْنُ خَارِجَةَ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ زِيَادِ بْنِ أَنْعَمَ، عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رضي الله عنهما أَنَّ النَّبِيَّ ﷺ قَالَ: «**لَيَأْتِيَنَّ عَلَى أُمَّتِي مَا أَتَى عَلَى بَنِي إِسْرَائِيلَ: تَفَرَّقَ بَنُو إِسْرَائِيلَ عَلَى اثْنَتَيْنِ وَسَبْعِينَ مِلَّةً وَسَتَفْتَرِقُ أُمَّتِي عَلَى ثَلَاثٍ وَسَبْعِينَ ، تَزِيدُ عَلَيْهِمْ، كُلُّهَا فِي النَّارِ إِلَّا مِلَّةً وَاحِدَةً**، فَقَالُوا: مَنْ هَذِهِ الْمِلَّةُ الْوَاحِدَةُ؟ قَالَ: **مَا أَنَا عَلَيْهَا وَأَصْحَابِي**»

**30.** And Abū 'Abdillāh Ahmad ibn Al-Hasan ibn 'Abdil-Jabbār As-Sufi informed us and said: Al-Haytham ibn Khārijah narrated to us and said: Ismā'īl ibn 'Ayyāsh narrated to us, from 'Abdur-Rahmān ibn Ziyād ibn An'am, from 'Abdullāh ibn Yazīd, from 'Abdullāh ibn 'Amr (*radiAllāhu 'anhu*) who said that the Prophet (*sallAllāhu 'alayhi wa sallam*) said: ***"What occurred for Banū Isrāīl will verily occur for my ummah: Banū Isrāīl became divided into seventy two groups, and my ummah will become divided into seventy three groups, (being one group) more than them. All of them in Hellfire, except one religion."***

So they said: *"And who are (upon) this one religion?"*

He said: ***"What I am upon and my companions."***[31]

**31** – حَدَّثَنَا أَبُو الْفَضْلِ جَعْفَرُ بْنُ مُحَمَّدٍ الصَّنْدَلِيُّ قَالَ: نا أَبُو بَكْرِ بْنُ زَنْجُوَيْهِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا سُفْيَانُ يَعْنِي الثَّوْرِيَّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ زِيَادٍ، عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لَيَأْتِيَنَّ عَلَى أُمَّتِي مِثْلُ مَا أَتَى عَلَى بَنِي إِسْرَائِيلَ مِثْلًا بِمِثْلٍ حَذْوَ النَّعْلِ بِالنَّعْلِ، وَإِنَّ بَنِي إِسْرَائِيلَ تَفَرَّقُوا عَلَى اثْنَتَيْنِ وَسَبْعِينَ مِلَّةً، وَإِنَّ أُمَّتِي سَتَفْتَرِقُ عَلَى ثَلَاثٍ وَسَبْعِينَ مِلَّةً، كُلُّهَا فِي النَّارِ إِلَّا مِلَّةً وَاحِدَةً**» قِيلَ: مَنْ هِيَ يَا رَسُولَ اللَّهِ ﷺ؟ قَالَ عليه السلام : «**مَا أَنَا عَلَيْهِ الْيَوْمَ وَأَصْحَابِي**»

**31.** Abū Al-Fadl Ja'far ibn Muhammad As-Sandalī narrated to us and said: Abū Bakr ibn Zanjūyah narrated to us and said: Muhammad ibn Yūsuf Al-Firyābī narrated to us and said: Sufyān – i.e. Ath-Thawrī – narrated to us, from 'Abdur-Rahmān ibn Ziyād, from 'Abdullāh ibn Yazīd, from 'Abdullāh ibn 'Amr (*radiAllāhu 'anhu*) who said: The Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said: ***"The exact same that occurred for Banū Isrāīl will also occur for my ummah, in an identical fashion. And verily, Banū Isrāīl became divided until seventy two religions, and verily my ummah will become divided into seventy three religions. All of them in Hellfire, except one religion."***

---

[30] It was narrated by Ahmad (8396) and At-Tirmidhī (2640) who said: *"This hadīth is hasan sahīh."*

[31] It was narrated by At-Tirmidhī (2641), Al-'Uqaylī in "Ad-Du'afā" (2/262) and Ibn Battah in "Al-Ibānah Al-Kubrā" (1). And it is narrated from several people from the *sahābah* (*radiAllāhu 'anhum*), and it is a *sahīh hadīth*.

It was said: *"And who will that be, O Messenger of Allāh?"*

He said: ***"What I am upon today and my companions."***

**32** – حَدَّثَنَا أَبُو شُعَيْبٍ عَبْدُ اللَّهِ بْنُ الْحَسَنِ الْحَرَّانِيُّ قَالَ: حَدَّثَنَا عَاصِمُ بْنُ عَلِيٍّ قَالَ: نا أَبُو مَعْشَرٍ.

وَأَخْبَرَنَا أَبُو عَبْدِ اللَّهِ أَحْمَدُ بْنُ الْحَسَنِ بْنِ عَبْدِ الْجَبَّارِ الصُّوفِيُّ قَالَ: حَدَّثَنَا ابْنُ بَكَّارٍ قَالَ: حَدَّثَنَا أَبُو مَعْشَرٍ، عَنْ يَعْقُوبَ بْنِ زَيْدِ بْنِ طَلْحَةَ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَنَسِ بْنِ مَالِكٍ رضي الله عنه ذَكَرَ حَدِيثًا طَوِيلًا قَالَ فِيهِ: وَحَدَّثَهُمْ رَسُولُ اللَّهِ ﷺ عَنِ الْأُمَمِ فَقَالَ: «**تَفَرَّقَتْ أُمَّةُ مُوسَى عليه السلام عَلَى إِحْدَى وَسَبْعِينَ مِلَّةً، سَبْعُونَ مِنْهَا فِي النَّارِ وَوَاحِدَةٌ فِي الْجَنَّةِ، وَتَفَرَّقَتْ أُمَّةُ عِيسَى عليه السلام عَلَى اثْنَتَيْنِ وَسَبْعِينَ مِلَّةً، إِحْدَى وَسَبْعُونَ مِنْهَا فِي النَّارِ وَوَاحِدَةٌ فِي الْجَنَّةِ**»

**32.** Abū Shu'ayb 'Abdullāh ibn Al-Hasan Al-Harrānī narrated to us and said: 'Āsim ibn 'Alī narrated to us and said: Abū Ma'shar narrated to us.

And Abū 'Abdillāh Ahmad ibn Al-Hasan ibn 'Abdil-Jabbār As-Sūfī informed us and said: Ibn Bakkār narrated to us and said: Abū Ma'shar narrated to us, from Ya'qūb ibn Zayd ibn Talhah, from Zayd ibn Aslam, from Anas ibn Mālik (*radiAllāhu 'anhu*) who mentioned a long *hadīth*[32]. In it he said: And the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) narrated to them about the nations and said: ***"The nation of Mūsā ('alayhis-salām) became divided into seventy one religions. Seventy of them in Hellfire and one in Paradise. And the nation of 'Īsā ('alayhis-salām) became divided into seventy two religions. Seventy one of them in Hellfire and one in Paradise."***

وَقَالَ رَسُولُ اللَّهِ ﷺ: «**وَتَعْلُو أُمَّتِي عَلَى الْفِرْقَتَيْنِ جَمِيعًا بِمِلَّةٍ وَاحِدَةٍ، اثْنَتَانِ وَسَبْعُونَ مِنْهَا فِي النَّارِ، وَوَاحِدَةٌ فِي الْجَنَّةِ**» قَالُوا: مَنْ هُمْ يَا رَسُولَ اللَّهِ؟ قَالَ: «**الْجَمَاعَةُ**»

And the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said: ***"And my ummah will be in addition to both of these groups by one religion. Seventy two of them in Hellfire and one in Paradise."***

They said: ***"Who are they, O Messenger of Allāh?"***

He said: ***"The Jamā'ah."***

قَالَ يَعْقُوبُ بْنُ زَيْدٍ: فَكَانَ عَلِيُّ بْنُ أَبِي طَالِبٍ رضي الله عنه إِذَا حَدَّثَ بِهَذَا الْحَدِيثِ، عَنْ رَسُولِ اللَّهِ ﷺ تَلَا فِيهِ قُرْآنًا:

Ya'qūb ibn Zayd said: When 'Alī ibn Abī Tālib (*radiAllāhu 'anhu*) would narrate this *hadīth* from the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*), he would recite some Qurān regarding it:

[32] It will come in its full length in number (59).

﴿ وَمِنْ قَوْمِ مُوسَى أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ ﴾

**"And from the people of Mūsā there is a nation who are guided by the truth, and by it they establish justice."** (Al-A'rāf 7:159)

ثُمَّ ذَكَرَ أُمَّةَ عِيسَى فَقَرَأَ:

Then he mentioned the nation of 'Īsā (*'alayhis-salām*) and recited:

﴿ وَلَوْ أَنَّ أَهْلَ الْكِتَابِ آمَنُوا وَاتَّقَوْا لَكَفَّرْنَا عَنْهُمْ سَيِّئَاتِهِمْ وَلَأَدْخَلْنَاهُمْ جَنَّاتِ النَّعِيمِ ۝٦٥ وَلَوْ أَنَّهُمْ أَقَامُوا التَّوْرَاةَ وَالْإِنْجِيلَ وَمَا أُنْزِلَ إِلَيْهِمْ مِنْ رَبِّهِمْ لَأَكَلُوا مِنْ فَوْقِهِمْ وَمِنْ تَحْتِ أَرْجُلِهِمْ مِنْهُمْ أُمَّةٌ مُقْتَصِدَةٌ وَكَثِيرٌ مِنْهُمْ سَاءَ مَا يَعْمَلُونَ ﴾

**"And if the people of the Book had believed and feared** (Allāh)**, then We verily would have removed their sins from them and entered them into gardens of bliss. And if they had established the *Tawrāh* and *Injīl* and what was revealed to them from their Lord, then they would have eaten** (i.e. received provisions) **from above them and from below their feet. From them is an upright nation, and evil is what many of them do."** (Al-Māidah 5:65-66)

قَالَ: ثُمَّ ذَكَرَ أُمَّتَنَا فَقَرَأَ:

He said: Then he mentioned our *ummah* and recited:

﴿ وَمِمَّنْ خَلَقْنَا أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ ﴾

**"And from those whom We have created there is a nation who are guided by the truth, and by it they establish justice."** (Al-A'rāf 7:181)[33]

**33** – وَأَخْبَرَنَا أَبُو عُبَيْدٍ عَلِيُّ بْنُ الْحُسَيْنِ بْنِ حَرْبٍ الْقَاضِي قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدِ بْنِ الصَّبَّاحِ الزَّعْفَرَانِيُّ قَالَ: حَدَّثَنَا شَبَابَةُ يَعْنِي ابْنَ سَوَّارٍ قَالَ: أَخْبَرَنَا سُلَيْمَانُ بْنُ طَرِيفٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**يَا ابْنَ سَلَّامٍ، عَلَى كَمْ تَفَرَّقَتْ بَنُو إِسْرَائِيلَ؟**» قَالَ: عَلَى وَاحِدَةٍ وَسَبْعِينَ أَوِ اثْنَتَيْنِ وَسَبْعِينَ فِرْقَةً، كُلُّهُمْ يَشْهَدُ عَلَى بَعْضٍ بِالضَّلَالَةِ، قَالُوا: أَفَلَا نُخْبِرُنَا لَوْ قَدْ خَرَجْتَ مِنَ الدُّنْيَا فَتَفَرَّقَ أُمَّتُكَ، عَلَى مَا يَصِيرُ أَمْرُهُمْ؟ قَالَ نَبِيُّ اللهِ ﷺ: «**بَلَى، إِنَّ بَنِي إِسْرَائِيلَ تَفَرَّقُوا عَلَى مَا قُلْتَ وَسَتَفْتَرِقُ أُمَّتِي عَلَى مَا افْتَرَقَتْ عَلَيْهِ بَنُو إِسْرَائِيلَ، وَسَتَزِيدُ فِرْقَةٌ وَاحِدَةٌ لَمْ تَكُنْ فِي بَنِي إِسْرَائِيلَ**» وَذَكَرَ الْحَدِيثَ

**33.** And Abū 'Ubayd 'Alī ibn Al-Husayn ibn Harb Al-Qādī informed us and said: Al-Hasan ibn Muhammad As-Sabbāh Az-Za'farānī narrated to us and said: Shabbābah – i.e. Ibn Sawwār – narrated to us and said: Sulaymān ibn Tarīf narrated to us, from Anas ibn Mālik (*radiAllāhu 'anhu*) who said: The Messenger of

[33] It was narrated by Abū Ya'lā in his "Musnad" (3668), Ibn Battah in "Al-Ibānah Al-Kubrā" (285). In its *isnād* is: Abū Ma'shar Najīh ibn 'Abdir-Rahmān As-Sanadī, and he was verily declared weak by several of the memorizers, such as Ahmad, Al-Bukhārī, Ibn Ma'īn and others. "Tahdhīb Al-Kamāl" (29/322).

Allāh (*sallAllāhu ʻalayhi wa sallam*) said: ***"O Ibn Salām, into how many (sects) did Banū Isrāīl become divided?"***

He said: *"Into seventy one or seventy two sects. All of them would testify upon each other with misguidance."*

They said: *"Will you not inform us about, if you would leave this dunyā and your ummah would become divided, what would their state be?"*

The Prophet of Allāh (*sallAllāhu ʻalayhi wa sallam*) said: ***"Yes, verily. Verily, Banū Isrāīl became divided in accordance with what you said, and my ummah will become divided in accordance with how Banū Isrāīl became divided. And it will be one group more, which was not in Banū Isrāīl…"*** And he mentioned the *hadīth*.[34]

**34** – وَحَدَّثَنَا أَبُو عَبْدِ اللهِ أَحْمَدُ بْنُ أَبِي عَوْفٍ الْبَزْوَرِيُّ قَالَ: حَدَّثَنَا سُوَيْدُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا مُبَارَكُ بْنُ سُحَيْمٍ، عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «**افْتَرَقَتْ بَنُو إِسْرَائِيلَ عَلَى إِحْدَى وَسَبْعِينَ فِرْقَةً، وَإِنَّ أُمَّتِي سَتَفْتَرِقُ عَلَى ثَلَاثٍ وَسَبْعِينَ فِرْقَةً، كُلُّهَا فِي النَّارِ إِلَّا السَّوَادَ الْأَعْظَمَ**»

**34.** And Abū ʻAbdillāh Ahmad ibn Abī ʻAwf Al-Bazwarī narrated to us and said: Suwayd ibn Sa'īd narrated to us and said: Mubārak ibn Shuhaym narrated to us, from ʻAbdul-ʻAzīz ibn Suhayb, from Anas (*radiAllāhu ʻanhu*), from the Prophet (*sallAllāhu ʻalayhi wa sallam*) who said: ***"Banū Isrāīl became divided into seventy one sects, and my ummah will verily become divided into seventy three groups. All of them in Hellfire, except As-Suwād Al-Aʻdham."***[35]

**35** – وَحَدَّثَنَا أَبُو بَكْرٍ عَبْدُ اللهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ الْوَاسِطِيُّ قَالَ: حَدَّثَنَا زُهَيْرُ بْنُ مُحَمَّدٍ الْمَرْوَزِيُّ قَالَ: نا أَحْمَدُ بْنُ عَبْدِ اللهِ بْنِ يُونُسَ قَالَ: نا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنْ مُوسَى بْنِ عُبَيْدَةَ، عَنِ ابْنَةِ سَعْدٍ، عَنْ أَبِيهَا سَعْدٍ رضي الله عنه قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**افْتَرَقَتْ بَنُو إِسْرَائِيلَ عَلَى إِحْدَى وَسَبْعِينَ مِلَّةً، وَلَنْ تَذْهَبَ الْأَيَّامُ وَاللَّيَالِي حَتَّى تَفْتَرِقَ أُمَّتِي عَلَى مِثْلِهَا أَوْ قَالَ: عَنْ مِثْلِ ذَلِكَ، وَكُلُّ فِرْقَةٍ مِنْهَا فِي النَّارِ إِلَّا وَاحِدَةً وَهِيَ الْجَمَاعَةُ**»

**35.** And Abū Bakr ʻAbdullāh ibn Muhammad ibn ʻAbdil-Hamīd Al-Wāsitī narrated to us and said: Zuhayr ibn Muhammad Al-Marwazī narrated to us and said: Ahmad ibn ʻAbdillāh ibn Yūnus narrated to us and said: Abū Bakr ibn ʻAyyāsh narrated to us, from Mūsā ibn ʻUbaydah, from the daughter of Sa'd, from her father Sa'd (*radiAllāhu ʻanhu*) who said: The Messenger of Allāh (*sallAllāhu ʻalayhi wa sallam*) said: ***"Banū Isrāīl became divided into seventy one sects, and the days and nights will not pass before my ummah will become divided just like them***

[34] It was narrated by Ibn Battah in "Al-Ibānah Al-Kubrā" (286).

[35] It was narrated by Abū Ya'lā Al-Mūsilī in his "Musnad" (3938) and Ibn Battah in "Al-Ibānah Al-Kubrā" (287).

– or he said: ***just like that – and all groups will be in Hellfire except one, and that is the Jama'ah."***[36]

**36** – أَخْبَرَنَا إِبْرَاهِيمُ بْنُ مُوسَى الْجَوْزِيُّ قَالَ: نا مُحَمَّدُ بْنُ هَارُونَ أَبُو نَشِيطٍ، وَإِبْرَاهِيمُ بْنُ هَانِئٍ النَّيْسَابُورِيُّ قَالَا: حَدَّثَنَا أَبُو الْمُغِيرَةِ قَالَ: حَدَّثَنَا صَفْوَانُ قَالَ: حَدَّثَنِي أَزْهَرُ بْنُ عَبْدِ اللَّهِ الْحَرَازِيُّ، عَنْ أَبِي عَامِرٍ الْهَوْزَنِيُّ، عَنْ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ رضي الله عنهما أَنَّهُ قَامَ حِينَ صَلَّى الظُّهْرَ بِالنَّاسِ بِمَكَّةَ فَقَالَ: أَلَا إِنَّ رَسُولَ اللَّهِ ﷺ قَامَ فِينَا فَقَالَ: «**أَلَا إِنَّ مَنْ كَانَ قَبْلَكُمْ مِنْ أَهْلِ الْكِتَابِ افْتَرَقُوا عَلَى اثْنَتَيْنِ وَسَبْعِينَ مِلَّةً، وَإِنَّ هَذِهِ الْأُمَّةَ سَتَفْتَرِقُ عَلَى ثَلَاثٍ وَسَبْعِينَ، اثْنَتَانِ وَسَبْعُونَ فِي النَّارِ وَوَاحِدَةٌ فِي الْجَنَّةِ، وَهِيَ الْجَمَاعَةُ**»

**36.** Ibrāhīm ibn Mūsā Al-Jawzī informed us and said: Muhammad ibn Hārūn Abū Nashīt and Ibrāhīm ibn Hani An-Naysābūrī both narrated to us and said: Abū Al-Mughīrah narrated to us and said: Safwān narrated to us and said: Azhar ibn 'Abdillāh Al-Harāzī narrated to me, from Abū 'Āmir Al-Hūzinī, from Mu'āwiyah ibn Abī Sufyān (*radiAllāhu 'anhu*) that he got up when he was leading the people in the *dhuhr* prayer in *Makkah*. Then he said: Verily, the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) got up among us and said: ***"Verily, those who were before you from the people of the Book became divided into seventy two religions. And verily, this ummah will become divided into seventy three. Seventy two in Hellfire and one in Paradise, and that is the Jamā'ah."***[37]

- **Muhammad ibn Al-Husayn – *rahimahullāhu ta'ālā* – said:**

رَحِمَ اللَّهُ عَبْدًا حَذِرَ هَذِهِ الْفِرَقَ، وَجَانَبَ الْبِدَعَ وَلَمْ يَبْتَدِعْ، وَلَزِمَ الْأَثَرَ فَطَلَبَ الطَّرِيقَ الْمُسْتَقِيمَ، وَاسْتَعَانَ بِمَوْلَاهُ الْكَرِيمِ.

May Allāh have mercy upon a slave who is on guard against these groups, who avoids *bida'*, who follows and does not innovate, and who adheres to the narration, so he seeks the upright path, and he seeks aid from his Generous Master.

---

[36] It was narrated by Ibn Battah in "Al-Ibānah Al-Kubrā" (283 and 284), and he added in the *isnād*: From Mūsā ibn 'Ubaydah, from 'Abdullāh ibn 'Ubaydah, from the daughter of Sa'd… And then he mentioned it.

[37] It was narrated by Ahmad (16937), Abū Dāwūd (4597) and Ibn Battah in "Al-Ibānah Al-Kubrā" (284). Ibn Kathīr said in "Al-Bidāyah wan-Nihāyah" (19/38): *"Its isnād is hasan."*

**37** – حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي دَاوُدَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُعَاذٌ قَالَ: حَدَّثَنَا ابْنُ عَوْنٍ، عَنْ مُحَمَّدٍ يَعْنِي ابْنَ سِيرِينَ قَالَ: كَانُوا يَقُولُونَ: "إِذَا كَانَ الرَّجُلُ عَلَى الْأَثَرِ فَهُوَ عَلَى الطَّرِيقِ

**37.** Abū Bakr ibn Abī Dāwūd narrated to us and said: Muhammad ibn Bashshār narrated to us and said: Mu'ādh narrated to us and said: Ibn 'Awn narrated to us, from Muhammad – i.e. ibn Sīrīn – who said: *"They used to say: If a man is upon the athar (narration), then he is upon the (right) path."*[38]

[38] In "Al-Hujjah fī Bayān Al-Mahajjah" (136) Abū Hātim said: I heard Ahmad ibn Sinān and he mentioned the *hadīth* of the Prophet (*sallAllāhu 'alayhi wa sallam*): ***"There will always be a group from my ummah who is manifest upon the truth. Those who oppose them do not harm them until the Hour is established."*** (He said:) *"They are the people of knowledge and the followers of narrations."*
- And with Al-Lālakāī (112) from Shādh ibn Yahyā who said: *"There is no path that leads more to Paradise than the path of the one who follows the narrations."*
- And in "Sharaf Ashāb Al-Hadīth" (5) Sufyān Ath-Thawrī said: *"Verily, the religion is according to the narrations and not the opinion. Verily, the religion is according to the narrations and not the opinion. Verily, the religion is according to the narrations and not the opinion."*
- And in it (8) Al-Awzā'ī said: *"It is upon you (to follow) the narrations of the predecessors, even if the people would reject you. And be on guard against the opinion of men, even if they beautify it with words. For verily, (in that case) the affair will come to an end while you are upon a straight path."*
- And in "Dhamm Al-Kalām" (337) from Al-'Ala ibn Al-Musayyib, from his father who said: *"We verily follow and we do not innovate, and we imitate and we do not introduce (something new), and we will never go astray as long as we adhere to the narrations."*
- And in it (872) Ibn Wahb said: One time the *Sunnah* was mentioned in front of Mālik ibn Anas, so he said: *"The Sunnah is the arch of Nūh; whoever embarks it will be saved, and whoever stays behind from (embarking) it will drown."*
- And in it (882) Mālik said: *"The narrations will not become few amongst a people, except that desires will emerge among them. And the scholars will not become few, except that harshness will emerge among the people."*
- And in "As-Sunnah" by Al-Marwazī (101) from Hishām ibn 'Urwah, from his father who said: *"The Sunan, the Sunan. For verily, the Sunan are the qawām (basis, structure, body) of the religion."*

## 4. Chapter: The mention of the fear of the Prophet (*sallAllāhu ʻalayhi wa sallam*) for his *ummah* and his warning to them about the ways of the nations before them

**38** – حَدَّثَنَا أَحْمَدُ بْنُ يَحْيَى الْحُلْوَانِيُّ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ قَالَ: حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ، عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لَيَأْخُذَنَّ أُمَّتِي بِأَخْذِ الْأُمَمِ وَالْقُرُونِ قَبْلَهَا شِبْرًا بِشِبْرٍ، وَذِرَاعًا بِذِرَاعٍ**» قِيلَ: يَا رَسُولَ اللَّهِ، كَمَا فَعَلَتْ فَارِسُ وَالرُّومُ؟ قَالَ رَسُولُ اللَّهِ ﷺ: «**وَمَنِ النَّاسُ إِلَّا أُولَئِكَ؟**»

**38.** Ahmad ibn Yahyā Al-Hulwānī narrated to us and said: Ahmad ibn ʻAbdillāh ibn Yūnus narrated to us and said: Ibn Abī Dhib narrated to us, from Sa'īd Al-Maqburī, from Abū Hurayrah (*radiAllāhu ʻanhu*) who said: The Messenger of Allāh (*sallAllāhu ʻalayhi wa sallam*) said: ***"My ummah will verily follow the nations and generations that came before them; a hand span for a hand span, and an arm's length for an arm's length."*** It was said: *"O Messenger of Allāh, just as the Persians and the Romans did?"* The Messenger of Allāh (*sallAllāhu ʻalayhi wa sallam*) said: ***"And who would the people be, but these?"***[39]

**39** – حَدَّثَنَا أَبُو بَكْرٍ عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ الْوَاسِطِيُّ قَالَ: حَدَّثَنَا زُهَيْرُ بْنُ مُحَمَّدٍ الْمَرْوَزِيُّ قَالَ: أَخْبَرَنَا سُنَيْدُ بْنُ دَاوُدَ قَالَ: حَدَّثَنِي حَجَّاجٌ قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي زِيَادُ بْنُ سَعْدٍ، عَنْ مُحَمَّدِ بْنِ زَيْدِ بْنِ الْمُهَاجِرِ، عَنْ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ: عَنِ النَّبِيِّ ﷺ قَالَ: «**لَتَتَّبِعُنَّ سُنَنَ الَّذِينَ مِنْ قَبْلِكُمْ شِبْرًا بِشِبْرٍ، وَذِرَاعًا بِذِرَاعٍ وَبَاعًا بِبَاعٍ، حَتَّى لَوْ دَخَلُوا جُحْرَ ضَبٍّ لَدَخَلْتُمُوهُ**»

**39.** Abū Bakr ʻAbdullāh ibn Muhammad ibn ʻAbdil-Hamīd Al-Wāsitī narrated to us and said: Zuhayr ibn Muhammad Al-Marwazī narrated to us and said: Sunayd ibn Dāwūd narrated to us and said: Hajjāj narrated to me and said: Ibn Jurayj said: Ziyād ibn Sa'd informed me, from Muhammad ibn Zayd ibn Al-Muhājir, from Abū Sa'īd Al-Maqburī, from Abū Hurayrah (*radiAllāhu ʻanhu*), from the Prophet (*sallAllāhu ʻalayhi wa sallam*) who said: ***"You will verily follow the ways of those before you; a hand span for a hand span, and an arm's length for an arm's length, and the span of outstretched arms for the span of outstretched arms. Until (the extent that) if they entered the hole of a lizard, then you would verily also enter it."***[40]

---

[39] It was narrated by Ahmad (8308) and Al-Bukhārī (7319).

[40] It was narrated by Ahmad (8340) and Ibn Battah in "Al-Ibānah Al-Kubrā" (283 and 284), and it is a *sahīh hadīth*.

And it was narrated by Al-Bukhārī (3456) and Muslim (2669) from the *hadīth* of Abū Sa'īd Al-Khudrī (*radiAllāhu ʻanhu*) who said: The Prophet (*sallAllāhu ʻalayhi wa sallam*) said: ***"You will verily follow the ways of those before you; a hand span for a hand span, and an arm's length for an arm's length. Until (the extent that) if they entered the hole of a lizard, you would verily follow them."*** We said: *"O Messenger of Allāh, the jews and the christians?"* He said: ***"Who else?"***

**40** – وَحَدَّثَنَا ابْنُ عَبْدِ الْحَمِيدِ أَيْضًا قَالَ: حَدَّثَنَا زُهَيْرُ بْنُ مُحَمَّدٍ قَالَ: أنا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ قَالَ: حَدَّثَنَا كَثِيرُ بْنُ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ عَوْفٍ الْمُزَنِيُّ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: كُنَّا قُعُودًا حَوْلَ رَسُولِ اللَّهِ ﷺ فِي مَسْجِدِهِ بِالْمَدِينَةِ، فَجَاءَهُ جِبْرِيلُ عليه السلام بِالْوَحْيِ، فَذَكَرَ حَدِيثًا طَوِيلًا قَالَ فِيهِ: «**جَاءَكُمْ جِبْرِيلُ عليه السلام يَتَعَاهَدُ دِينَكُمْ لَتَسْلُكُنَّ سُنَنَ الَّذِينَ مِنْ قَبْلِكُمْ حَذْوَ النَّعْلِ بِالنَّعْلِ وَلَتَأْخُذُنَّ بِمِثْلِ أَخَذْهِمْ، إِنْ شِبْرًا بِشِبْرٍ، وَإِنْ ذِرَاعًا بِذِرَاعٍ، وَإِنْ بَاعًا بِبَاعٍ، حَتَّى لَوْ دَخَلُوا جُحْرَ ضَبٍّ لَدَخَلْتُمْ فِيهِ**»

**40.** And Ibn ‘Abdil-Hamīd also narrated to us and said: Zuhayr ibn Muhammad narrated to us and said: Ismā’īl ibn Abī Uways narrated to us and said: Kathīr ibn ‘Abdillāh ibn ‘Amr ibn ‘Awf Al-Muzanī narrated to us, from his father, from his grandfather who said: We were sitting around the Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) in his *masjid* in *Madīnah* when Jibrīl (*‘alayhis-salām*) came to him with the revelation. And he mentioned a long *hadīth*. In it he said: ***“Jibrīl (‘alayhis-salām) came to bring about your religion. You will verily follow the ways of those before you; in the exact same fashion. And you will verily do the same as they did. Verily, a hand span for a hand span. And verily, an arm’s length for an arm’s length. And verily, the span of outstretched arms for the span of outstretched arms. Until (the extent that) if they entered into the hole of a lizard, you would verily enter into it.”***[41]

**41** – أَخْبَرَنَا أَبُو الْقَاسِمِ عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الْعَزِيزِ الْبَغَوِيُّ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ الْجَعْدِ قَالَ: أَخْبَرَنَا عَبْدُ الْحَمِيدِ بْنُ بَهْرَامَ قَالَ: حَدَّثَنَا شَهْرٌ يَعْنِي ابْنَ حَوْشَبٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ غَنْمٍ أَنَّ شَدَّادَ بْنَ أَوْسٍ حَدَّثَهُ: عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «**لَيَحْمِلَنَّ شِرَارُ هَذِهِ الْأُمَّةِ عَلَى سُنَنِ الَّذِينَ خَلَوْا مِنْ قَبْلِهِمْ حَذْوَ الْقُذَّةِ بِالْقُذَّةِ**»

**41.** Abū Al-Qāsim ‘Abdullāh ibn Muhammad ibn ‘Abdil-‘Azīz Al-Baghawī informed us and said: ‘Alī ibn Al-Ja’d narrated to us and said: ‘Abdul-Hamīd ibn Bahrām narrated to us and said: Shahr – i.e. ibn Hawshab – narrated to us and said: ‘Abdur-Rahmān ibn Ghanam narrated to us, that Shaddād ibn Aws narrated to him, from the Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) who said: ***“The worst people of this ummah will verily pick up the ways of those who came before them; feather for feather (i.e. in the exact same fashion).”***[42]

[41] It was narrated by Ibn Abī ‘Āsim in “As-Sunnah” (45).

[42] It was narrated by Ahmad (17135), At-Tiyālisī (1217) and Al-Baghawī in “Al-Ja’diyyāt” (3459). And in it *isnād* is Shahr ibn Hawshab regarding whom there is a well-known difference of opinion. But the text of the *hadīth* is *sahīh*, just as this has gone fourth.

**42** – حَدَّثَنَا إِسْحَاقُ بْنُ أَبِي حَسَّانَ الْأَنْمَاطِيُّ قَالَ: حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ الدِّمَشْقِيُّ قَالَ: حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ حَبِيبِ بْنِ أَبِي الْعِشْرِينَ قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ قَالَ: ثنا يُونُسُ بْنُ يَزِيدَ، عَنِ الزُّهْرِيِّ، عَنِ الصُّنَابِحِيِّ، عَنْ حُذَيْفَةَ بْنِ الْيَمَانِ قَالَ: "لَتَتَّبِعُنَّ أَثَرَ مَنْ كَانَ قَبْلَكُمْ حَذْوَ النَّعْلِ بِالنَّعْلِ، لَا تُخْطِئُونَ طَرِيقَتَهُمْ وَلَا تُخْطِئَنَّكُمْ، وَلَتُنْقَضَنَّ عُرَى الْإِسْلَامِ عُرْوَةً فَعُرْوَةً، وَيَكُونُ أَوَّلَ نَقْضِهَا الْخُشُوعُ حَتَّى لَا يُرَى خَاشِعًا، وَحَتَّى يَقُولَ أَقْوَامٌ: ذَهَبَ النِّفَاقُ مِنْ أُمَّةِ مُحَمَّدٍ فَمَا بَالُ الصَّلَوَاتِ الْخَمْسِ؟ لَقَدْ ضَلَّ مَنْ كَانَ قَبْلَنَا حَتَّى مَا يُصَلُّونَ بَيْنَهُمْ أُولَئِكَ الْمُكَذِّبُونَ بِالْقَدَرِ، وَهُمْ أَسْبَابُ الدَّجَّالِ، وَحَقٌّ عَلَى اللَّهِ أَنْ يُلْحِقَهُمْ بِالدَّجَّالِ

**42.** And Ishāq ibn Abi Hassan Al-Anmātī narrated to us and said: Hishām ibn ‘Ammar Ad-Dimashqī narrated to us and said: ‘Abdul-Hamid ibn Habīb ibn Abī Al-‘Ishrīn narrated to us and said: Al-Awzā’ī narrated to us and said: Yūnus ibn Yazīd narrated to us, from Az-Zuhrī, from As-Sunābihī, from Hudhayfah ibn Al-Yamān (*radiAllāhu ‘anhu)* who said: *“You will verily follow the footsteps of those who were before you; a sandal for a sandal (i.e. in the exact same fashion). You will not miss a step on their way and it will verily not miss you. And the knots of Islām will verily be undone, knot after knot*[43]*. And the first of its undoing will be the khusū’ (humility) so that you will not see anyone with humility. And until some people will say: ‘Nifāq has disappeared from the ummah of Muhammad (sallAllāhu ‘alayhi wa sallam) so what is the point of the five prayers? Verily, those who were before us went astray, till (the extent that) they would not pray between them.’ They are those who denied the qadar, and they are the instruments of the Dajjāl. And it is a right upon Allāh to join them with the Dajjāl.’”*[44]

---

[43] In “Maqāyīs Al-Lughah” (4/296): The *‘urā* (knots) of Islām are its laws (or judgments) which are adhered to. Every law (or judgment) is a knot. Allāh – the Exalted – said when He mentioned *īmān*: **“He has verily grasped the most trustworthy *‘urwah* (knot, handhold), that will never break.”** (Al-Baqarah 2:256)

[44] It was narrated by Ahmad in “Al-Īmān” (130) by way of Abū ‘Abdillāh Al-Falastīnī who said: ‘Abdul-‘Azīz the brother of Hudhayfah narrated to me, from Hudhayfah ibn Al-Yamān (*radiAllāhu ‘anhu*) who said: *“The first thing you will lose from your religion is the khusū’, and the last thing you will lose from your religion is the salāh. And the women will verily pray while they are menstruating. And the knots of Islām will be undone, knot after knot. And you will verily follow the way of those who were before you; a sandal for a sandal, and a feather for a feather (i.e. in the exact same fashion). You will not miss a step on their way, and it will not miss you. Until two groups of many groups will remain. One of them says: ‘What is the point of the five prayers?! Verily, those who were before us went astray. Allāh – ‘azza wa jalla – verily said:* **“And establish the prayer at the two ends of the day, and at the approach of the night.”** (Hud 11:114) *They only prayed two or three prayers.’*
*And the other group says: ‘Verily, the believers in Allāh have the īmān of the angels, and there is no kāfir nor any munāfiq among us.’*
*It is a right for Allāh to gather them with the Dajjāl.”* And it is a *sahīh athar*.

❖ **Muhammad ibn Al-Husayn said:**

مَنْ تَصَفَّحَ أَمْرَ هَذِهِ الْأُمَّةِ مِنْ عَالِمٍ عَاقِلٍ، عَلِمَ أَنَّ أَكْثَرَهُمُ الْعَامَّ مِنْهُمْ يُجْرِي أُمُورَهُمْ عَلَى سُنَنِ أَهْلِ الْكِتَابَيْنِ، كَمَا قَالَ النَّبِيُّ ﷺ، وَعَلَى سُنَنِ كِسْرَى وَقَيْصَرَ وَعَلَى سُنَنِ أَهْلِ الْجَاهِلِيَّةِ وَذَلِكَ مِثْلُ السَّلْطَنَةِ وَأَحْكَامِهِمْ وَأَحْكَامِ الْعُمَّالِ وَالْأُمَرَاءِ وَغَيْرِهِمْ، وَأَمْرِ الْمَصَائِبِ وَالْأَفْرَاحِ وَالْمَسَاكِنِ وَاللِّبَاسِ وَالْحِلْيَةِ، وَالْأَكْلِ وَالشُّرْبِ وَالْوَلَائِمِ، وَالْمَرَاكِبِ وَالْخَدَمِ وَالْمَجَالِسِ وَالْمُجَالَسَةِ، وَالْبَيْعِ وَالشِّرَاءِ، وَالْمَكَاسِبِ مِنْ جهاتٍ كَثِيرَةٍ، وَأَشْبَاهٌ لِمَا ذَكَرْتُ يَطُولُ شَرْحُهَا تَجْرِي بَيْنَهُمْ عَلَى خِلَافِ السُّنَّةِ وَالْكِتَابِ، وَإِنَّمَا تَجْرِي بَيْنَهُمْ عَلَى سُنَنِ مَنْ قَبْلَنَا، كَمَا قَالَ النَّبِيُّ ﷺ، وَاللَّهُ الْمُسْتَعَانُ، مَا أَقَلَّ مَنْ يَتَخَلَّصُ مِنَ الْبَلَاءِ الَّذِي قَدْ عَمَّ النَّاسَ، وَلَنْ يُمَيِّزَ هَذَا إِلَّا عَاقِلٌ عَالِمٌ قَدْ أَدَّبَهُ الْعِلْمُ، وَاللَّهُ الْمُوَفِّقُ لِكُلِّ رَشَادٍ، وَالْمُعِينُ عَلَيْهِ

Every intelligent and sane person who browses through (or reads about) the affair of this *ummah* will come to know that the affairs of most of the ordinary people runs in accordance with the ways of the people of the two Books, just as the Prophet (*sallAllāhu 'alayhi wa sallam*) said. And in accordance with the ways of *Kisrā* and *Qaysar*. And in accordance with the ways of the people of *jāhiliyyah*. And this is such as: The rulers and their judgments, the judgments of the employees, the leaders and others than them, the food, the drinks and the feasts, the ways of transportation and the services, the gathering and the manner of sitting together, buying and selling, earnings from many aspects, and what resembles what I have mentioned which will take long to explain. (All of this) occurs between them in opposition to the Book and the *Sunnah*. It verily occurs between them in accordance with the ways of those before us, just as the Prophet (*sallAllāhu 'alayhi wa sallam*) said. And Allāh is the One whom help is sought from.

How few is it, who free themselves from the calamity that verily has prevailed over the people. And no-one can see the difference (or distinguish) in this, except an intelligent man of knowledge who has been disciplined by the knowledge. And Allāh is the One who grants success to every guidance, and the One who aid in this.

## 5. Chapter: The criticism of the *Khawārij* and their evil *madhhab*, the permissibility of fighting them, and the reward of whoever kills them or is killed by them[45]

❖ **Muhammad ibn Al-Husayn – *rahimahullāh* – said:**

**44** – لَمْ يَخْتَلِفِ الْعُلَمَاءُ قَدِيمًا وَحَدِيثًا أَنَّ الْخَوَارِجَ قَوْمُ سُوءٍ عُصَاةٌ لِلَّهِ تَعَالَى وَلِرَسُولِهِ ﷺ، وَإِنْ صَلَّوْا وَصَامُوا، وَاجْتَهَدُوا فِي الْعِبَادَةِ، فَلَيْسَ ذَلِكَ بِنَافِعٍ لَهُمْ، نَعَمْ ، وَيُظْهِرُونَ الْأَمْرَ بِالْمَعْرُوفِ وَالنَّهْيِ عَنِ الْمُنْكَرِ، وَلَيْسَ ذَلِكَ بِنَافِعٍ لَهُمْ؛ لِأَنَّهُمْ قَوْمٌ يَتَأَوَّلُونَ الْقُرْآنَ عَلَى مَا يَهْوُونَ، وَيُمَوِّهُونَ عَلَى الْمُسْلِمِينَ،

**44.** The scholars of earlier and present times do not disagree (regarding): That the *Khawārij* are evil people and disobedient towards Allāh – the Exalted – and His Messenger (*sallAllāhu 'alayhi wa sallam*). And even though they pray, fast and strive in (performing) worship, then this will not benefit them.[46] Yes, and they apparently show (that they) command to the good and forbid the evil, but this will not benefit

---

[45] The talk about the *Khawārij* and their definition is very long, and the author will mention many of the texts and the narrations regarding the criticism of them and the warning against them. And among that which the author did not mention is:

- In "As-Sunnah" by Al-Khallāl (110) *Imām* Ahmad – *rahimahullāh* – said: *"The Khawārij are an evil people. I do not know of any people on earth that are worse than them."*

And he said: *"The hadīth regarding them from the Prophet (sallAllāhu 'alayhi wa sallam) is correct from ten (different) ways."*

- And Harb Al-Karmānī – *rahimahullāh* – said in his *'aqīdah* (106): *"As for the Khawārij then they passed through the religion, separated (themselves) from the millah, strayed from Islām, deviated from the Jamā'ah, became misguided from the path of guidance, rebelled against the ruler and the leaders, unsheathed the sword against the ummah, allowed their blood and wealth and they declared takfīr upon those who opposed them, except those who said the same as them, had the same opinion as them and remained with them in their house of misguidance.*

*And they insult the companions of Muhammad (sallAllāhu 'alayhi wa sallam), his in-laws and his sons-in-law, and they disassociate themselves from them and accuse them of kufr and major sins, and they consider them as opposing the laws of the religion and the Sunan of Islām.*

*They do not believe in the punishment in the grave, nor in the basin, nor the intercession, and they do not exit anyone among the inhabitants of Hellfire (from it).*

*And they say: 'Whoever tells a lie or commits a minor or major sin and then dies without having repented he is a kāfir, and he will be in Hellfire forever remaining in it.'*

*They have the opinion of the Bakriyyah regarding the seed and the qīrāt.*

*And they are Qadariyyah, Jahmiyyah, Murjiah and Rāfidah.*

*They do not see the jamā'ah (prayer to be performed and accepted) except behind their Imām.*

*And they consider delaying the prayer out of its time (as permissible), and they consider fasting before seeing the new moon and breaking the fast before seeing it (as permissible)."*

- And he also said (117): *"As for the Khawārij: Then they verily call the people of Sunnah and Jamā'ah: Murjiah. And the Khawārij have lied in their saying. Rather they are the Murjiah. They claim that they are upon īmān* [*and truth*] *besides all people and (that) whoever opposes them are kuffār."*

[46] It will come in number (157) that Allāh does not accept any deed from a *mubtadi'*.

them, because they are people who interpret the Qurān in accordance with what they desire (and) they distort (the truth) for the muslims.[47]

وَقَدْ حَذَّرَنَا اللَّهُ تَعَالَى مِنْهُمْ، وَحَذَّرَنَا النَّبِيُّ ﷺ، وَحَذَّرَنَاهُمُ الْخُلَفَاءُ الرَّاشِدُونَ بَعْدَهُ، وَحَذَّرَنَاهُمُ الصَّحَابَةُ رضي الله عنهم وَمَنْ تَبِعَهُمْ بِإِحْسَانٍ، وَالْخَوَارِجُ هُمُ الشُّرَاةُ الْأَنْجَاسُ الْأَرْجَاسُ، وَمَنْ كَانَ عَلَى مَذْهَبِهِمْ مِنْ سَائِرِ الْخَوَارِجِ يَتَوَارَثُونَ هَذَا الْمَذْهَبَ قَدِيمًا وَحَدِيثًا، وَيَخْرُجُونَ عَلَى الْأَئِمَّةِ وَالْأُمَرَاءِ وَيَسْتَحِلُّونَ قَتْلَ الْمُسْلِمِينَ،

And Allāh – the Exalted – verily warned us against them, the Prophet (*sallAllāhu 'alayhi wa sallam*) (also) warned us, the rightly guided *khulafā* (also) warned us against them after him, and the *sahābah* (*radiAllāhu 'anhum*) and those who followed them in goodness (also) warned us against them.

And the *Khawārij* are the *shurrāh* (sellers)[48], the *anjās* (dirty ones) and the *arjās* (filthy ones). And whoever is upon their *madhhab* from the rest of the *Khawārij* inherited this *madhhab* successively in earlier and present times. They rebel against the rulers and leaders, and they permit killing the muslims.

فَأَوَّلُ قَرْنٍ طَلَعَ مِنْهُمْ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ: هُوَ رَجُلٌ طَعَنَ عَلَى رَسُولِ اللَّهِ ﷺ، وَهُوَ يَقْسِمُ الْغَنَائِمَ، فَقَالَ: اعْدِلْ يَا مُحَمَّدُ، فَمَا أَرَاكَ تَعْدِلُ، فَقَالَ ﷺ: «**وَيْلَكَ، فَمَنْ يَعْدِلُ إِذَا لَمْ أَكُنْ أَعْدِلُ؟**» فَأَرَادَ عُمَرُ رضي الله عنه قَتْلَهُ، فَمَنَعَهُ النَّبِيُّ ﷺ مِنْ قَتْلِهِ وَأَخْبَرَ: «**أَنَّ هَذَا وَأَصْحَابًا لَهُ يَحْقِرُ أَحَدُكُمْ صَلَاتَهُ مَعَ صَلَاتِهِ وَصِيَامَهُ مَعَ صِيَامِهِ، يَمْرُقُونَ مِنَ الدِّينِ**»

The first generation that emerged from them was in the time of the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*). And that was a man who criticized the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) while he was dividing some spoils of war. He said: *"Be just, O Muhammad, because I do not see that you are just."*

So he said: ***"Woe to you! And who will be just if I am not just?"***

---

[47] In "Dhamm Al-Kalām" (87) from 'Umar ibn Al-Khattāb (*radiAllāhu 'anhu*) said: *"The thing I fear the most for this ummah are those who interpret the Qurān according to something other than its (true) interpretation."*
- And in "At-Tamhīd" (23/335) from Bukayr ibn 'Abdillāh ibn Al-Ashajj, that he asked Nāfi': *"What was the opinion of Ibn 'Umar (radiAllāhu 'anhu) regarding the Khawārij?"* So he said: *"He used to say: 'They are the worst of the creation. They went to the verses which were revealed regarding the kuffār, and then they made them to be regarding (or they applied them upon) the muminūn.'"*

[48] They were called this because of their statement: *"We have sold our souls in the obedience of Allāh."* Meaning: We have sold them for Paradise when we separated from the unjust rulers.

Then ‘Umar wanted to kill him, but the Prophet (*sallAllāhu ‘alayhi wa sallam*) forbade him from killing him, and he informed (saying): ***“That this (man) and some of his companions; one of you would look down upon his own prayer compared to his prayer, and his own fast compared to his fast. They will pass through[49] the religion.”***

وَأَمَرَ فِي غَيْرِ حَدِيثٍ بِقِتَالِهِمْ، وَبَيَّنَ فَضْلَ مَنْ قَتَلَهُمْ أَوْ قَتَلُوهُ، ثُمَّ إِنَّهُمْ بَعْدَ ذَلِكَ خَرَجُوا مِنْ بُلْدَانٍ شَتَّى، وَاجْتَمَعُوا وَأَظْهَرُوا الْأَمْرَ بِالْمَعْرُوفِ وَالنَّهْيَ عَنِ الْمُنْكَرِ، حَتَّى قَدِمُوا الْمَدِينَةَ، فَقَتَلُوا عُثْمَانَ بْنَ عَفَّانَ رضي الله عنه، وَقَدِ اجْتَهَدَ أَصْحَابُ رَسُولِ اللَّهِ ﷺ مِمَّنْ كَانَ بِالْمَدِينَةِ فِي أَنْ لَا يُقْتَلَ عُثْمَانُ، فَمَا أَطَاقُوا عَلَى ذَلِكَ رضي الله عنهم.

And he commanded in several *hadīth* that they should be fought, and he clarified the virtue of the one who kills them or is killed by them.

Then after that they verily emerged from different countries, and they gathered and apparently showed (that they) commanded to the good and forbade the evil, until they reached *Al-Madīnah*. Then they killed ‘Uthmān ibn ‘Affān (*radiAllāhu ‘anhu*), while the companions of the Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) – among those who were in *Al-Madīnah* – strove in (making sure) that ‘Uthmān would not be killed. But they were not capable of (preventing) it (*radiAllāhu ‘anhum*).[50]

ثُمَّ خَرَجُوا بَعْدَ ذَلِكَ عَلَى أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ رضي الله عنه وَلَمْ يَرْضَوْا لِحُكْمِهِ، وَأَظْهَرُوا قَوْلَهُمْ وَقَالُوا: لَا حُكْمَ إِلَّا لِلَّهِ، فَقَالَ عَلِيٌّ رضي الله عنه :كَلِمَةُ حَقٍّ أَرَادُوا بِهَا الْبَاطِلَ،

After that they rebelled against *Amīr Al-Muminīn* ‘Alī ibn Abī Tālib (*radiAllāhu ‘anhu*), and they were not pleased with his judgment. And they stated their statement: *“Lā hukmu illā lillāh (There is no judgment (or legislation), except for Allāh).”*

So ‘Alī (*radiAllāhu ‘anhu*) said: *“A statement of truth, by which they wanted falsehood.”*

---

[49] In “An-Nihāyah” (4/320): *“This means that they will exceed it, breach it and pass beyond it, just as an arrow breaches something which it is shot at and then exits from it.”*
And he said (2/149): *“He means that their entrance into Islām and then their exit from it without holding onto anything from it, just as and arrow that enters the target, passes through it and then exits from it without anything being stuck on it.”*

[50] The words of the author regarding the defence of the *sahābah* (*radiAllāhu ‘anhum*) of ‘Uthmān (*radiAllāhu ‘anhu*) during the times of *fitnah* will come in the chapters related to the *sahābah* (*radiAllāhu ‘anhum*), under the paragraph number (1636).

فَقَاتَلَهُمْ عَلِيٌّ رضي الله عنه فَأَكْرَمَهُ اللَّهُ تَعَالَى بِقَتْلِهِمْ، وَأَخْبَرَ عَنِ النَّبِيِّ ﷺ بِفَضْلِ مَنْ قَتَلَهُمْ أَوْ قَتَلُوهُ، وَقَاتَلَ مَعَهُ الصَّحَابَةُ فَصَارَ سَيْفُ عَلِيٍّ رضي الله عنه فِي الْخَوَارِجِ سَيْفَ حَقٍّ إِلَى أَنْ تَقُومَ السَّاعَةُ.

Then ʻAlī (*radiAllāhu ʻanhu*) fought them, and Allāh – the Exalted – honoured him by letting him kill them, and He informed through the Prophet (*sallAllāhu ʻalayhi wa sallam*) about the virtue of the one who kills them and is killed by them. And the *sahābah* (*radiAllāhu ʻanhum*) fought alongside with him. So the sword of ʻAlī (*radiAllāhu ʻanhu*) in the *Khawārij*, became a sword of truth until the Hour is established.[51]

[51] This is the first sect from the sects of the *Khawārij*, and they are the first *Muhakkimah*. And they are those who had the slogan *"Lā hukmu illā lillāh"*. They said it after the two groups agreed – ʻAlī (*radiAllāhu ʻanhu*) and those with him, and Muʼāwiyah (*radiAllāhu ʻanhu*) and those with him – upon arbitration by two men from the two groups. So ʻAlī (*radiAllāhu ʻanhu*) sent Abū Mūsā Al-Ashʼarī (*radiAllāhu ʻanhu*), and Muʼāwiyah (*radiAllāhu ʻanhu*) sent ʻAmr ibn Al-ʻĀs (*radiAllāhu ʻanhu*). Then the *Khawārij* rejected for ʻAlī (*radiAllāhu ʻanhi*) that he arbitrated by men, and they declared *takfīr* upon him due to this. And they said: *"Lā hukmu illā lillāh"*. And this sect is from the dirtiest of the sects and the most misguided.
- Al-Malatī said in "Ar-Radd ʻalā Ahlil-Ahwā" (p. 62): *"As for the first sect from the Khawārij, then they are the 'Muhakkimah'; those who go out with their swords in the markets when the people were gathered and unaware. Then they would call out "Lā hukmu illā lillāh" and place their swords in whoever they would catch up with from the people. And they continued to kill until they were killed. And if one of them would go out to seek judgment, then he would not return back (to them) or else he would be killed (i.e. if he returned). So the people were upon fear and affliction from them, and – by the praise of Allāh – there does not remain anyone from them upon the face of the earth."*

## 6. Chapter: The mention of the *Sunan* and *āthār* regarding what we have mentioned

**45** – حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي دَاوُدَ قَالَ: حَدَّثَنَا عِيسَى بْنُ حَمَّادٍ زُغْبَةُ قَالَ: أَخْبَرَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: أَتَى رَجُلٌ رَسُولَ اللَّهِ ﷺ عِنْدَ مُنْصَرَفِهِ مِنْ خَيْبَرَ، وَفِي ثَوْبِ رَسُولِ اللَّهِ ﷺ فِضَّةٌ، وَرَسُولُ اللَّهِ ﷺ يَقْبِضُ مِنْهَا فَيُعْطِي، فَقَالَ: يَا مُحَمَّدُ، اعْدِلْ فَقَالَ: «**وَيْلَكَ وَمَنْ يَعْدِلُ إِذَا لَمْ أَكُنْ أَعْدِلُ؟ لَقَدْ خِبْتُ وَخَسِرْتُ إِذَا لَمْ أَكُنْ أَعْدِلُ**» فَقَالَ عُمَرُ بْنُ الْخَطَّابِ رضي الله عنه :يَا رَسُولَ اللَّهِ دَعْنِي فَأَقْتُلَ هَذَا الْمُنَافِقَ فَقَالَ: «**مَعَاذَ اللَّهِ أَنْ يَتَحَدَّثَ النَّاسُ أَنِّي أَقْتُلُ أَصْحَابِي إِنَّ هَذَا وَأَصْحَابَهُ يَقْرَءُونَ الْقُرْآنَ لَا يُجَاوِزُ حَنَاجِرَهُمْ، يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ**»

**45.** Abū Bakr ibn Abī Dāwūd narrated to us and said: 'Īsā ibn Hammād – Zugbah – narrated to us and said: Al-Layth ibn Sa'd narrated to us, from Yahyā ibn Sa'īd, from Abū Az-Zubayr, from Jābir ibn 'Abdillāh (*radiAllāhu 'anhu*) who said: A man came to the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) when he was about to leave Hunayn, and in the garment of the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) there was some silver. And the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) was grabbing from it and giving from it, when he (i.e. the man) said: *"O Muhammad, be just."*

So he said: ***"Woe to you! And who will be just if I am not just. For I would verily have failed and lost if I had not been just."***

Then 'Umar ibn Al-Khattāb (*radiAllāhu 'anhu*) said: *"O Messenger of Allāh, let me kill this munāfiq (hypocrite)."*

So he said: ***"Refuge with Allāh is sought! That the people would say that I kill my companions. Verily, this (man) and his companions recite the Qurān, but it does not reach beyond their throats. They pass through the religion, just as an arrow passes through the target."***[52]

**46** – وَحَدَّثَنَا أَبُو أَحْمَدَ هَارُونُ بْنُ يُوسُفَ قَالَ: حَدَّثَنَا ابْنُ أَبِي عُمَرَ يَعْنِي مُحَمَّدًا الْعَدَنِيَّ قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ رضي الله عنه أَنَّ النَّبِيَّ ﷺ كَانَ يَقْسِمُ الْغَنَائِمَ بِالْجِعْرَانَةِ، غَنَائِمَ حُنَيْنٍ، وَالتِّبْرُ فِي حِجْرِ بِلَالٍ، فَقَالَ لَهُ رَجُلٌ: يَا رَسُولَ اللَّهِ، اعْدِلْ، فَإِنَّكَ لَمْ تَعْدِلْ قَالَ: «**وَيْلَكَ، فَمَنْ يَعْدِلُ إِذَا لَمْ أَكُنْ أَعْدِلُ؟**» فَقَالَ عُمَرُ: دَعْنِي يَا رَسُولَ اللَّهِ أَضْرِبُ عُنُقَهُ، فَقَالَ: «**لَا، دَعْهُ فَإِنَّ هَذَا فِي أَصْحَابٍ لَهُ يَقْرَءُونَ الْقُرْآنَ لَا يُجَاوِزُ تَرَاقِيَهُمْ يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ**»

**46.** And Abū Ahmad Hārūn ibn Yūsuf narrated to us and said: Ibn Abī 'Umar – i.e. Muhammad Al-'Adanī – narrated to us and said: Sufyān ibn 'Uyaynah narrated to us, from Abū Az-Zubayr, from Jābir (*radiAllāhu 'anhu*) that the Prophet (*sallAllāhu 'alayhi wa sallam)* was dividing some spoils of war in *Al-Ji'rānah*. (It was)

[52] Narrated by Muslim (1063).

the spoils of war from Hunayn and the gold (or silver) was in the lap of Bilāl. Then a man said to him: *"O Messenger of Allāh, be just, for you have verily not been just."*

So he said: ***"Woe to you! And who will be just if I am not just?"***

So 'Umar said: *"Let me strike his neck, O Messenger of Allāh."*

So he said: ***"No. Leave him. For verily him, along with his companions, recite the Qurān but it does not reach beyond their collarbones. They pass through the religion, just as an arrow passes through the target."***

**47** – حَدَّثَنَا أَبُو بَكْرٍ عَبْدُ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ الْوَاسِطِيُّ قَالَ: حَدَّثَنَا ابْنُ الْمُقْرِئِ قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ أَنَّ النَّبِيَّ ﷺ كَانَ يَقْسِمُ الْغَنَائِمَ بِالْجِعْرَانَةِ، فَقَامَ رَجُلٌ فَقَالَ: اعْدِلْ، فَإِنَّكَ لَمْ تَعْدِلْ فَقَالَ: «**وَيْحَكَ: فَمَنْ يَعْدِلُ إِذَا لَمْ أَكُنْ أَعْدِلُ؟**» فَقَالَ عُمَرُ رضي الله عنه :دَعْنِي أَضْرِبُ عُنُقَ هَذَا الْمُنَافِقِ، فَقَالَ: «**دَعْهُ فَإِنَّ هَذَا أَصْحَابٌ لَهُ – أَوْ فِي أَصْحَابٍ لَهُ – يَقْرَءُونَ الْقُرْآنَ لَا يُجَاوِزُ تَرَاقِيَهُمْ، يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ**»

**47.** Abū Bakr 'Abdullāh ibn Muhammad ibn 'Abdil-Hamīd Al-Wāsitī narrated to us and said: Ibn Al-Muqri narrated to us and said: Sufyān ibn 'Uyaynah narrated to us, from Abū Az-Zubayr, from Jābir (*radiAllāhu 'anhu*) that the Prophet (*sallAllāhu 'alayhi wa sallam*) was dividing the spoils of war in *Al-Ji'rānah*. Then a man got up and said: *"Be just, for you have verily not been just."*

So he said: ***"Woe to you! And who will be just if I am not just?"***

Then 'Umar (*radiAllāhu 'anhu*) said: *"Let me strike the neck of this munāfiq."*

So he said: ***"Leave him. For verily, with this (man) there are some companions of his*** – or ***among his companions – they recite the Qurān but it does not reach beyond their collarbones. They pass through the religion, just as an arrow passes through the target."***

**48** – حَدَّثَنَا أَبُو حَفْصٍ عُمَرُ بْنُ أَيُّوبَ السَّقَطِيُّ قَالَ: حَدَّثَنَا مَنْصُورُ بْنُ أَبِي مُزَاحِمٍ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ يُوسُفَ، عَنِ الْأَوْزَاعِيِّ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، وَالضَّحَّاكِ الْهَمْدَانِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: بَيْنَا رَسُولُ اللَّهِ ﷺ يَقْسِمُ ذَاتَ يَوْمٍ قَسْمًا إِذْ قَالَ ذُو الْخُوَيْصِرَةِ التَّمِيمِيُّ: يَا رَسُولَ اللَّهِ اعْدِلْ فَقَالَ رَسُولُ اللَّهِ ﷺ: «**وَيْحَكَ: فَمَنْ يَعْدِلُ إِذَا لَمْ أَكُنْ أَعْدِلُ**» فَقَامَ عُمَرُ بْنُ الْخَطَّابِ رضي الله عنه فَقَالَ: يَا رَسُولَ اللَّهِ، أَتَأْذَنُ لِي أَضْرِبُ عُنُقَهُ؟ قَالَ: «**لَا، إِنَّ لَهُ أَصْحَابًا يَحْقِرُ أَحَدُكُمْ صَلَاتَهُ مَعَ صَلَاتِهِ، وَصِيَامَهُ مَعَ صِيَامِهِ، يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ، يَنْظُرُ إِلَى نَصْلِهِ فَلَا يُوجَدُ فِيهِ شَيْءٌ، ثُمَّ يَنْظُرُ إِلَى رَصَافِهِ فَلَا يُوجَدُ فِيهِ شَيْءٌ، ثُمَّ يَنْظُرُ إِلَى نَضِيِّهِ فَلَا يُوجَدُ فِيهِ شَيْءٌ، ثُمَّ يَنْظُرُ إِلَى قُذَذِهِ فَلَا يُوجَدُ فِيهِ شَيْءٌ، سَبَقَ الْفَرْثَ وَالدَّمَ، يَخْرُجُونَ عَلَى حِينِ فُرْقَةٍ مِنَ النَّاسِ، آيَتُهُمْ رَجُلٌ أَدْعَجُ إِحْدَى يَدَيْهِ مِثْلُ ثَدْيِ الْمَرْأَةِ، أَوْ مِثْلُ الْبَضْعَةِ، تَدَرْدَرُ**» قَالَ أَبُو سَعِيدٍ: أَشْهَدُ: لَسَمِعْتُ هَذَا مِنْ رَسُولِ اللَّهِ ﷺ وَأَشْهَدُ أَنِّي كُنْتُ مَعَ عَلِيِّ بْنِ أَبِي طَالِبٍ رضي الله عنه حِينَ قَتَلَهُمْ وَالْتَمَسَ فِي الْقَتْلَى، فَأُتِيَ بِهِ عَلَى النَّعْتِ الَّذِي نَعَتَ رَسُولُ اللَّهِ ﷺ.

**48.** Abū Hafs ‘Umar ibn Ayyūb As-Saqatī narrated to us and said: Mansūr ibn Abī Muzāhim narrated to us and said: Yazīd ibn Yūsuf narrated to us, from Al-Awzā’ī, from Az-Zuhrī, from Abū Salamah ibn ‘Abdir-Rahmān and Ad-Dahhāk Al-Hamdānī, from Abū Sa’īd Al-Khudrī (*radiAllāhu ‘anhu*) who said: While the Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) was dividing some wealth one day, then Dhūl-Khuwaysirah At-Tamīmī said: *“O Messenger of Allāh, be just!”*

So the Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) said: ***“Woe to you! And who will be just if I am not just.”***

Then ‘Umar ibn Al-Khattāb (*radiAllāhu ‘anhu*) got up and said: *“O Messenger of Allāh, allow for me to strike his neck?”*

He said: ***“No. He verily has companions where one of you would look down upon his prayer compared to their prayer, and his fast compared to their fast. They will pass through the religion just like an arrow passes through a target. He (the shooter) will look at its head, but there will be nothing on it. Then he will look at its fixture, but there will be nothing on it. Then he will look at its shaft, but there will be nothing on it. Then he will look its feathers, but there will be nothing on them. It was too fast for the stools and blood (to get stuck on it). They will emerge in a time of disunity between the people. Their sign is man whose one hand is like the nipple of a woman or like a lump of flesh moving from side to side.”***

Abu Sa’īd said: I testify that I verily heard this from the Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*), and I testify that I was with ‘Alī ibn Abī Tālib (*radiAllāhu ‘anhu*) when he killed them, and he sought among the killed ones. Then he (i.e. the man with the deformed hand) was brought to him fitting the description given by the Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*).[53]

**49** – حَدَّثَنَا عُمَرُ بْنُ أَيُّوبَ قَالَ: حَدَّثَنَا مَنْصُورُ بْنُ أَبِي مُزَاحِمٍ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ يُوسُفَ، عَنِ الْأَوْزَاعِيِّ، عَنْ قَتَادَةَ بْنِ دِعَامَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، وَأَبِي سَعِيدٍ الخُدْرِيِّ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**سَيَكُونُ فِي أُمَّتِي اخْتِلَافٌ وَفُرْقَةٌ، ثُمَّ قَوْمٌ يُحْسِنُونَ الْقِيلَ وَيُسِيئُونَ الْفِعْلَ، يَقْرَءُونَ الْقُرْآنَ لَا يُجَاوِزُ تَرَاقِيَهُمْ، يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ، ثُمَّ لَا يَرْجِعُونَ حَتَّى يَرْتَدَّ عَلَى فَوْقِهِ، هُمْ شَرُّ الْخَلْقِ وَالْخَلِيقَةِ، طُوبَى لِمَنْ قَتَلَهُمْ أَوْ قَتَلُوهُ، يَدْعُونَ إِلَى كِتَابِ اللَّهِ، وَلَيْسُوا مِنْهُ فِي شَيْءٍ، مَنْ قَتَلَهُمْ كَانَ أَوْلَى بِاللَّهِ مِنْهُمْ**» قَالُوا: يَا رَسُولَ اللَّهِ، مَا سِيمَاهُمْ؟ قَالَ: «**التَّحْلِيقُ**»

**49.** ‘Umar ibn Ayyūb narrated to us and said: Mansūr ibn Abī Muzāhim narrated to us and said: Yazīd ibn Yūsuf narrated to us, from Al-Awzā’ī, from Qatādah ibn Di’āmah, from Anas ibn Mālik and Abū Sa’īd Al-Khudrī (*radiAllāhu ‘anhumā*) that the Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) said: ***“In my ummah there will come to be disagreement and disunity. Then some people who are eloquent in speech but evil in deeds (will emerge). They will recite the Qurān but it will not***

[53] It was narrated by Al-Bukhārī (3610, 6163, 6933) and Muslim (1064).

***reach beyond their collarbones. They pass through the religion, just as an arrow passes through the target, and they will not return (to the religion) before it will return to the bow (i.e. never). They are the worst among the people and the animals (i.e. all created beings). Glad tidings to the one who kills them and is killed by them. They invite to the Book of Allāh but they have nothing to do with it. Whoever fights against them are more entitled to (nearness to) Allāh than them."***

They said: *"O Messenger of Allāh, what is their sign?"*

He said: ***"Tahlīq (i.e. shaving their heads)."***[54]

**50** – حَدَّثَنَا أَبُو بَكْرٍ عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ الْوَاسِطِيُّ قَالَ: حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا سَيَّارُ بْنُ حَاتِمٍ قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا أَبُو عِمْرَانَ الْجَوْنِيُّ، عَنْ عَبْدِ اللَّهِ بْنِ رَبَاحٍ الْأَنْصَارِيِّ، عَنْ كَعْبِ الْأَحْبَارِ قَالَ: "لِلشَّهِيدِ نُورَانِ، وَلِمَنْ قَتَلَهُ الْخَوَارِجُ عَشَرَةُ أَنْوَارٍ لَهُ، وَلِجَهَنَّمَ سَبْعَةُ أَبْوَابٍ: بَابٌ مِنْهَا لِلْحَرُورِيَّةِ، وَلَقَدْ خَرَجُوا عَلَى دَاوُدَ نَبِيِّ اللَّهِ فِي زَمَانِهِ

**50.** Abū Bakr ʻAbdullāh ibn Muhammad ibn ʻAbdil-Hamid Al-Wāsitī narrated to us and said: Hārūn ibn ʻAbdillāh narratd to us and said: Sayyar ibn Hātim narrated to us and said: Ja'far ibn Sulaymān narrated to us and said: Abū ʻImrān Al-Jawnī narrated to us, from ʻAbdullāh ibn Rabah Al-Ansari, from Ka'b Al-Ahbār who said: *"The martyr has two lights, and the one who is killed by the Khawārij will have ten lights for himself. And Hellfire has seven doors; one of these doors is for the Harūriyyah*[55]*. And they verily rebelled against Dāwūd, the prophet of Allāh, in his time."*

- **Muhammad ibn Al-Husayn said:**

هَذِهِ صِفَةُ الْحَرُورِيَّةِ، وَهُمُ الشُّرَاةُ الْخَوَارِجُ، الَّذِينَ قَالَ اللَّهُ تَعَالَى:

This is the description of the *Harūriyyah*, and they are the *Shurrāh* (and) the *Khawārij*; those regarding whom Allāh – the Exalted – said:

---

[54] It was narrated by Ahmad (13036), Abū Dāwūd (4766) and Ibn Majah (175).
And the meaning of *tahlīq* is: Shaving the head. And the wording in "Al-Musnad" is: ***"Their sign is shaving and tasbīt."*** *Tasbīt* means: Ripping out short hair from the root.
- In "Tabaqāt Al-Hanābilah" (1/335) Ja'far ibn Muhammad said: I said to Ahmad: *"What is tasbīt?"* He said: *"Severe shaving. It resembles sandals made from tanned leather."*

[55] Al-Azharī said in "Tahdhīb Al-Lughah" (3/277): *"Harūrā is a place in the outer parts of Al-Kūfah which Al-Harūriyyah from the Khawārij were ascribed to. Their first arbitration and gathering took place there, when they disagreed with 'Alī (radiAllāhu 'anhu)."*

﴿ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ ﴾ الْآيَةَ

**"Then they follow that of it which is unclear seeking *fitnah* and seeking its interpretation. And no-one knows its** (true) **interpretation besides Allāh."**
(Ālu 'Imrān 3:7)

Until the end of the verse.

وَقَدْ حَذَّرَ النَّبِيُّ ﷺ أُمَّتَهُ مِمَّنْ هَذِهِ صِفَتُهُ

And the Prophet (*sallAllāhu 'alayhi wa sallam*) verily warned his *ummah* about those who has this description.[56]

**51** – حَدَّثَنَا أَبُو أَحْمَدَ هَارُونُ بْنُ يُوسُفَ قَالَ: حَدَّثَنَا ابْنُ أَبِي عُمَرَ قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ، عَنْ أَيُّوبَ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عَائِشَةَ رضي الله عنها أَنَّ رَسُولَ اللَّهِ ﷺ قَرَأَ:

**51.** Abū Ahmad Hārūn ibn Yūsuf narrated to us and said: Ibn Abī 'Umar narrated to us and said: 'Abdul-Wahhāb Ath-Thaqafī narrated to us, from Ayyūb, from Ibn Abī Mulaykah, from 'Āishah (*radiAllāhu 'anhā*) that the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) recited:

﴿ هُوَ الَّذِى أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِى قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ ﴾

**"He is the One who revealed the Book to you. In it there are clear verses, they are the foundations of the Book, and others that are unclear. So as for those who have deviation in their hearts, then they follow that of it which in unclear seeking *fitnah* and seeking its interpretation. And no-one knows its** (true) **interpretation besides Allāh."** (Ālu 'Imrān 3:7)

فَقَالَ: «**إِذَا رَأَيْتُمُ الَّذِينَ يُجَادِلُونَ فِيهِ فَهُمُ الَّذِينَ عَنَى اللَّهُ تَعَالَى، فَاحْذَرُوهُمْ**»

Then he said: ***"If you see those who dispute regarding it, then they are those whom Allāh – the Exalted – meant. So be aware of them."***[57]

[56] The author has dedicated a chapter in number (15) to the warning against the unclear of the Qurān.

[57] It was narrated by Ahmad (24210).
And it was narrated by Al-Bukhārī (4547) and Muslim (2665) by way of Yazīd ibn Ibrāhīm At-Tastarī, from Ibn Abī Mulaykah, from Al-Qāsim ibn Muhammad, from 'Āishah (*radiAllāhu 'anhā*), and its wording is: ***"So if you see those who follow that which is unclear of it, then these are the one whom Allāh named. So be aware of them."***

**52** – حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي دَاوُدَ قَالَ: حَدَّثَنَا يَحْيَى بْنُ حَكِيمٍ قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ عَبْدِ الْمَجِيدِ قَالَ: حَدَّثَنَا أَيُّوبُ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عَائِشَةَ قَالَتْ: إِنَّ النَّبِيَّ ﷺ تَلَا هَذِهِ الْآيَةَ:

**52.** Abū Bakr ibn Abī Dāwūd narrated to us and said: Yahyā ibn Hakim narrated to us and said: 'Abdul-Wahhāb ibn 'Abdil-Majīd[58] narrated to us and said: Ayyūb narrated to us, from Ibn Abī Mulaykah, from 'Āishah (*radiAllāhu 'anhā*) who said: The Prophet (*sallAllāhu 'alayhi wa sallam*) verily recited this verse:

﴿ هُوَ الَّذِى أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ ﴾

**"He is the One who revealed the Book to you. In it there are clear verses, they are the foundations of the Book."** (Ālu 'Imrān 3:7)

إِلَى قَوْلِهِ:

Until His Words:

﴿ وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ ﴾

**"And only people of intellect will be reminded."** (Ālu 'Imrān 3:7)

فَقَالَ: «**يَا عَائِشَةُ، إِذَا رَأَيْتُمُ الَّذِينَ يُجَادِلُونَ فِيهِ فَهُمُ الَّذِينَ عَنَى اللَّهُ تَعَالَى، فَاحْذَرُوهُمْ**»

Then he said: ***"O Āishah, if you see those who dispute regarding it, then they are those whom Allāh – the Exalted – meant. So be aware of them."***

**53** – حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي دَاوُدَ قَالَ: حَدَّثَنَا الْمُثَنَّى بْنُ أَحْمَدَ قَالَ: حَدَّثَنَا عَمْرُو بْنُ خَالِدٍ قَالَ: حَدَّثَنَا ابْنُ لَهِيعَةَ، عَنْ عَطَاءِ بْنِ دِينَارٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، فِي قَوْلِهِ تَعَالَى:

**53.** Abū Bakr ibn Abī Dāwūd narrated to us and said: Al-Muthannā ibn Ahmad narrated to us and said: 'Amr ibn Khālid narrated to us and said: Ibn Lahī'ah narrated to us, from 'Atā ibn Dīnār, from Sa'īd ibn Jubayr regarding His Words:

﴿ وَأُخَرُ مُتَشَابِهَاتٌ ﴾

**"And others that are unclear."** (Ālu 'Imrān 3:7)

قَالَ: «أَمَّا الْمُتَشَابِهَاتُ: فَهُنَّ آيٌ فِي الْقُرْآنِ يَتَشَابَهْنَ عَلَى النَّاسِ إِذَا قَرَءُوهُنَّ، مِنْ أَجْلِ ذَلِكَ يُضِلُّ مَنْ ضَلَّ مِمَّنِ ادَّعَى هَذِهِ الْكَلِمَةَ، كُلُّ فِرْقَةٍ يَقْرَءُونَ آيَاتٍ مِنَ الْقُرْآنِ، وَيَزْعُمُونَ أَنَّهَا لَهُمْ أَصَابُوا بِهَا الْهُدَى وَبِمَّا تَتْبَعُ الْحَرُورِيَّةُ مِنَ الْمُتَشَابِهِ قَوْلَ اللَّهِ تَعَالَى:

He said: *"As for 'the unclear verses', then they are verses in the Qurān that are unclear for the people when they recite them. And due to this, those who claim these words go astray amongst those who go astray. Every group recites verses from the Qurān, and they claim*

[58] In the footnote of the original document it says: Al-Hamīd. And that is the correct.

*that it is (an argument) for them, (and that) by it they have achieved guidance. And among that which the Harūriyyah follows from the unclear Words of Allāh – the Exalted – is:*

﴿ وَمَنْ لَمْ يَحْكُمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ ﴾

**"And whoever does not judge with what Allāh has revealed, then they are the *kāfirūn*."** (Al-Māidah 5:44)

وَيَقْرَءُونَ مَعَهَا:

*And they recite along with it:*

﴿ ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ ﴾

**"Then those who committed *kufr* make others equals to Allāh."** (Al-An'ām 6:1)

فَإِذَا رَأَوُا الْإِمَامَ يَحْكُمُ بِغَيْرِ الْحَقِّ قَالُوا: قَدْ كَفَرَ، وَمَنْ كَفَرَ عَدَلَ بِرَبِّهِ فَقَدْ أَشْرَكَ فَهَؤُلَاءِ الْأَئِمَّةُ مُشْرِكُونَ، فَيَخْرُجُونَ فَيَفْعَلُونَ مَا رَأَيْتَ؛ لِأَنَّهُمْ يَتَأَوَّلُونَ هَذِهِ الْآيَةَ»

*So when they see the ruler judge with something else than the truth, they say: 'He has verily committed kufr, and whoever commits kufr he has made an equal with his Lord and committed shirk. So this ummah are mushrikūn.' Then they go out and do what you have seen, because they (wrongfully) interpret this verse."*[59]

---

[59] And in "Tafsīr 'Abdir-Razzāq" (1/115) Qatādah said regarding His – the Exalted – Words: **"So as for those who have deviation in their hearts."** (Ālu 'Imrān 3:7) He said: *"If this is not the Harūriyyah or the Sabaiyyah, then I do not know who they are. And I swear, the companions of Badr and Hudaybiyyah; those who attended Bay'ah Ar-Ridwān with the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) from the Muhājirūn and the Ansār, are a message for those who investigate, and a lesson for those who take the lesson, for those who understand and see. Verily, the Khawārij emerged while the companions of the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) in that time were many in Madīnah, Shām and 'Irāq, and his wives were still alive. By Allāh, no male nor any female among them ever emerged as a harūrī, and they were not pleased with what they were upon, and they did not support them in it. Rather, they would narrate the criticism of the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) regarding them, and their hands would, by Allāh, attack them when they met them. And such is an issue; if it is from others than Allāh, then you will verily find much disagreement therein. Because they verily made up this issue a long time ago, but did they ever prosper in it, or did they succeed? O subhān-Allāh! How do the latter part of these people not take the lesson from the first of them? Verily, if they had been upon the truth or upon guidance, then Allāh had made it manifest, successful and given it support. But they were upon falsehood, so Allāh – the Exalted – rejected it and refuted it. So they are as you have seen; every time a generation from them emerges, then Allāh refutes their argument and rejects their bida' and spills their blood. And if they hide it, then it becomes a wound in their hearts and a worry for them. And if they show it, then Allāh spills their blood. That, by Allāh, is verily an evil religion, so avoid it. For verily, Judaism is a bid'ah, and Christianity is a bid'ah, the Harūriyyah is a bid'ah, the Sabaiyyah is a bid'ah, all for which no book was revealed and no prophet legislated it."*

**54** – وَحَدَّثَنَا أَبُو بَكْرِ بْنُ عَبْدِ الْحَمِيدِ قَالَ: حَدَّثَنَا ابْنُ الْمُقْرِئِ قَالَ: ثنا سُفْيَانُ، عَنْ مَعْمَرٍ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ قَالَ: ذُكِرَ لِابْنِ عَبَّاسٍ الْخَوَارِجُ وَمَا يُصِيبُهُمْ عِنْدَ قِرَاءَةِ الْقُرْآنِ؟ قَالَ: «يُؤْمِنُونَ بِمُحْكَمِهِ، وَيَضِلُّونَ عَنْ مُتَشَابِهِهِ» وَقَرَأَ:

**54.** And Abū Bakr ibn ʻAbdil-Hamīd narrated to us and said: Ibn Al-Muqri narrated to us and said: Sufyān narrated to us, from Ma'mar, from Ibn Tāwūs, from his father who said: The *Khawārij* and what would occur to them when they recited the Qurān was mentioned to Ibn ʻAbbās (*radiAllāhu ʻanhu*)?

He said: *"They believe in its clear verses, and they go astray at the unclear verses."*

And he recited:

﴿ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ ﴾

**"And no-one knows its** (true) **interpretation besides Allāh. And those who are firmly rooted in knowledge say: 'We believe in it.'"** (Ālu ʻImrān 3:7)[60]

**55** – حَدَّثَنَا ابْنُ عَبْدِ الْحَمِيدِ أَيْضًا قَالَ: حَدَّثَنَا ابْنُ الْمُقْرِئِ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي يَزِيدَ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ وَذُكِرَ لَهُ الْخَوَارِجُ وَاجْتِهَادُهُمْ وَصَلَاتُهُمْ، قَالَ: «لَيْسَ هُمْ بِأَشَدَّ اجْتِهَادًا مِنَ الْيَهُودِ وَالنَّصَارَى، وَهُمْ عَلَى ضَلَالَةٍ»

**55.** And Ibn ʻAbdil-Hamid also narrated to us and said: Ibn Al-Muqri narrated to us and said: Sufyān narrated to us, from ʻUbaydullāh ibn Abī Yazīd who said: I heard Ibn ʻAbbās (*radiAllāhu ʻanhu*) when the *Khawārij* was mentioned to him and their striving (in worship) and their prayer.

He said: *"They do not strive more than the jews and the christians. And they are upon misguidance."*[61]

---

[60] And in "Al-Ibānah Al-Kubrā" (2737) Anas ibn Mālik (*radiAllāhu ʻanhu*) was asked about the people who listens to the Qurān and then pass out? He said: *"Those are the Khawārij."*

[61] And ʻAbdullāh ibn ʻAbbās (*radiAllāhu ʻanhu*) verily saw this when ʻAlī (*radiAllāhu ʻanhu*) sent him to advise them, and he said: *"I entered upon them, and I have never seen any people who strive more than them. They foreheads had wounds from the sujūd, their hands were like the joints of camels, they were wearing shirts that were washed and tucked up. Their faces bore signs of them having stayed up long in the night."* ["Al-Muntadham" (5/124)].

**56** – وَأَخْبَرَنَا عَبْدُ اللَّهِ بْنُ صَالِحٍ الْبُخَارِيُّ قَالَ: حَدَّثَنَا مَخْلَدُ بْنُ الْحَسَنِ بْنِ أَبِي زُمَيْلٍ قَالَ: حَدَّثَنَا أَبُو الْمَلِيحِ الرَّقِّيُّ، عَنْ سُلَيْمَانَ بْنِ أَبِي نَشِيطٍ، عَنِ الْحَسَنِ: وَذَكَرَ الْخَوَارِجَ فَقَالَ: «حَيَارَى سَكَارَى، لَيْسَ بِيَهُودٍ وَلَا نَصَارَى، وَلَا مَجُوسٍ فَيُعْذَرُونَ»

**56.** And ʻAbdullāh ibn Sālih Al-Bukhārī informed us and said: Makhlad ibn Al-Hasan ibn Abī Zumayl narrated to us and said: Abū Al-Malīh Ar-Raqqī narrated to us, from Sulaymān ibn Abī Nashīt, from Al-Hasan: The *Khawārij* were mentioned, so he said: *"Confused and intoxicated. They are not jews, not christians, nor majūs, so that they could be excused."*[62]

**57** – وَحَدَّثَنَا أَبُو عَبْدِ اللَّهِ أَحْمَدُ بْنُ مُحَمَّدِ بْنِ شَاهِينَ قَالَ: حَدَّثَنَا الصَّلْتُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا الْمُعَلَّى بْنُ زِيَادٍ قَالَ: قِيلَ لِلْحَسَنِ: يَا أَبَا سَعِيدٍ، خَرَجَ خَارِجِيٌّ بِالْخُرَيْبَةِ، فَقَالَ: "الْمِسْكِينُ رَأَى مُنْكَرًا فَأَنْكَرَهُ، فَوَقَعَ فِيمَا هُوَ أَنْكَرُ مِنْهُ

**57.** And Abū ʻAbdillāh Ahmad ibn Muhammad ibn Shāhīn narrated to us and said: As-Salt ibn Mas'ūd narrated to us and said: Ja'far ibn Sulaymān narrated to us and said: Al-Mu'allā ibn Ziyād narrated to us and said: It was said to Al-Hasan: *"O Abū Sa'īd, a khārijī has emerged in Khuraybah."*[63] So he said: *"Miskīn (poor guy), he saw something evil and rejected it. Then he fell in what is even more rejected than that."*[64]

---

[62] It is narrated in "An-Nifāq" by Al-Firyābī (49) in a more complete narration than this. And from this it cannot be understood that they are excused. How, while the Prophet (*sallAllāhu ʻalayhi wa sallam*) said: ***"By the One in Whose Hand my soul is in. No-one from this ummah hears about me – whether he is a jew or a christian – and then dies without believing in what I have been sent with, except that he is from the companions of Hellfire."*** And the *Khawārij* verily recited the Qurān and heard the *Sunnah*, so how can they be excused?

[63] In "Mu'jam Al-Buldān" (2/363): *Al-Khuraybah*: A place in *Basrah*… And here the incident of *Al-Jamal* between ʻAlī and ʻĀishah (*radiAllāhu ʻanhumā*) occurred.

[64] In "As-Sunnah" by ʻAbdullāh (1512) from ʻĀsim ibn Bahdalah who said: A *khārijī* emerged in Kūfah, so it was said: *"O Abū Wāil, here was a khārijī who emerged and then he was killed."*
He said: *"By Allāh, Allāh will not give honour to a religion such as this, nor will He protect the unjustly treated (from them)."*
- And in "As-Sunnah" by Al-Khallāl (94) from Ibn Yamān, from Sufyān Ath-Thawrī that a man came to him during the time of Hārūn, and he said to him: *"Verily, this man has verily emerged, and he has shown what you see of justice, so what do you think about rebelling against him?"*
So Sufyān said to him: *"I will suffice you in this issue, and I have investigated it for you. Sit in your house."*
- And in "At-Tabaqāt Al-Kubrā" by Ibn Sa'd (7/142) Humayd ibn Hilāl said: Some people came to Mutarrif ibn ʻAbdillāh ibn Al-Shikhkhīr during the time of Ibn Al-Ash'ab who invited him to fight against Al-Hajjāj. So when they pressured him he said: *"Do you see this which you are inviting me to do, is it more greater than performing jihād in the path of Allāh?"* They said: *"No."*
He said: *"I will not risk between a destruction that I fall in, and a virtue that I achieve."*
- And in it (7/143) Humayd ibn Hilāl said: The *Harūriyyah* came to Mutarrif ibn ʻAbdillāh and invited him to their opinion. He said: So he said: *"If I had two souls, then I would have followed you with one of them and withheld the other. Then if what you are saying is guidance, then the second one would (also) follow you. And if it was misguidance, then one soul would be destroyed and one soul would remain* =

❖ **Muhammad ibn Al-Husayn said:**

فَلَا يَنْبَغِي لِمَنْ رَأَى اجْتِهَادَ خَارِجِيٍّ قَدْ خَرَجَ عَلَى إِمَامٍ عَدْلًا كَانَ الْإِمَامُ أَوْ جَائِرًا، فَخَرَجَ وَجَمَعَ جَمَاعَةً وَسَلَّ سَيْفَهُ، وَاسْتَحَلَّ قِتَالَ الْمُسْلِمِينَ، فَلَا يَنْبَغِي لَهُ أَنْ يَغْتَرَّ بِقِرَاءَتِهِ لِلْقُرْآنِ، وَلَا بِطُولِ قِيَامِهِ فِي الصَّلَاةِ، وَلَا بِدَوَامِ صِيَامِهِ، وَلَا بِحُسْنِ أَلْفَاظِهِ فِي الْعِلْمِ إِذَا كَانَ مَذْهَبُهُ مَذْهَبَ الْخَوَارِجِ، وَقَدْ رُوِيَ عَنْ رَسُولِ اللَّهِ ﷺ فِيمَا قُلْتُهُ أَخْبَارٌ لَا يَدْفَعُهَا كَثِيرٌ مِنْ عُلَمَاءِ الْمُسْلِمِينَ، بَلْ لَعَلَّهُ لَا يَخْتَلِفُ فِي الْعِلْمِ بِهَا جَمِيعُ أَئِمَّةِ الْمُسْلِمِينَ

So the one who sees the striving of the *khārijī* (in worship) who has rebelled against the leader – whether he is a just or oppressive leader – he should not go out and gather a group of people and then unsheathe his sword and consider it permissible to fight the muslims. So he should not be deceived by his recitation of the Qurān, nor by his lengthy standing in the prayer, nor by his continuous fasting, nor by his eloquent speech regarding the knowledge, as long as his *madhhab* is the *madhhab* of the *Khawārij*.[65]

And there has been narrated from the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) – along with what I have said – narrations that many of the scholars of the muslims do not reject. Rather, perhaps all of the leaders of the muslims do not disagree regarding the knowledge regarding it.

---

*for me. But there is only one soul, and I dislike to endanger it (or put it at risk)."*
- And in "Al-Fitan" by Nu'aym ibn Hammād (4513) 'Umar ibn 'Abdil-'Azīz said: *"If you have a leader who acts upon the Book of Allāh – 'azza wa jalla – and the Sunnah of the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) then fight along with your leader. And if there is a leader over you who does not act upon the Book of Allāh – 'azza wa jalla – nor the Sunnah of the Messenger of Allāh (sallAllāhu 'alayhi wa sallam), and then a khārijī who invites to the Book of Allāh and the Sunnah of the Messenger of Allāh rebels against him, then sit in your house."*

[65] And this is like the situation of Al-Hasan ibn Sālih ibn Hayy the *khārijī*. Because he was verily a worshipper and he would stand in prayer at night for a long time. But this did not benefit him with the leaders of the *Sunnah*.
In "Al-Hilyah" (7/328): Al-Hasan used to be called 'Hayyah Al-Wādī', meaning: He would not sleep in the night. And he (himself) used to say: *"I am verily shy from Allāh – the Exalted – from sleeping with the intent to sleep, until it is the sleep that knocks me out. But if I sleep and then wake up, and then return to sleep again, then may Allāh never make my eyes sleep."*
- And in "Tahdhīb Al-Kamal" (6/181) Ahmad ibn Yūnus said: *"If Al-Hasan ibn Sālih had not been born, it would have been better for him. He leaves the Jumu'ah and he considers the sword (permissible against the muslims). I sat with him for twenty years, and I never saw him raise his head towards the sky (to complain), nor did he mention dunyā."*
**I said:** When he opposes the *Sunnah* in the issue of the *Khawārij* against the ruler, and he left the *Jumu'ah*, he fell (in status) for the leaders of the *Sunnah*. Because the scale is agreeing with the *Sunnah* and following the *salaf* of the *ummah*, just as this has gone forth in *hadīth* number (**1**).

**59** – حَدَّثَنَا أَبُو شُعَيْبٍ عَبْدُ اللَّهِ بْنُ الْحَسَنِ الْحَرَّانِيُّ قَالَ: حَدَّثَنَا عَاصِمُ بْنُ عَلِيٍّ، قَالَ حَدَّثَنَا أَبُو مَعْشَرٍ

**59.** Abū Shu'ayb 'Abdullāh ibn Al-Hasan Al-Harrānī narrated to us and said: 'Āsim ibn 'Alī narrated to us and said: Abū Ma'shar narrated to us.

**59a** – وَأَخْبَرَنَا أَبُو عَبْدِ اللَّهِ أَحْمَدُ بْنُ الْحَسَنِ بْنِ عَبْدِ الْجَبَّارِ الصُّوفِيُّ قَالَ: ثنا مُحَمَّدُ بْنُ بَكَّارٍ قَالَ: حَدَّثَنَا أَبُو مَعْشَرٍ، عَنْ يَعْقُوبَ بْنِ زَيْدِ بْنِ طَلْحَةَ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: ذُكِرَ لِرَسُولِ اللَّهِ ﷺ رَجُلٌ ذُو نِكَايَةٍ لِلْعَدُوِّ وَاجْتِهَادٍ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «**مَا أَعْرِفُ هَذَا**» فَقَالُوا: يَا رَسُولَ اللَّهِ، نَعْتُهُ كَذَا وَكَذَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «**مَا أَعْرِفُهُ**»، فَبَيْنَا هُمْ كَذَلِكَ إِذْ طَلَعَ الرَّجُلُ، فَقَالُوا: هَذَا، يَا رَسُولَ اللَّهِ، فَقَالَ: «**مَا كُنْتُ أَعْرِفُ هَذَا، هَذَا أَوَّلُ قَرْنٍ رَأَيْتُهُ فِي أُمَّتِي، إِنَّ بِهِ لَسَفْعَةً مِنَ الشَّيْطَانِ**» قَالَ: فَلَمَّا دَنَا الرَّجُلُ، سَلَّمَ، فَرَدَّ عَلَيْهِ الْقَوْمُ السَّلَامَ قَالَ: فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «**نَشَدْتُكَ بِاللَّهِ، هَلْ حَدَّثْتَ نَفْسَكَ حِينَ طَلَعْتَ عَلَيْنَا، أَنْ لَيْسَ فِي الْقَوْمِ أَحَدٌ أَفْضَلُ مِنْكَ؟**» قَالَ: اللَّهُمَّ نَعَمْ، قَالَ: فَدَخَلَ الْمَسْجِدَ يُصَلِّي قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ لِأَبِي بَكْرٍ: «**قُمْ فَاقْتُلْهُ**» فَدَخَلَ أَبُو بَكْرٍ الْمَسْجِدَ فَوَجَدَهُ قَائِمًا يُصَلِّي، فَقَالَ أَبُو بَكْرٍ فِي نَفْسِهِ: إِنَّ لِلصَّلَاةِ لَحُرْمَةً وَحَقًّا وَلَوِ اسْتَأْمَرْتُ رَسُولَ اللَّهِ ﷺ؟ قَالَ: فَجَاءَ إِلَيْهِ، فَقَالَ لَهُ: «**أَقَتَلْتَهُ؟**» قَالَ: لَا، رَأَيْتُهُ قَائِمًا يُصَلِّي، وَرَأَيْتُ لِلصَّلَاةِ حَقًّا وَحُرْمَةً، وَإِنْ شِئْتَ أَنْ أَقْتُلَهُ، قَتَلْتُهُ قَالَ «**لَسْتَ بِصَاحِبِهِ**» ثُمَّ قَالَ: «**اذْهَبْ يَا عُمَرُ فَاقْتُلْهُ**» قَالَ: فَدَخَلَ عُمَرُ الْمَسْجِدَ، فَإِذَا هُوَ سَاجِدٌ قَالَ: فَانْتَظَرَهُ طَوِيلًا، ثُمَّ قَالَ: فِي نَفْسِهِ: إِنَّ لِلسُّجُودِ لَحَقًّا، وَلَوْ أَنِّي اسْتَأْمَرْتُ رَسُولَ اللَّهِ ﷺ، فَقَدِ اسْتَأْمَرَهُ مَنْ هُوَ خَيْرٌ مِنِّي قَالَ: فَجَاءَ إِلَى رَسُولِ اللَّهِ ﷺ، فَقَالَ: «**أَقَتَلْتَهُ؟**» قَالَ: لَا، رَأَيْتُهُ سَاجِدًا، وَرَأَيْتُ لِلسُّجُودِ حَقًّا، وَإِنْ شِئْتَ يَا رَسُولَ اللَّهِ ﷺ أَنْ أَقْتُلَهُ قَتَلْتُهُ قَالَ: «**لَسْتَ بِصَاحِبِهِ قُمْ يَا عَلِيُّ فَاقْتُلْهُ، أَنْتَ صَاحِبُهُ إِنْ وَجَدْتَهُ**» قَالَ: فَدَخَلَ عَلِيٌّ رَضِيَ اللهُ عَنْهُ الْمَسْجِدَ، فَلَمْ يَجِدْهُ قَالَ: فَرَجَعَ إِلَى رَسُولِ اللَّهِ ﷺ فَأَخْبَرَهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «**لَوْ قُتِلَ الْيَوْمَ مَا اخْتَلَفَ رَجُلَانِ مِنْ أُمَّتِي حَتَّى يَخْرُجَ الدَّجَّالُ**» وَذَكَرَ بَاقِيَ الْحَدِيثِ

**59a.** And Abū 'Abdillāh Ahmad ibn Al-Hasan ibn 'Abdil-Jabbar As-Sūfī narrated to us and said: Muhammad ibn Bakkār narrated to us and said: Abū Ma'shar narrated to us, from Ya'qub ibn Zayd ibn Talhah, from Zayd ibn Aslam, from Anas ibn Mālik (*radiAllāhu 'anhu*) who said: A man who had been injured while fighting the enemy and (who was a man of) striving was mentioned to the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*).

So the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said: ***"I do not know this (man)."***

So they said: *"O Messenger of Allāh, his description is such and such."*

So the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said: ***"I do not know him."***

So while they were in this state, the man appeared. So they said: *"That is him, O Messenger of Allāh."*

So he said: ***"I did not know him. This is the first generation I have seen from my ummah. There is verily a saf'ah upon him from the Shaytān."***[66]

He said: Then when the man came closer he greeted, and the people greeted him back. He said: Then the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said: ***"I ask you in the Name of Allāh. Did you say to yourself while you were approaching us, that there is no-one among the people who are better than you?"***

He said: *"O Allāh, yes."*

He said: Then he entered the *masjid* to pray. He said: Then the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said to Abū Bakr: ***"Get up and kill him."***

So Abū Bakr entered the *masjid* and found him standing in prayer. So Abū Bakr said in himself: *"Verily the prayer has its sanctity and right. And maybe I should consult with the Messenger of Allāh (sallAllāhu 'alayhi wa sallam)?"* He said: So he went to him, and he said to him: ***"Did you kill him?"***

He said: *"No, I saw him standing in prayer. And I saw that the prayer has its right and sanctity. But if you want me to kill him, then I will kill him."*

He said: ***"You are not the man who will kill him."*** Then he said: ***"Go, O 'Umar, and kill him."***

He said: So 'Umar entered the *masjid*, and he (i.e. the man) was prostrating. He said: So he waited for him for a long time. Then he said in himself: *"Verily the sujūd has its right, and if only I consulted with the Messenger of Allāh (sallAllāhu 'alayhi wa sallam). Verily did someone who is better than me consult with him."* He said: So he went to the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*).

Then he said: ***"Did you kill him?"***

He said: *"No. I saw him prostrating, and I saw that the sujūd has its right. And if you want, O Messenger of Allah, that I kill him, then I will kill him."*

He said: ***"You are not the man who will kill him. Get up, O 'Alī, and kill him. You are the man who will kill him if you find him."***

He said: Then 'Alī (*radiAllāhu 'anhu*) entered the *masjid*, but he did not find him. He said: So he returned to the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) and informed him. Then the Messenger of Allāh (*sallAllāhu 'alayhi was sallam*) said: ***"If***

---

[66] Abū 'Ubayd said in "Gharīb Al-Hadīth" (4/107) while explaining the narration of Ibn Mas'ūd (*radiAllāhu 'anhu*): *Saf'ah* from the *Shaytān*: The foundation of *as-saf'* is: Taking hold of the forelock. Allāh – *tabāraka wa ta'ālā* – said: **"No. If he will not stop We will verily grab hold and pull him by the forelock."** (Al-'Alaq 96:15) So that which 'Abdullāh (*radiAllāhu 'anhu*) meant, is that the *Shaytān* has overpowered this man and taken hold of his forelock. So he goes everywhere while being amazed with himself, until he does not see anyone who is better than him.

***he had been killed today, then no two men from my ummah would disagree until the Dajjāl emerges."*** And he mentioned the rest of the *hadīth*.[67]

**60** – حَدَّثَنَا أَبُو بَكْرٍ قَاسِمُ بْنُ زَكَرِيَّا الْمُطَرِّزُ قَالَ: حَدَّثَنَا فَضْلُ بْنُ سَهْلٍ الْأَعْرَجُ قَالَ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ قَالَ: أَخْبَرَنِي مُوسَى بْنُ عُبَيْدَةَ قَالَ: حَدَّثَنِي هُودُ بْنُ عَطَاءٍ الْحَنَفِيُّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ فِينَا شَابٌّ ذُو عِبَادَةٍ وَزُهْدٍ، فَوَصَفْنَاهُ لِلنَّبِيِّ ﷺ، وَسَمَّيْنَاهُ بِاسْمِهِ، فَلَمْ يَعْرِفْهُ، فَبَيْنَا نَحْنُ كَذَلِكَ إِذْ أَقْبَلَ، فَقُلْنَا: يَا رَسُولَ اللَّهِ هُوَ ذَا، فَقَالَ: «**إِنِّي لَأَرَى عَلَى وَجْهِهِ سَفْعَةً مِنَ الشَّيْطَانِ**» فَجَاءَ فَسَلَّمَ عَلَى الْقَوْمِ، فَرَدُّوا السَّلَامَ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «**أَجَعَلْتَ فِي نَفْسِكَ أَنْ لَيْسَ فِي الْقَوْمِ أَحَدٌ خَيْرٌ مِنْكَ؟**» قَالَ: نَعَمْ، ثُمَّ وَلَّى، فَدَخَلَ الْمَسْجِدَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ يَقْتُلُ الرَّجُلَ؟**» فَقَالَ أَبُو بَكْرٍ: أَنَا يَا رَسُولَ اللَّهِ، فَدَخَلَ الْمَسْجِدَ، فَوَجَدَهُ يُصَلِّي فَقَالَ أَبُو بَكْرٍ: وَجَدْتُهُ يُصَلِّي، وَقَدْ نَهَيْتَنَا عَنْ ضَرْبِ الْمُصَلِّينَ، فَقَالَ «**مَنْ يَقْتُلُ الرَّجُلَ؟**» فَقَالَ عُمَرُ رضي الله عنه :أَنَا يَا رَسُولَ اللَّهِ فَدَخَلَ الْمَسْجِدَ فَوَجَدَهُ سَاجِدًا، فَقَالَ: أَقْتُلُ رَجُلًا يُصَلِّي وَقَدْ نَهَانَا عَنْ ضَرْبِ الْمُصَلِّينَ " فَجَاءَ، فَقَالَ لَهُ النَّبِيُّ: «**مَهْ يَا عُمَرُ**» قَالَ وَجَدْتُهُ سَاجِدًا، وَقَدْ نَهَيْتَنَا عَنْ ضَرْبِ الْمُصَلِّينَ، ثُمَّ قَالَ: «**مَنْ يَقْتُلُ الرَّجُلَ؟**» فَقَالَ عَلِيٌّ كَرَّمَ اللَّهُ وَجْهَهُ: أَنَا، فَقَالَ: «**أَنْتَ تَقْتُلُهُ إِنْ وَجَدْتَهُ**»، فَذَهَبَ عَلِيٌّ فَجَاءَ فَقَالَ لَهُ النَّبِيُّ ﷺ: «**مَهْ يَا عَلِيُّ**» قَالَ: وَجَدْتُهُ قَدْ خَرَجَ، فَقَالَ: «**أَمَا إِنَّكَ لَوْ قَتَلْتَهُ لَكَانَ أَوَّلَهُمْ وَآخِرَهُمْ، وَمَا اخْتَلَفَ مِنْ أُمَّتِي اثْنَانِ**»

**60.** Abū Bakr Qāsim ibn Zakariyyā Al-Mutarriz narrated to us and said: Fadl ibn Sahl Al-A'raj narrated to us and said: Zayd ibn Al-Hubāb narrated to us and said: Mūsā ibn 'Ubaydah informed me and said: Hūd ibn 'Atā Al-Hanafī narrated to me, from Anas ibn Mālik (*radiAllāhu 'anhu*) who said: There was a young man among us who was a worshipper and an ascetic, so we described him to the Prophet (*sallAllāhu 'alayhi wa sallam*) and we mentioned him by his name, but he did not know him. So while we were as such, then he came. So we said: *"O Messenger of Allāh, there he is."*

So he said: ***"I verily see upon his face a saf'ah from the Shaytān."***

Then he came and he greeted the people, and they returned the greeting. Then the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said to him: ***"Have you placed in yourself that among the people there is no-one better than you?"***

He said: *"Yes."*

Then he left and entered the *masjid*. So the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said: ***"Who will kill the man?"***

Then Abū Bakr said: *"I will, O Messenger of Allāh."*

So he entered the *masjid* and found him praying. Then he came (back), so the Prophet (*sallAllāhu 'alayhi wa sallam*) said: ***"What, O Abū Bakr?!"***

---

[67] Its *isnād* is weak, and its *takhrīj* has gone forth in number (32).

So Abū Bakr said: *"I found him praying, and you have verily prohibited us from striking those who pray."*

Then he said: ***"Who will kill the man?"***

So ʻUmar (*radiAllāhu ʻanhu*) said: *"I will, O Messenger of Allāh."* So he entered the *masjid* and found him prostrating. So he said: *"Should I kill a man who is praying, while he verily prohibited us from striking those who pray?!"*

Then he came back, so the Prophet (*sallAllāhu ʻalayhi wa sallam*) said to him: ***"What, O ʻUmar?!"***

He said: *"I found him prostrating, and you have verily prohibited us from striking those who pray."*

Then he said: ***"Who will kill the man?"***

So ʻAlī (*radiAllāhu ʻanhu*) said: *"I will."*

So he said: ***"You will kill him if you find him."***

Then ʻAlī left and came back. So the Prophet (*sallAllāhu ʻalayhi wa sallam*) said to him: ***"What, O ʻAlī?!"***

He said: *"I found that he had already exited."*

So he said: ***"If you had killed him, then it had been the first and last of them, and no two (men) from my ummah would ever have disagreed."***[68]

[68] It was narrated by Abū Yaʻlā (90), Al-Marwazī in "Taʻdhīm Qadr As-Salāh" (330) and Ibn Battah in "Al-Ibānah Al-Kubrā" (2911).
And in it *isnād* is: Mūsā ibn ʻUbaydah Ar-Rabadhī.
Ahmad said: *"He is nothing."* And Ibn ʻAdī said: *"The weakness is obvious upon his narrations."* ["Tahdhīb Al-Kamāl" (29/104)].

## 7. Chapter. The mention of that ‘Alī ibn Abī Tālib (*radiAllāhu ‘anhu*) killing the *Khawārij* is from how Allāh – the Exalted – honoured him by fighting them

**61** – حَدَّثَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا صَفْوَانُ بْنُ صَالِحٍ قَالَ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ قَالَ: حَدَّثَنَا ابْنُ لَهِيعَةَ قَالَ: حَدَّثَنِي بُكَيْرُ بْنُ عَبْدِ اللَّهِ بْنِ الْأَشَجِّ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ، مَوْلَى أُمِّ سَلَمَةَ: أَنَّ الْحَرُورِيَّةَ، لَمَّا خَرَجُوا وَهُمْ مَعَ عَلِيِّ بْنِ أَبِي طَالِبٍ، قَالُوا: لَا حُكْمَ إِلَّا لِلَّهِ، فَقَالَ عَلِيٌّ: أَجَلْ، كَلِمَةُ حَقٍّ أُرِيدَ بِهَا بَاطِلٌ، إِنَّ رَسُولَ اللَّهِ ﷺ وَصَفَ أُنَاسًا، إِنِّي لَأَعْرِفُ صِفَتَهُمْ، **يَقُولُونَ الْحَقَّ لَا يُجَاوِزُ هَذَا مِنْهُمْ** وَأَشَارَ إِلَى حَلْقِهِ، **هُمْ أَبْغَضُ خَلْقِ اللَّهِ إِلَى اللَّهِ، فِيهِمْ أَسْوَدُ إِحْدَى يَدَيْهِ طُبْيُ شَاةٍ، أَوْ حَلَمَةُ ثَدْيٍ** فَلَمَّا قَتَلَهُمْ عَلِيٌّ رضي الله عنه قَالَ: انْظُرُوا، فَنَظَرُوا فَلَمْ يَجِدُوا شَيْئًا، فَقَالَ: ارْجِعُوا فَوَاللَّهِ مَا كَذَبْتُ وَلَا كُذِّبْتُ مَرَّتَيْنِ أَوْ ثَلَاثَةً، ثُمَّ وَجَدُوهُ فِي خَرِبَةٍ، فَأَتَوْا بِهِ عَلِيَّ بْنَ أَبِي طَالِبٍ رضي الله عنه، حَتَّى وَضَعُوهُ بَيْنَ يَدَيْهِ قَالَ عُبَيْدُ اللَّهِ بْنُ أَبِي رَافِعٍ: أَنَا حَضَرْتُ ذَلِكَ مِنْ أَمْرِهِمْ

**61.** Al-Firyābī narrated to us and said: Safwān ibn Sālih narrated to us and said: Al-Walīd ibn Muslim narrated to us and said: Ibn Lahī’ah narrated to us and said: Bukayr ibn ‘Abdillāh ibn Al-Ashajj narrated to me, from Busr ibn Sa’īd, from ‘Ubaydullāh ibn Abī Rāfi’, the *mawlā* of Umm Salamah, that when the *Harūriyyah* rebelled, while they were with ‘Alī ibn Abī Tālib, they said: *“There is no hukm (judgment) except for Allāh.”*[69]

---

[69] The talk regarding this has gone forth under the paragraph number (44).
- And in “Al-Hilyah” (1/318) from Ibn ‘Abbās (*radiAllāhu ‘anhumā*) who said: When the *Harūriyyah* secluded themselves I said to ‘Alī: *“O Amīr Al-Muminīn, cool off by the prayer. Then perhaps I can go to those people and speak with them.”*
He said: *“I verily fear them for you.”* He said: I said: *“No, in shā Allāh.”*
So I wore the best I was able to from this Yemeni clothing, and then I entered upon them while they were taking a nap in the midday. So I entered upon a people besides whom I have never seen any people more striving (in worship) than them. Their hands were like the joints of camels and their faces were marked by the effects of prostration. He said: So I entered and they said: *“Welcome to you, O Ibn ‘Abbās, what has brought you here?”* He said: *“I came to speak with you about the companions of the Messenger of Allāh (sallAllāhu ‘alayhi wa sallam). The revelation descended upon them, and they are most knowledgeable about its interpretation.”*
Some of them said: *“Do not speak with him.”* And some of them said: *“We will verily speak with him.”*
He said: I said: *“Inform me about what you hold against the cousin of the Messenger of Allāh (sallAllāhu ‘alayhi wa sallam) and his son-in-law, and the first who believed in him, and (against) the companions of the Messenger of Allāh who are with him?”*
They said: *“We hold three things against him.”* I said: *“What are they?”*
They said: *“The first thing is that he appointed men as judges in the religion of Allāh, while Allāh – the Exalted – said:* **“Verily, the *hukm*** (legislation, judgment, rule) **belongs only to Allāh.”** (Al-An’ām 6:57)*.”*
He said: I said: *“And what else?”* They said: *“He fought, but he did not take captives and he did not take spoils of war. And if they were kuffār then their wealth would be allowed for him. And if they were muminūn then their blood would be impermissible for him (to spill).”*
He said: I said: *“And what more?”* They said: *“And he removed himself from (using the title of ) Amīr Al-Muminīn. So if he is not Amīr Al-Muminīn, then he is Amīr Al-Kāfirīn.”* =

So ʻAlī said: *"Yes, a word of truth by which falsehood is intended. Verily, the Messenger of Allāh (sallAllāhu ʻalayhi wa sallam) described some people. I verily know their description.* ***ʻThey will say the truth but it will not surpass this from them*** – and he pointed to his throat – ***They are the most hated creation to Allāh the Exalted. Among them is a black man; one of his hands is like the breast of a sheep or like a nipple.ʻ"***

Then when ʻAlī (*radiAllāhu ʻanhu*) killed them, he said: *"Search."* So they searched but they did not find anything.

So he said: *"Go back (and search). For by Allāh, I have not lied nor was I lied to."* Two or three times.

He said: Then they found him in some ruins, and they brought him to ʻAlī ibn Abī Tālib (*radiAllāhu ʻanhu*) and they placed him in front of him.

ʻUbaydullāh ibn Abī Rāfiʻ said: I was present when this occurred to them.[70]

---

He said: I said: *"What would you say if I recite the clear Book of Allāh for you, and I narrate for you the Sunnah of your Prophet which you do not reject, will you then return (from rebelling)?"* They said: *"Yes."*
He said: I said: *"As for your statement: 'He appointed men as judges in the religion of Allāh', then Allāh verily says:* **"O you who believe, do not kill the game while you are in the state of *ihrām*. And whoever among you kills it purposefully, then his retribution is the same as what he has killed of cattle. This is judged by two just men from you."** (Al-Māidah 5:95) *And He said regarding the woman and her husband:* **"And if you fear a breach between them, then send a judge from his family and a judge from her family."** (An-Nisā 4:35*) I ask you by Allāh, is the judgment of men, regarding the protection of their blood and lives and the good condition between them, more deserving, or a rabbit whose price is four dirham?"*
They said: *"Regarding the protection of their blood and the good condition between them."*
He said: *"Did you leave this one?"* They said: *"O Allāh, yes."*
He said: *"And as for your statement: 'He fought, but he did not take captives and he did not take spoils of war.' Would you take your mothers as captives? Then you would allow from her what you allow from others than them, (in that case) you have verily committed kufr. And if you claim that she is not your mother, then you have verily committed kufr and left the fold of Islām. Verily, Allāh says:* **"The Prophet is closer to the *muminīn*, and his wives are their mothers."** (Al-Ahzāb 33:6) *And you are wavering between two misguidances, so chose whichever of them you want. Did you leave this?"* They said: *"O Allāh, yes."*
He said: "And as for your statement: '*He removed himself from (the title) Amīr Al-Muminīn', then the Messenger of Allāh (sallAllāhu ʻalayhi wa sallam) verily invited Quraysh on the day of Hudaybiyah to that they should write a writing between them. So he said:* ***ʻWrite: This is what Muhammad the Messenger of Allāh has agreed upon.ʻ*** *So they said: 'By Allāh, if we knew you to be the Messenger of Allāh we would not prevent you from the House, nor would we fight against you. Instead write: Muhammad ibn ʻAbdillāh.' So he said:* ***'By Allāh, I am verily the Messenger of Allāh, even if you don't believe in me. Write, O ʻAlī: Muhammad ibn ʻAbdillāh.'*** *And the Messenger of Allāh was better than ʻAlī. Did you leave this?"*
They said: *"O Allāh, yes."* So twenty thousand from them returned while four thousands of them remained and were killed.
- Ibn Taymiyyah said in "Al-Minhāj" (8/530): *"Abū Nuʻaym narrated it with a sahīh isnād."*
[70] It was narrated by Muslim (1066).

**62** – وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي دَاوُدَ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ قَالَ: أَخْبَرَنِي عَمْرٌو يَعْنِي ابْنَ الْحَارِثِ، عَنْ بُكَيْرٍ يَعْنِي ابْنَ الْأَشَجِّ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ مَوْلَى رَسُولِ اللَّهِ ﷺ: إِنَّ الْحَرُورِيَّةَ لَمَّا خَرَجَتْ وَهُمْ مَعَ عَلِيِّ بْنِ أَبِي طَالِبٍ كَرَّمَ اللَّهُ وَجْهَهُ قَالُوا: لَا حُكْمَ إِلَّا لِلَّهِ، فَقَالَ عَلِيٌّ كَرَّمَ اللَّهُ وَجْهَهُ: كَلِمَةُ حَقٍّ أُرِيدَ بِهَا بَاطِلٌ، إِنَّ رَسُولَ اللَّهِ ﷺ وَصَفَ نَاسًا إِنِّي لَأَعْرِفُ صِفَتَهُمْ فِي هَؤُلَاءِ **يَقُولُونَ الْحَقَّ بِأَلْسِنَتِهِمْ، وَلَا يُجَاوِزُ تَرَاقِيَهُمْ وَأَشَارَ إِلَى حَلْقِهِ هُمْ أَبْغَضُ خَلْقِ اللَّهِ إِلَيْهِ تَعَالَى، مِنْهُمْ أَسْوَدُ، إِحْدَى يَدَيْهِ طُبْيُ شَاةٍ، أَوْ حَلَمَةُ شَاةٍ** قَالَ: فَلَمَّا قَتَلَهُمْ عَلِيٌّ رضي الله عنه قَالَ: انْظُرُوا فَنَظَرُوا، فَلَمْ يَجِدُوا شَيْئًا، فَقَالَ: ارْجِعُوا، فَوَاللَّهِ مَا كَذَبْتُ وَلَا كُذِّبْتُ مَرَّتَيْنِ أَوْ ثَلَاثًا ثُمَّ وَجَدُوهُ فِي خَرِبَةٍ فَأَتَوْا بِهِ حَتَّى وَضَعُوهُ بَيْنَ يَدَيْهِ قَالَ عُبَيْدُ اللَّهِ: وَأَنَا حَاضِرٌ ذَلِكَ مِنْ أَمْرِهِمْ، وَقَوْلُ عَلِيٍّ فِيهِمْ

**62.** And Abū Bakr ibn Abī Dāwūd narrated to us and said: Ahmad ibn Sālih narrated to us and said: 'Abdullāh ibn Wahb narrated to us and said: 'Amr – i.e. ibn Al-Hārith – informed me, from Bukayr – i.e. Ibn Al-Ashajj – from Busr ibn Sa'īd, from 'Ubaydullāh ibn Abī Rāfi', the *mawlā* of the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*), that when the *Harūriyyah* rebelled when they were with 'Alī ibn Abī Talib (*radiAllāhu 'anhu*) they said: *"There is no hukm (judgment) except for Allāh."* So 'Alī (*radiAllāhu 'anhu*) said: *"A word of truth by which falsehood is intended. Verily, the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) described some people, and I verily recognize their description in these people:* ***'They say the truth with their tongues but it does not reach beyond their collarbones*** – and he pointed to his throat – ***they are from the most hated of the creation of Allāh for Allāh the Exalted. Among them is a black man. One of his hand is like the breast of a sheep or the nipple of a sheep.'***"

He said: Then when 'Alī killed them he said: *"Search."* So they searched but they did not find anything. So he said: *"Go back. For by Allāh, I have not lied nor have I been lied to."* Two or three times.

He said: Then they found him in some ruins and they brought him and placed him in front of him.

'Ubaydullāh said: And I was present when this occurred to them, and when 'Alī spoke about them.

**63** – أَخْبَرَنَا أَبُو مُحَمَّدٍ عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ نَاجِيَةَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ لُوَيْنٌ قَالَ: ثنا جَعْفَرُ بْنُ سُلَيْمَانَ الضُّبَعِيُّ قَالَ: حَدَّثَنَا عَوْفٌ، وَهِشَامٌ، عَنِ ابْنِ سِيرِينَ، عَنْ عُبَيْدَةَ يَعْنِي السَّلْمَانِيَّ قَالَ: شَهِدْتُ مَعَ عَلِيِّ بْنِ أَبِي طَالِبٍ رضي الله عنه النَّهَرَ، فَلَمَّا قُتِلَتِ الْخَوَارِجُ قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ رضي الله عنه :إِنَّ فِيهِمْ رَجُلًا مُخْدَجَ الْيَدِ أَوْ مُودَنَ الْيَدِ، قَالَ: فَنَظَرُوا فَلَمْ يَقْدِرُوا عَلَيْهِ، فَقَالَ ذَلِكَ ثَلَاثًا ثُمَّ قَالَ: انْظُرُوا وَقَلِّبُوا الْقَتْلَى، فَاسْتَخْرَجُوا رَجُلًا آدَمَ مُثَدَّنًا يَدُهُ الْيُمْنَى كَأَنَّهَا ثَدْيُ الْمَرْأَةِ، فَلَمَّا رَآهُ اسْتَقْبَلَ الْقِبْلَةَ وَرَفَعَ يَدَيْهِ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ وَشَكَرَ اللَّهَ الَّذِي وَلَّاهُ قَتْلَهُمْ، وَالَّذِي أَكْرَمَهُ بِقِتَالِهِمْ، ثُمَّ أَقْبَلَ عَلَيْنَا بِوَجْهِهِ، فَقَالَ: لَوْلَا أَنْ تَبْطِرُوا لَحَدَّثْتُكُمْ بِمَا سَبَقَ عَلَى لِسَانِ النَّبِيِّ ﷺ مِنَ الْكَرَامَةِ لِمَنْ قَاتَلَ هَؤُلَاءِ الْقَوْمَ قَالَ عُبَيْدَةُ: فَقُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ، أَشَيْءٌ بَلَغَكَ عَنِ النَّبِيِّ ﷺ أَوْ شَيْءٌ سَمِعْتَهُ مِنْهُ؟ قَالَ: بَلْ شَيْءٌ سَمِعْتُهُ مِنْهُ وَرَبِّ الْكَعْبَةِ

**63.** Abu Muhammad ‘Abdullāh ibn Muhammad ibn ‘Abdillāh ibn Muhammad ibn Nājiyah informed us and said: Muhammad ibn Sulaymān Luwayn narrated to us and said: Ja’far ibn Sulaymān Ad-Duba’ī narrated to us and said: ‘Awf and Hishām narrated to us, from Ibn Sīrīn, from ‘Abīdah – i.e. As-Salmānī – who said: I witnessed (the battle of) *An-Nahar* with ‘Alī ibn Abī Tālib (*radiAllāhu ‘anhu*). When the *Khawārij* were killed, ‘Alī ibn Abī Tālib said: *“There is verily a man among them with a defective hand or a short hand.”* He said: So they searched but were not able to find him. Then he said that three times. Then he said: *“Search, and turn over the killed ones.”* So they brought out a very brown man whose right hand was fleshy as if it was the nipple of a woman. When he saw him he faced the *qiblah* and raised his hands and praised Allāh and extolled Him. And he thanked Allāh who assigned him to killing them, and who honoured him by fighting against them. Then he turned to us with his face and said: *“If it had not been for you becoming haughty, then I would verily narrate to you what has gone forth upon the tongue of the Prophet (sallAllāhu ‘alayhi wa sallam) of honour for the one who fights against these people.”*

‘Abīdah said: So I said: *“O Amīr Al-Muminīn, is it something that has reached you from the Prophet (sallAllāhu ‘alayhi wa sallam), or something that you (yourself) heard from him?”*

He said: *“Rather, something that I (myself) heard from him, by the Lord of the Ka’bah.”*

**64** – وَأَخْبَرَنَا أَبُو مُحَمَّدٍ عَبْدُ اللهِ بْنُ مُحَمَّدِ بْنِ صَالِحٍ الْبُخَارِيُّ قَالَ : حَدَّثَنَا عَبْدُ اللهِ بْنُ عُمَرَ الْكُوفِيُّ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ جَرِيرِ بْنِ حَازِمٍ، وَأَبِي عَمْرِو بْنِ الْعَلَاءِ النَّحْوِيِّ، عَنِ ابْنِ سِيرِينَ، عَنْ عَبِيدَةَ السَّلْمَانِيِّ، عَنْ عَلِيٍّ رضي الله عنه قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **سَيَخْرُجُ قَوْمٌ فِيهِمْ رَجُلٌ مُودَنُ الْيَدِ، أَوْ مُثَدْوَنُ الْيَدِ، أَوْ مُخْدَجُ الْيَدِ،** وَلَوْلَا أَنْ تَبْطِرُوا لَأَنْبَأْتُكُمْ مَا وَعَدَ اللهُ تَعَالَى الَّذِينَ يَقْتُلُونَهُمْ عَلَى لِسَانِ نَبِيِّهِ ﷺ قَالَ عُبَيْدَةُ: فَقُلْتُ لِعَلِيٍّ رضي الله عنه :أَنْتَ سَمِعْتَهُ مِنْ رَسُولِ اللهِ ﷺ؟ قَالَ: نَعَمْ، سَمِعْتُهُ وَرَبِّ الْكَعْبَةِ، سَمِعْتُهُ إِي وَرَبِّ الْكَعْبَةِ، سَمِعْتُهُ إِي وَرَبِّ الْكَعْبَةِ سَمِعْتُهُ

**64.** And Abū Muhammad ‘Abdullāh ibn Muhammad ibn Sālih Al-Bukhārī informed us and said: ‘Abdullāh ibn ‘Umar Al-Kūfī narrated to us and said: Wakī’ narrated to us, from Jarīr ibn Hāzim and Abū ‘Amr ibn Al-‘Alā An-Nahwī, from Ibn Sīrīn, from ‘Abīdah As-Salmānī, from ‘Alī (*radiAllāhu ‘anhu*) who said: The Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) said: ***“A people will emerge, among whom there is a man with a short hand, a fleshy hand or a defect hand.”*** *“If it had not been for you becoming haughty, then I had informed you about what Allāh – the Exalted – has promised, upon the tongue of His Prophet (sallAllāhu ‘alayhi wa sallam), for those who kill them.”*

‘Abīdah said: So I said to ‘Alī (*radiAllāhu ‘anhu*): *“Did you hear this from the Messenger of Allah (sallAllāhu ‘alayhi wa sallam)?”*

He said: *"Yes, I heard it, by the Lord of the Ka'bah. I heard it, yes, by the Lord of the Ka'bah. I heard it, yes, by the Lord of the Ka'bah."*[71]

**65** – وَأَخْبَرَنَا أَبُو مُحَمَّدٍ عَبْدُ اللهِ بْنُ صَالِحٍ الْبُخَارِيُّ قَالَ: حَدَّثَنَا لُوَيْنٌ مُحَمَّدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ الزُّبَيْرِ، عَنْ عَبْدِ اللهِ بْنِ شَرِيكٍ الْعَامِرِيِّ، عَنْ جُنْدُبٍ قَالَ: لَمَّا كَانَ يَوْمُ قَتْلِ عَلِيٍّ رضي الله عنه الْخَوَارِجَ نَظَرْتُ إِلَى وُجُوهِهِمْ وَإِلَى سَمَائِلِهِمْ، فَشَكَكْتُ فِي قِتَالِهِمْ، فَتَنَحَّيْتُ عَنِ الْعَسْكَرِ غَيْرَ بَعِيدٍ، فَنَزَلْتُ عَنْ دَابَّتِي، وَرَكَزْتُ رُمْحِي، وَوَضَعْتُ دِرْعِي تَحْتِي، وَعَلَّقْتُ بُرْنُسِي مُسْتَتِرًا بِهِ مِنَ الشَّمْسِ، وَأَنَا مُعْتَزِلٌ مِنَ الْعَسْكَرِ نَاحِيَةً، إِذْ طَلَعَ أَمِيرُ الْمُؤْمِنِينَ رضي الله عنه عَلَى بَغْلَةِ رَسُولِ اللهِ ﷺ، فَقُلْتُ فِي نَفْسِي: مَا لِي وَلَهُ؟ أَنَا أَفِرُّ مِنْهُ، وَهُوَ يَجِيءُ إِلَيَّ، فَقَالَ لِي: يَا جُنْدُبُ، مَا لَكَ فِي هَذَا الْمَكَانِ تَنَحَّيْتَ عَنِ الْعَسْكَرِ؟ فَقُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ، أَصَابَنِي وَعَكٌ، فَشَقَّ عَلَيَّ الْغُبَارُ، فَلَمْ أَسْتَطِعِ الْوُقُوفَ قَالَ: فَقَالَ: أَمَا بَلَغَكَ مَا لِلْعَبْدِ فِي غُبَارِ الْعَسْكَرِ مِنَ الْأَجْرِ؟ ثُمَّ ثَنَّى رَحْلَهُ، فَنَزَلَ، فَأَخَذْتُ بِرَأْسِ دَابَّتِهِ، وَقَعَدَ فَقَعَدْتُ، فَأَخَذْتُ الْبُرْنُسَ بِيَدِي فَسَتَرْتُهُ مِنَ الشَّمْسِ، فَقَالَ: فَوَاللهِ إِنِّي لَقَاعِدٌ إِذْ جَاءَ فَارِسٌ يَرْكُضُ، فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ، إِنَّ الْقَوْمَ قَدْ قَطَعُوا الْجِسْرَ ذَاهِبِينَ، قَالَ: فَالْتَفَتَ إِلَيَّ، فَقَالَ: إِنَّ مَصَارِعَهُمْ دُونَ النَّهَرِ، قَالَ: وَإِنَّ الرَّجُلَ الَّذِي أَخْبَرَهُ عِنْدَهُ وَاقِفٌ، إِذْ جَاءَ رَجُلٌ آخَرُ، فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ، قَدْ وَاللهِ عَبَرُوا، فَمَا بَقِيَ مِنْهُمْ أَحَدٌ قَالَ: وَيْحَكَ، إِنَّ مَصَارِعَهُمْ دُونَ النَّهَرِ، قَالَ: فَجَاءَ فَارِسٌ آخَرُ يَرْكُضُ، فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ، وَالَّذِي بَعَثَ نَبِيَّهُ مُحَمَّدًا ﷺ بِالْحَقِّ لَقَدْ رَجَعُوا، ثُمَّ جَاءَ النَّاسُ، فَقَالُوا: قَدْ رَجَعُوا، حَتَّى إِنَّهُمْ لَيَتَسَاقَطُونَ فِي الْمَاءِ زِحَامًا عَلَى الْعُبُورِ قَالَ: ثُمَّ إِنَّ رَجُلًا جَاءَ، فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّ الْقَوْمَ قَدْ صَفُّوا الصُّفُوفَ، وَرَمُوا فِينَا، وَقَدْ جَرَحُوا فُلَانًا، فَقَالَ عَلِيٌّ رضي الله عنه :هَذَا حِينَ طَابَ الْقِتَالُ قَالَ: فَوَثَبَ فَقَعَدَ عَلَى بَغْلَتِهِ، فَقُمْتُ إِلَى سِلَاحِي فَلَبِسْتُهُ، ثُمَّ شَدَدْتُهُ عَلَيَّ، ثُمَّ قَعَدْتُ عَلَى فَرَسِي، وَأَخَذْتُ رُمْحِي، ثُمَّ خَرَجْتُ، فَلَا وَاللهِ يَا عَبْدَ اللهِ بْنَ شَرِيكٍ، مَا صَلَّيْتُ الْعَصْرَ، قَالَ أَبُو جَعْفَرٍ لُوَيْنٌ: أَوْ قَالَ: الظُّهْرَ حَتَّى قَتَلْتُ بِيَدِي سَبْعِينَ

**65.** And Abū Muhammad 'Abdullāh ibn Sālih Al-Bukhārī informed us and said: Luwayn Muhammad ibn Sulaymān narrated to us and said: 'Abdullāh ibn Az-Zubayr narrated to us, from 'Abdullāh ibn Sharīk Al-'Āmirī, from Jundub who said: On the day where 'Alī (*radiAllāhu 'anhu*) killed the *Khawārij*, I looked at their faces and their good traits, so I doubted in fighting them. So I went aside from the army but not far away. Then I went down from my riding animal, I planted my spear and I placed my armour beneath me. And I hung my head-cloak so it was hidden from the sun. And I was separated from the army to one side. Then *Amīr Al-Muminīn* (*radiAllāhu 'anhu*) appeared upon the mule of the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*). So I said in myself: *"What is up with me and him. I am fleeing from him, and he is coming to me."*

Then he said to me: *"O Jundub, why are you in this place separated from the army?"*

---

[71] It was narrated by Muslim (1066).

- And in "As-Sunnah" by 'Abdullāh (1455) Wakī' said: *"A short hand means: (That he is) missing a hand. And the fleshy (hand) means his wrist. And a defective hand means: It has extra hair."*

So I said: *"O Amīr Al-Muminīn, some pain afflicted me and then the dust became difficult for me, so I was not able to stop."*

He said: So he said: *"Has it not reached you which reward there is for the slave, for the dust of the army?"* Then he put his feet together and descended. So I took hold of the head of his riding animal. And he sat down so I also sat down. Then I took the head cloak in my hand and hid it from the sun. Then he said: And by Allāh, I was verily sitting when a knight came riding. Then he said: *"O Amīr Al-Muminīn. Verily, the people have cut the bridge while walking."* He said: Then he turned to me and said: *"Verily, their deaths will be before the river."* He said: And the man who informed him was standing next to him when another man came and said: *"O Amīr Al-Muminīn, they have verily, by Allah, crossed. So no-one remains from them."* He said: *"Woe to you! Verily, their deaths will be before the river."* He said: Then another knight came riding and said: *"O Amīr Al-Muminīn. By the One who sent His Prophet Muhammad (sallAllāhu 'alayhi wa sallam) with the truth. They have verily returned."* Then the people came and said: *"They have verily returned. And they are even falling in the water due to the crossing being crowded."* He said: Then a man came and said: *"O Amīr Al-Muminīn. Verily, the people have lined up in rows and are shooting arrows at us, and they have verily injured fulān."* Then 'Alī (*radiAllāhu 'anhu*) said: *"This is when the fighting becomes a pleasure."* He said: So he jumped up and sat on his mule. So I got up to my weapons and I wore it and tightened it upon myself. Then I sat upon my horse and I took my spear. Then I went out. And no, by Allāh, O 'Abdullāh ibn Sharīk, I did not pray the *'asr* prayer – Abū Ja'far Luwayn said: Or he said: The *dhuhr* prayer – before I had killed seventy (from them).

**66** – وَأَخْبَرَنَا أَبُو عَبْدِ اللَّهِ أَحْمَدُ بْنُ الْحَسَنِ بْنِ عَبْدِ الْجَبَّارِ الصُّوفِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكَّارٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ زَكَرِيَّا، عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ قَالَ: سَأَلْتُ سَعِيدَ بْنَ جُبَيْرٍ، عَنْ أَصْحَابِ النَّهَرِ،؟ فَقَالَ: حَدَّثَنِي مَسْرُوقٌ، قَالَ سَأَلَتْنِي عَائِشَةُ رضي الله عنها فَقَالَتْ: «هَلْ أَبْصَرْتَ أَنْتَ الرَّجُلَ الَّذِي يَذْكُرُونَ ذَا الثُّدَيَّةِ؟» قَالَ: قُلْتُ لَمْ أَرَهُ، وَلَكِنْ قَدْ شَهِدَ عِنْدِي مَنْ قَدْ رَآهُ، قَالَتْ «فَإِذَا قَدِمْتَ الْأَرْضَ فَاكْتُبْ إِلَيَّ بِشَهَادَةِ نَفَرٍ قَدْ رَأَوْهُ أُمَنَاءَ» فَجِئْتُ وَالنَّاسُ أَشْيَاعٌ قَالَ: فَكَلَّمْتُ مِنْ كُلِّ سَبْعَ عَشْرَةَ مِمَّنْ قَدْ رَآهُ قَالَ: فَقُلْتُ: كُلُّ هَؤُلَاءِ عَدْلٌ رِضًى، فَقَالَتْ: «قَاتَلَ اللَّهُ فُلَانًا، فَإِنَّهُ كَتَبَ إِلَيَّ أَنَّهُ أَصَابَهُ بِمِصْرَ»

**66.** And Abū 'Abdillāh Ahmad ibn Al-Hasan ibn 'Abdil-Jabbār As-Sūfī informed us and said: Muhammad ibn Bakkār narrated to us and said: Ismā'īl ibn Zakariyyā narrated to us, from Yazīd ibn Abī Ziyād who said: I asked Sa'īd ibn Jubayr about the companions of An-Nahar?

So he said: Masrūq narrated to me and said: 'Āishah (*radiAllāhu 'anhā*) asked me about them and said: *"Did you see the man whom they mention; the one with the nipple?"*

He said: I said: *"I did not see him, but someone who saw him testified to this in front of me."*

She said: *"When you come to the land, then write to me with the testimonies of a group of trustworthy people who saw him."*

So I came and the people were in groups. He said: Then I spoke with ten people from every group that saw him.

He said: Then I said: *"All of these are just and satisfactory."*

Then she said: *"May Allāh kill fulān. For he verily wrote to me that he found him in Misr."*

قَالَ إِسْمَاعِيلُ: قَالَ يَزِيدُ: وَحَدَّثَنِي مَنْ، سَمِعَ عَائِشَةَ رضي الله عنها تَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**إِنَّهُمْ شِرَارُ أُمَّتِي يَقْتُلُهُمْ خِيَارُ أُمَّتِي**» وَمَا كَانَ بَيْنِي وَبَيْنَهُمْ إِلَّا مَا كَانَ بَيْنَ الْمَرْأَةِ وَأَحْمَائِهَا

Ismā'īl said: Yazīd said: And someone, who heard 'Āishah (*radiAllāhu 'anhā*), narrated to me that she said: I heard the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) say: ***"They are the worst people from my ummah, and the best people from my ummah will kill them."***

And between me and him there was only what there is between a woman and her *ahmā*[72].[73]

- **Muhammad ibn Al-Husayn – *rahimahullāh* – said:**

رَضِيَ اللَّهُ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ وَرَضِيَ عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ، وَنَفَعَنَا بِحُبِّهِمَا، وَحُبِّ جَمِيعِ الصَّحَابَةِ رضي الله عنهم

May Allāh be pleased with 'Alī ibn Abī Tālib, and may He be pleased with 'Āishah the mother of the *muminūn*, and (may He) benefit us by the love for them and the love for all of the *sahābah* (*radiAllāhu 'anhum*).

---

[72] In "Tahdhīb Al-Lughah" (5/176): *Al-Hamw* (singular of *ahmā*): The father of the husband and the brother of the husband, and everyone who is allied with the husband through blood-relation, then they are the *ahmā* of the woman.

[73] In its *isnād* is Yazīd ibn Abī Ziyād. Yahyā ibn Ma'īn said: *"His hadīth is not used as evidence."*
And Abū Zur'ah said: *"He is soft. His hadīth can be written down but not used as evidence."*
And Ibn 'Adī said: *"He is from the followers of the people of Kūfah, and despite of his weakness, his hadīth can be written."* ["Tahdhīb Al-Kamāl" (32/135)].

## 8. Chapter: The mention of the reward of the one who fights the *Khawārij* and then kills them or they kill him

**67** – حَدَّثَنَا مُوسَى بْنُ هَارُونَ أَبُو عِمْرَانَ قَالَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنْ عَاصِمٍ، عَنْ زِرٍّ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**يَخْرُجُ فِي آخِرِ الزَّمَانِ قَوْمٌ أَحْدَاثُ الْأَسْنَانِ، سُفَهَاءُ الْأَحْلَامِ، يَقُولُونَ مِنْ خَيْرِ قَوْلِ النَّاسِ، يَمْرُقُونَ مِنَ الْإِسْلَامِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ فَمَنْ لَقِيَهُمْ فَلْيَقْتُلْهُمْ، فَإِنْ قَتَلَهُمْ أُجِرَ عِنْدَ اللَّهِ**»

**67.** Mūsā ibn Hārūn Abū ʻImrān narrated to us and said: Abū Bakr ibn Abī Shaybah narrated to us and said: Abū Bakr ibn ʻAyyāsh narrated to us, from ʻĀsim, from Zirr, from ʻAbdullāh (*radiAllāhu ʻanhu*) who said: The Messenger of Allāh (*sallAllāhu ʻalayhi wa sallam*) said: ***"In the end times a people will emerge who are young in age and foolish in mind. They say some of the best statements of people. They pass through Islām just like the arrow passes through the target. So whoever finds them then let him kill them. Because killing them is rewarded with Allāh."***[74]

**68** – أَخْبَرَنَا أَبُو سَعِيدٍ الْمُفَضَّلُ بْنُ مُحَمَّدٍ الْجَنَدِيُّ، بِالْمَسْجِدِ الْحَرَامِ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ زِيَادٍ اللَّحْجِيُّ قَالَ: حَدَّثَنَا أَبُو قُرَّةَ مُوسَى بْنُ طَارِقٍ قَالَ: سَمِعْتُ الْأَزْهَرَ بْنَ صَالِحٍ يَقُولُ: حَدَّثَنِي أَبُو غَالِبٍ أَنَّهُ سَمِعَ أَبَا أُمَامَةَ صَاحِبَ رَسُولِ اللَّهِ ﷺ يَقُولُ: خَرَجَتْ خَارِجَةٌ بِالشَّامِ فَقُتِلُوا، وَأُلْقُوا فِي جُبٍّ، أَوْ بِئْرٍ قَالَ: فَأَقْبَلَ أَبُو أُمَامَةَ وَأَنَا مَعَهُ، حَتَّى وَقَفَ عَلَيْهِمْ، ثُمَّ بَكَى، ثُمَّ قَالَ: سُبْحَانَ اللَّهِ، مَا فَعَلَ الشَّيْطَانُ بِهَذِهِ الْأُمَّةِ؟ كِلَابُ النَّارِ، كِلَابُ النَّارِ، ثَلَاثًا، شَرُّ قَتْلَى تَحْتَ ظِلِّ السَّمَاءِ، شَرُّ قَتْلَى تَحْتَ ظِلِّ السَّمَاءِ، خَيْرُ قَتْلَى تَحْتَ ظِلِّ السَّمَاءِ، خَيْرُ قَتْلَى تَحْتَ ظِلِّ السَّمَاءِ، خَيْرُ قَتْلَى تَحْتَ ظِلِّ السَّمَاءِ، مَنْ قَتَلُوهُ قَالَ: قُلْتُ يَا أَبَا أُمَامَةَ، أَشَيْءٌ تَقُولُهُ بِرَأْيِكَ، أَمْ شَيْءٌ سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ ﷺ؟ قَالَ: إِنِّي إِذَنْ لَجَرِيءٌ، إِنِّي إِذَنْ لَجَرِيءٌ، ثَلَاثًا، بَلْ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ غَيْرَ مَرَّةٍ، وَلَا مَرَّتَيْنِ، وَلَا ثَلَاثًا، حَتَّى عَدَّ عَشْرًا، سَمِعْتُ مِنْ رَسُولِ اللَّهِ يَقُولُ: «**سَيَأْتِي قَوْمٌ يَقْرَءُونَ الْقُرْآنَ لَا يُجَاوِزُ تَرَاقِيَهُمْ، أَوْ لَا يَعْدُو تَرَاقِيَهُمْ، يَمْرُقُونَ مِنَ الْإِسْلَامِ، كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ، لَا يَعُودُونَ فِي الْإِسْلَامِ حَتَّى يَعُودَ السَّهْمُ عَلَى فُوقِهِ، طُوبَى لِمَنْ قَتَلُوهُ أَوْ قَتَلَهُمْ**»

**68.** Abū Saʼīd Al-Mufaddal ibn Muhammad Al-Janadī informed us in Masjid Al-Harām and said: ʻAlī ibn Ziyād Al-Lahjī narrated to us and said: Abū Qurrah Mūsā ibn Tāriq narrated to us and said: I heard Al-Azhar ibn Sālih say: Abū Ghālib narrated to me that he heard Abū Umāmah (*radiAllāhu ʻanhu*) the companion of the Messenger of Allāh (*sallAllāhu ʻalayhi wa sallam*) say: When a group of *Khawārij* rebelled in *Shām* and they were killed and thrown in a well – or a pit. He said: Then Abū Umāmah came and I along with him, until he stopped by them. Then he cried,

---

[74] It was narrated by Ahmad (3831), At-Tirmidhī (2188) and Ibn Mājah (168).
At-Tirmidhī said: *"A hasan sahīh hadīth. And it was verily narrated in other than this hadīth from the Prophet (sallAllāhu ʻalayhi wa sallam) where he describes these people who recite the Qurān but it does not reach beyond their collarbones. They pass through the religion, just like an arrow passes through the target. They are verily the Khawārij; the Harūriyyah and others than them from the Khawārij."*
And Al-Bukhārī (6930) and Muslim (1066) narrated a similar *hadīth* from the *hadīth* of ʻAlī (*radiAllāhu ʻanhu*).

and said: *"Subhān-Allāh! What did the Shaytān do to this ummah?! The dogs of Hellfire, the dogs of Hellfire* – three times – *the worst who are killed under the shade of the heaven. The worst who are killed under the shade of the heaven. The best who are killed under the shade of the heaven are those whom they kill."*

He said: I said: *"O Abū Umāmah, is this something you say from your own opinion, or something you heard from the Messenger of Allāh (sallAllāhu 'alayhi wa sallam)?"*

He said: *"Then I would verily be bold. Then I would verily be bold* – three times – *Rather, I heard it from the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) more than one time, and two times, and three times* – until he counted ten – *I heard the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) say:* ***'Some people will emerge. They will recite the Qurān but it will not reach beyond their collarbones – or it will not surpass their collarbone – They will pass through Islām just like an arrow passes through the target. They will not return to Islām before the arrow returns to its bow. Glad tidings to whomever is killed by them or kills them.'***"[75]

**69** – وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي دَاوُدَ قَالَ: حَدَّثَنَا عَمِّي قَالَ: حَدَّثَنَا عِصْمَةُ بْنُ الْمُتَوَكِّلِ قَالَ: حَدَّثَنِي الْمُبَارَكُ بْنُ فَضَالَةَ، عَنْ أَبِي غَالِبٍ قَالَ: كُنْتُ بِالشَّامِ، وَبِهَا صُدَيُّ بْنُ عَجْلَانَ أَبُو أُمَامَةَ، صَاحِبُ رَسُولِ اللَّهِ ﷺ، وَكَانَ لِي صَدِيقًا قَالَ: فَجِيءَ بِرُءُوسِ الْحَرُورِيَّةِ، فَأُلْقِيَتْ بِالدَّرَجِ، فَجَاءَ أَبُو أُمَامَةَ فَصَلَّى رَكْعَتَيْنِ، ثُمَّ تَوَجَّهَ نَحْوَ الرُّءُوسِ قَالَ: فَقُلْتُ: لَأَتَّبِعَنَّهُ حَتَّى أَسْمَعَ مَا يَقُولُ، قَالَ: فَتَبِعْتُهُ حَتَّى وَقَفَ عَلَيْهِمْ فَبَكَى، ثُمَّ قَالَ: «سُبْحَانَ اللَّهِ مَا صَنَعَ إِبْلِيسُ بِأَهْلِ هَذِهِ الْأُمَّةِ» قَالَ ثُمَّ قَالَ: «كِلَابُ أَهْلِ النَّارِ، كِلَابُ النَّارِ، كِلَابُ النَّارِ، ثَلَاثًا»، ثُمَّ قَالَ: «شَرُّ قَتْلَى قُتِلُوا تَحْتَ ظِلِّ السَّمَاءِ، وَخَيْرُ قَتْلَى الَّذِينَ قَتَلُوهُمْ» قَالَ: ثُمَّ تَلَا هَذِهِ الْآيَةَ:

**69.** And Abū Bakr ibn Abī Dāwūd narrated to us and said: My uncle narrated to us and said: 'Ismah ibn Al-Mutawakkil narrated to us and said: Al-Mubārak ibn Fadālah narrated to me, from Abū Ghalib who said: I was in *Shām*, and in it was Sudayy ibn 'Ajlān Abū Umamah (*radiAllāhu 'anhu*), the companion of the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*), and he was a friend of mine. Then the heads of the *Khāwarij* were brought and thrown on the street. Then Abū Umāmah came and prayed two *rak'ah*. Then he turned towards the heads. He said: So I said: I will verily follow him so I can hear what he will say. He said: So I followed him until he stopped at them. He said: Then he cried. Then he said: *"Subhan-Allāh! What did Iblīs do to this ummah?!"*

He said: Then he said: *"The dogs of Hellfire. The dogs of Hellfire. The dogs of Hellfire."* Three times. Then he said: *"The worse who are killed under the shade of the heaven. And the best who are killed are those whom they kill."*

[75] It was narrated by At-Tabarānī in "Al-Kabīr" (7553) and Ibn Al-Muqri in his "Mu'jam" (827). And in the *isnād* of the author is Al-Azhar ibn Sālih; I did not find his biography.

He said: Then he recited this verse:

﴿ هُوَ الَّذِى أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِى قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ ﴾ الآية

**"He is the One who revealed the Book to you. In it there are clear verses, they are the foundations of the Book, and others that are unclear. So as for those who have deviation in their hearts, then they follow that of it which in unclear seeking *fitnah* and seeking its interpretation. And no-one knows its** (true) **interpretation besides Allāh."** (Ālu 'Imrān 3:7)

Until the end of the verse.

**70** – وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي دَاوُدَ أَيْضًا قَالَ حَدَّثَنَا يَعْقُوبُ بْنُ سُفْيَانَ قَالَ: حَدَّثَنِي بَكْرُ بْنُ خَلَفٍ قَالَ: حَدَّثَنَا قَطَنُ بْنُ عَبْدِ اللَّهِ الْحُدَّانِيُّ قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنِي أَبُو غَالِبٍ قَالَ: كُنْتُ فِي مَسْجِدِ دِمَشْقَ فَجَاءُوا بِسَبْعِينَ رَأْسًا مِنْ رُءُوسِ الْخَوَارِجِ، فَنُصِبَتْ عَلَى دَرَجِ الْمَسْجِدِ، فَجَاءَ أَبُو أُمَامَةَ فَنَظَرَ إِلَيْهِمْ فَقَالَ: "كِلَابُ جَهَنَّمَ، شَرُّ قَتْلَى قُتِلُوا تَحْتَ ظِلِّ السَّمَاءِ، وَمَنْ قُتِلُوا خَيْرُ قَتْلَى تَحْتَ ظِلِّ السَّمَاءِ، وَبَكَى فَنَظَرَ إِلَيَّ، فَقَالَ: يَا أَبَا غَالِبٍ، إِنَّكَ بِبَلَدٍ هَؤُلَاءِ بِهِ كَثِيرٌ قَالَ: قُلْتُ: نَعَمْ قَالَ: أَعَاذَكَ اللَّهُ تَعَالَى مِنْهُمْ، ثُمَّ قَالَ: تَقْرَأُ الْقُرْآنَ؟ قُلْتُ: نَعَمْ قَالَ:

**70.** And Abū Bakr ibn Abī Dāwūd also narrated to us and said: Ya'qūb ibn Sufyān narrated to us and said: Bakr ibn Khalaf narrated to us and said: Qatan ibn 'Abdillāh Al-Huddānī narrated to us and said: My father narrated to me and said: Abū Ghālib narrated to us and said: I was in the *masjid* of *Dimashq* when they came with seventy heads from the heads of the *Khawārij*. Then they were erected on the street (or stairs) of the *masjid*. Then Abū Umāmah (*radiAllāhu 'anhu*) came and looked at them. Then he said: *"The dogs of Jahannam. They are the worst who are killed under the shade of the heaven. And the one whom they kill is from the best of those killed under the shade of the heaven."* And he cried and then he looked at me and said. *"O Abū Ghālib, you are verily in a country where there are many of those."* He said: I said: *"Yes."* He said: *"May Allāh protect you from them."* Then he said: *"Do you read the Qurān?"* I said: *"Yes."* He said:

﴿ هُوَ الَّذِى أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ ﴾

**"He is the One who revealed the Book to you. In it there are clear verses, they are the foundations of the Book, and others that are unclear."** (Ālu 'Imrān 3:7)

إِلَى قَوْلِهِ:

Until His Words:

﴿ وَالرَّاسِخُونَ فِى الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ ﴾

**"And those who are firmly rooted in knowledge say: 'We believe in it.'"** (Ālu 'Imrān 3:7)

قَالَ: قُلْتُ: يَا أَبَا أُمَامَةَ: إِنِّي رَأَيْتُ تَغْرَغَرَتْ لَهُمْ عَيْنَاكَ قَالَ: رَحْمَةً لَهُمْ، إِنَّهُمْ كَانُوا مِنْ أَهْلِ الْإِسْلَامِ قَالَ: فَقَالَ لَهُ رَجُلٌ: يَا أَبَا أُمَامَةَ، أَمِنْ رَأْيِكَ تَقُولُهُ، أَمْ شَيْءٌ سَمِعْتَهُ مِنَ النَّبِيِّ ﷺ؟ قَالَ: إِنِّي إِذًا لَجَرِيءٌ، سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ غَيْرَ مَرَّةٍ وَلَا مَرَّتَيْنِ، وَلَا ثَلَاثٍ وَلَا أَرْبَعٍ وَلَا خَمْسٍ وَلَا سِتٍّ وَلَا سَبْعٍ

He said: I said: *"O Abū Umāmah, I verily see that your eyes are filled with tears for them."*

He said: *"As a mercy for them. They verily used to be from the people of Islām."*

He said: Then a man said to him: *"O Abū Umāmah, is this from your opinion you say this, or is it something you heard from the Prophet (sallAllāhu 'alayhi wa sallam)?"*

He said: *"Then I would verily be bold. I heard it from the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) more than one time, and two times, and three times, and four times, and five times, and six times, and seven times."*[76]

**71** – حَدَّثَنَا حَامِدُ بْنُ شُعَيْبٍ الْبَلْخِيُّ قَالَ: حَدَّثَنَا أَبُو خَيْثَمَةَ زُهَيْرُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ يُوسُفَ الْأَزْرَقُ، عَنِ الْأَعْمَشِ، عَنِ ابْنِ أَبِي أَوْفَى: عَنِ النَّبِيِّ ﷺ قَالَ: «**الْخَوَارِجُ كِلَابُ النَّارِ**»

**71.** Hāmid ibn Shu'ayb Al-Balkhī narrated to us and said: Abū Khaythamah Zuhayr ibn Harb narrated to us and said: Ishāq ibn Yūsuf Al-Azraq narrated to us, from Al-A'mash, from Ibn Abī Awfā (*radiAllāhu 'anhu*), from the Prophet (*sallAllāhu 'alayhi wa sallam*) who said: ***"The Khawārij are the dogs of Hellfire."***[77]

---

[76] It was narrated by 'Abdur-Razzāq (18663), Ahmad (22183), At-Tirmidhī (3003), Ibn Mājah (176) and 'Abdullāh ibn Ahmad in "As-Sunnah" (1524). Some of them narrate in its full length and others shortened. And it is a *sahīh athar*.

And 'Abdullāh also narrated it in "As-Sunnah" (1526) and its wording is: Then a man said to him: *"I see that you have tears in your eyes?!"* So he said: *"A mercy I felt for them. They were muminūn, then they committed kufr after their īmān."*

And in the wording of (1527): He said: *"Then what makes you cry?"*

He said: *"I cry due to their exit from Islām. They are those who became disunited and split their religion into groups."*

And with Ibn Mājah (176): *"These people were muslims and then they became kuffār."*

And this *hadīth* was narrated by a large group from Abū Ghālib. Some of them are firm and trustworthy (narrators), such as Ibn 'Uyaynah, the two Hammād and Ma'mar. And At-Tabarānī verily narrated this narration in "Al-Mu'jam Al-Kabīr" (8/266) from Abū Ghālib from more than twenty different ways.

[77] Narrated by Ahmad (19130 and 19415), Ibn Mājah (173) and Ibn Abī 'Āsim in "As-Sunnah" (936). He said in "Misbāh Az-Zujājah" (1/25): *"Its narrators are trustworthy, except that it is munqati'. Al-A'mash did not hear from Ibn Abī Awfā. This was said by several people."*

**I said:** The *hadīth* is *sahīh* by its testifying *ahādīth* ascribed to the Prophet (*sallAllāhu 'alayhi wa sallam*), the *sahābah* and by the statements of the *salaf*. See some of them in "As-Sunnah" by 'Abdullāh ibn Ahmad (He was asked about the *Khawārij* and the one who said: They are the dogs of Hellfire).

**72 – Muhammad ibn Al-Husayn said:**

قَدْ ذَكَرْتُ مِنَ التَّحْذِيرِ مِنْ مَذَاهِبِ الْخَوَارِجِ مَا فِيهِ بَلَاغٌ لِمَنْ عَصَمَهُ اللَّهُ تَعَالَى، عَنْ مَذْهَبِ الْخَوَارِجِ، وَلَمْ يَرَ رَأْيَهُمْ، وَصَبَرَ عَلَى جَوْرِ الْأَئِمَّةِ، وَحَيْفِ الْأُمَرَاءِ، وَلَمْ يَخْرُجْ عَلَيْهِمْ بِسَيْفِهِ، وَسَأَلَ اللَّهَ تَعَالَى كَشْفَ الظُّلْمِ عَنْهُ، وَعَنِ الْمُسْلِمِينَ، وَدَعَا لِلْوُلَاةِ بِالصَّلَاحِ، وَحَجَّ مَعَهُمْ، وَجَاهَدَ مَعَهُمْ كُلَّ عَدُوٍّ لِلْمُسْلِمِينَ وَصَلَّى مَعَهُمُ الْجُمُعَةَ وَالْعِيدَيْنِ، فَإِنْ أَمَرُوهُ بِطَاعَةٍ فَأَمْكَنَهُ أَطَاعَهُمْ، وَإِنْ لَمْ يُمْكِنْهُ اعْتَذَرَ إِلَيْهِمْ، وَإِنْ أَمَرُوهُ بِمَعْصِيَةٍ لَمْ يُطِعْهُمْ، وَإِذَا دَارَتِ الْفِتَنُ بَيْنَهُمْ لَزِمَ بَيْتَهُ وَكَفَّ لِسَانَهُ وَيَدَهُ، وَلَمْ يَهْوَ مَا هُمْ فِيهِ، وَلَمْ يُعِنْ عَلَى فِتْنَةٍ، فَمَنْ كَانَ هَذَا وَصْفَهُ كَانَ عَلَى الصِّرَاطِ الْمُسْتَقِيمِ إِنْ شَاءَ اللَّهُ

I have verily mentioned from the warning against the *madhhab* of the *Khawārij*, what there is sufficiency in, for the one whom Allāh has saved from the *madhhab* of the *Khawārij* and who does not believe in their opinion, and who has patience with the deviance (or oppression) of the rulers, and the injustice of the leaders, and he has not rebelled against them with his swords, and he has asked Allāh – the Exalted – to remove the injustice from him and from the muslims, and he invokes for righteousness for the rulers[78], and performs *hajj* with them, and performs *jihād* with them against the enemy of the muslims, and prays behind them the *Jumu'ah* and the two *'Īd* (prayers). So if they command him to an act of obedience he is

---

[78] Al-Barbahārī said in "Sharh As-Sunnah" (138): *"If you see a man invoke against the ruler, then know he is a follower of desire. And if you see a man invoke for righteousness for the ruler, then know that he is a follower of Sunnah, in shā Allāh. Based upon the words of Fudayl: 'If I had an invocation I would not let it be for anything but the ruler.'"*

- And in "Al-Hilyah" (138): Fudayl ibn 'Iyād said: "*If I had an accepted invocation, then I would not use it for anything but the leader."* It was said to him: *"And why is that, O Abū 'Alī?"*
He said: *"If I used it for myself it would not exceed me, but when I use it for the leaders, then the righteousness of the leaders means the righteousness of the slaves and the countries."*
It was said: *"And why is that, O Abū 'Alī?! Explain it for us."*
He said: *"As for the righteousness of the countries, then when the people are safe from the oppression of the leaders, then they rebuild the ruins and they inhabit the land.*
*And as for the slaves: Then he (i.e. the righteous ruler) looks at a people from the people of ignorance and he says: 'Seeking their livelihood has occupied them from what benefits them of learning the Qurān and other things.' So he gathers them in a house once every week – lesser or more – and says to a man: 'Here is what will improve your condition.' And he teaches them the affairs of their religion. And then see what Allāh – 'azza wa jalla – will bring out from their groups, from what will cleanse the earth and return in back to them."* He said: *"And then there will be righteousness of the slaves and countries."*
Then Ibn Al-Mubārak kissed his forehead and said: *"O teacher of goodness, who knows this besides you."*

- And in "Al-Jarh wat-Ta'dīl" (1/97) Sufyān (Ath-Thawrī) said: *"I verily invoke for the ruler* – meaning: for righteousness – *but I can only mention what they possess (of traits in reality)."*

- And in "Az-Zuhd" by Ahmad (1376) 'Umar ibn Al-Fadl said: I asked Abū Al-'Alā (Ibn Ash-Shikhkhīr), while Al-Hajjāj was wearing a cloak, and said: *"O Abū Al-'Alā, should I curse Al-Hajjāj?"* So he said: *"Invoke for righteousness for him. For verily, his righteousness is good for you."*

- And in "As-Sunnah" by Al-Khallāl (14) from Hanbal that he conveyed from *Imām* Ahmad – *rahimahullāh* – his words regarding Al-Mutawakkil: *"And I verily invoke for establishment and success for him, during the night and day, and for aid (from Allāh). And I consider this to be an obligation upon me."*

capable of (performing), then he obeys them. And if he is not capable, he excuses himself to them. And if they command him to an act of disobedience he does not obey them. And if the *fitnah*[79] occurs among them, then he remains in his house and withholds his tongue and hands, and he does not desire what they are doing. And he does not aid in the *fitnah*. So whoever has this description, he is upon the Straight Path, *in shā Allāh*.

[79] **Translator:** *Fitnah* here refers to disagreement, fighting and rebellion within the muslim state, where muslims are fighting each other.

## 9. Chapter: Regarding listening and obeying those who undertake the responsibility of the muslims, having patience with them even if they oppress, and leaving rebelling against them as long as they perform the prayer[80]

**73** – أَخْبَرَنَا أَبُو زَكَرِيَّا يَحْيَى بْنُ مُحَمَّدِ بْنِ الْبَخْتَرِيِّ الْحِنَّائِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدِ بْنِ حَسَّابٍ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ قَالَ: حَدَّثَنَا عُمَرُ بْنُ يَزِيدَ، صَاحِبُ الطَّعَامِ قَالَ: سَمِعْتُ الْحَسَنَ أَيَّامَ يَزِيدَ بْنِ الْمُهَلَّبِ قَالَ: وَأَتَاهُ رَهْطٌ فَأَمَرَهُمْ أَنْ يَلْزَمُوا بُيُوتَهُمْ، وَيُغْلِقُوا عَلَيْهِمْ أَبْوَابَهُمْ، ثُمَّ قَالَ: "وَاللَّهِ لَوْ أَنَّ النَّاسَ إِذَا ابْتُلُوا مِنْ قِبَلِ سُلْطَانِهِمْ صَبَرُوا مَا لَبِثُوا أَنْ يَرْفَعَ اللَّهُ ذَلِكَ عَنْهُمْ، وَذَلِكَ أَنَّهُمْ يَفْزَعُونَ إِلَى السَّيْفِ فَيُوكَلُوا إِلَيْهِ، وَوَاللَّهِ مَا جَاءُوا بِيَوْمِ خَيْرٍ قَطُّ، ثُمَّ تَلَا:

**73.** Abū Zakariyyā Yahyā ibn Muhammad ibn Al-Bakhtarī Al-Hinnāī informed us and said: Muhammad ibn ‘Ubayd ibn Hisāb narrated to us and said: Hammād ibn Zayd narrated to us and said: ‘Umar ibn Yazīd – the man with the food – narrated

---

[80] Al-Bukhārī (7068) narrated from Az-Zubayr ibn ‘Adī who said: We came to Anas ibn Mālik (*radiAllāhu ‘anhu*) and we complained about what we met (of injustice) from Al-Hajjāj, so he said: *“**‘Have patience, because there will verily not come any time upon you, except that the (time) that comes after it is worse. Until you meet your Lord.’** I heard that from your Prophet (sallAllāhu ‘alayhi wa sallam).”*

- And in “At-Targhīb wat-Tarhīb” by Qawām As-Sunnah (2089) with his *isnād* from Anas ibn Mālik (*radiAllāhu ‘anhu*) who said: *“Our elders from the companions of the Messenger of Allāh (sallAllāhu ‘alayhi wa sallam) prohibited us (saying): ‘Do not curse your leaders, do not cheat them and do not disobey them. And fear Allāh – ‘azza wa jalla – and have patience. For verily, the affair is near.’”*

- And with Ibn Abī Shaybah (38449) ‘Abdullāh (*radiAllāhu ‘anhu*) said: *“O people, you have verily been tested by this ruler. So if he is just, then he will have the reward, and it is upon you to be grateful. And if he is oppressive, then the burden is upon him, and it is upon you to have patience.”*

- And with ‘Abdur-Razzāq (38314) Zayd ibn Yathī’ said: Hudhayfah (*radiAllāhu ‘anhu*) said: *“How will you be when you are asked for the rights and you give them, but you are prohibited from your own right?”* He said: *“Then we will have patience.”*

- And also with him (31216) from Muhammad ibn Al-Munkadir who said: It reached Ibn ‘Umar (*radiAllāhu ‘anhumā*) that the *bay’ah* was given to Yazīd ibn Mu’āwiyah. He said: *“If it is good then we are pleased, and if it is bad then we have patience.”*

- Harb ibn Al-Karmānī – *rahimahullāh* – said in his *‘aqīdah* in which he spoke the *ijmā’* of those whom he met from the people of knowledge (26-32): *“And jihād is continuous and established with the leaders – whether they are righteous or wicked – and it is not invalidated by the oppression of the oppressor and the justice of the just. And the Jumu’ah (prayer), the two ‘Eīd (prayers) and the hajj with the ruler (is continuous and established), even if they are not righteous, just and God-fearing. And paying the tax, the alms (i.e. zakāt), then tenth, the faī, the ghanīmah to the leaders (is continuous and established), whether they are just in this or they oppress. And the submission to the one whom Allāh has made responsible for your affair (is obligatory). Do not retract your hand from obedience and do not rebel against him with your sword until Allāh makes a solution for you and a way out. And that you do not rebel against the ruler. (Rather) you listen and obey and do not violate the bay’ah (pledge of allegiance). Whoever does this, he is a mubtadi’, mukhāriq and a person who has left the Jamā’ah. But if the ruler orders you to do something which is disobedience to Allāh, then you should not obey him at all. And it is not allowed for you to rebel against him nor to deny him his right. And withholding (from rebelling and fighting) during fitnah is a continuous Sunnah, which it is obligatory to adhere to.”*

to us and said: I heard Al-Hasan during the days of Yazīd ibn Al-Muhallab[81] who said: And a group of people came to him, so he commanded them to stay in their houses, and to lock their doors.

Then he said: *"By Allāh, if the people has patience when they are tested from the aspect of their rulers, they would not stay long before Allāh would remove (the calamity) from them. And this is because, if they go to the sword due to fear, then they are left to it, and then, by Allāh, there will never come a good day to them."* Then he recited:

﴿ فِيهَا وَتَمَّتْ كَلِمَتُ رَبِّكَ الْحُسْنَى عَلَى بَنِي إِسْرَائِيلَ بِمَا صَبَرُوا وَدَمَّرْنَا مَا كَانَ يَصْنَعُ فِرْعَوْنُ وَقَوْمُهُ وَمَا كَانُوا يَعْرِشُونَ ﴾

**"And the good Word of your Lord was fulfilled upon *Banū Isrāīl* due to the patience they had, and We destroyed what *Fir'awn* and his people used to do, and what they used to build."** (Al-A'rāf 7:137)[82]

---

[81] In "As-Sunnah" by Al-Khallāl (840) Muhannā said: I asked Ahmad ibn Hanbal about Yazīd ibn Al-Muhallab. He said: *"(He is) Basrī (i.e. from Basrah)."* I said: *"How is he?"* He said: *"He was a man of fitnah. He was the one about whom Shu'bah said: I heard Al-Hasan say: 'He is the enemy of Allāh, Ibn Al-Muhallab.'"*

[82] In "Al-Kunā" by Ad-Dūlābī (1817) from Sulaymān ibn 'Alī Ar-Rib'ī who said: When the *fitnah* of Ibn Al-Ash'ab occurred – when he fought against Al-Hajjāj ibn Yūsuf – 'Uqbah ibn 'Abdil-Ghāfir, Abū Al-Jawzā and 'Abdullāh ibn Ghālib went out with a group similar to themselves, and they entered upon Al-Hasan. Then they said: *"O Abū Sa'īd, what do you say about fighting this oppressor who has spilled forbidden blood, taken prohibited wealth, left the prayer and done what he has done."* And they mentioned some of the deeds of Al-Hajjāj?
So Al-Hasan said: *"I think that you should not fight against him. For verily, if it is a punishment from Allāh, then you will not be able to repel the punishment of Allāh with your swords. And if it is a test, then have patience until Allāh judges, and He is the best of judges."*
He said: Then they exited from him saying: *"Should we obey this 'ilj (brute or disbeliever) while we are an Arab people."*
He said: So they rebelled along with Ibn Al-Ash'ab and they were all killed.
Sulaymān said: Then Murrah ibn Dhiyāb Abū Al-Mu'adhdhil informed me and said: I came to 'Uqbah ibn 'Abdul-Ghāfir while he was knocked down in the trench. So he said: *"O Abū Al-Mu'adhdhil, no dunyā and no ākhirah."*
- And in "As-Sunnah" by Al-Khallāl (88) Hanbal said regarding the rule of Al-Wāthiq: The scholars of Baghdād gathered with Abū 'Abdillāh [Ahmad ibn Hanbal]: Abū Bakr ibn 'Ubayd, Ibrāhīm ibn 'Alī Al-Matbakhī and Fadl ibn 'Āsim. They came to Abū 'Abdillāh and I asked for permission for them (to enter). Then they said: *"O Abū 'Abdillāh, this affair has verily worsened and spread."* They meant: Him publicly stating that the Qurān is created and other things. So Abū 'Abdillāh said to him: *"So what do you want?"*
They said: *"We want to consult you regarding that we are not pleased with his leadership, nor his rule."*
Then Abū 'Abdillāh debated with them for an hour, and he said to them: *"It is upon you to reject (all of this) in your heart, and do not withdraw your hand from obedience, and do not split the unity of the muslims. And have patience until a righteous man can relax, or one can relax from a wicked man."*
And I and my father entered upon Abū 'Abdillāh after they left. Then my father said to Abū 'Abdillāh: *"We ask Allāh for safety for us and for the ummah of Muhammad. And I do not love for anyone =*

**74** – أَخْبَرَنَا أَبُو جَعْفَرٍ أَحْمَدُ بْنُ يَحْيَى الْحُلْوَانِيُّ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ قَالَ: حَدَّثَنِي يَحْيَى بْنُ سَعِيدٍ، عَنْ هِشَامٍ قَالَ: نا الْحَسَنُ، عَنْ ضَبَّةَ بْنِ مِحْصَنٍ، عَنْ أُمِّ سَلَمَةَ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «**يَكُونُ عَلَيْكُمْ أُمَرَاءُ تَعْرِفُونَ وَتُنْكِرُونَ، فَمَنْ عَرَفَ بَرِئَ، وَمَنْ كَرِهَ سَلِمَ، وَلَكِنْ مِنْ رَضِيَ وَتَابَعَ**» قَالُوا: أَفَلَا نُقَاتِلُهُمْ؟ قَالَ: «**لَا مَا صَلَّوْا**»

**74.** Abū Ja'far Ahmad ibn Yahyā Al-Hulwānī informed us and said: Ahmad ibn Hanbal narrated to us and said: Yahyā ibn Sa'īd narrated to us, from Hishām who said: Al-Hasan narrated to us, from Dabbah ibn Mihsan, from Umm Salamah (*radiAllāhu 'anha*), from the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) who said: ***"There will be leaders over you (from whom) you will accept (or recognize) (some things) and reject (some things). So whoever rejects (the evil) he is verily innocent. And whoever hates, he is verily safe. But whoever is pleased (with evil) and follows (he is destroyed)."***[83]

They said: *"O Messenger of Allāh, should we not fight them?"*

He said: ***"No, not as long as they pray."***[84]

---

*to do this."*

And my father said: *"O Abū 'Abdillāh, is this correct for you?"*

He said: *"No, this is in opposition to the narrations in which we are commanded to show patience."* Then Abū 'Abdillāh mentioned and said: *"The Prophet (sallAllāhu 'alayhi wa sallam) said:* ***'If he beats you then have patience.'*** *And if, and if, then have patience. So he commanded patience."*

[83] In "Sunan Abī Dāwūd" (4761): ***"So whoever hates, he is verily innocent. And whoever rejects, he is verily safe."*** Qatādah said: *"This means: Whoever rejects in his heart, and whoever hates in his heart."*

- And in "Ta'dhīm Qadr As-Salāh" (950) Al-Hasan said and explained: ***"So whoever rejects with his tongue, he is verily innocent."*** *"The time for this has verily passed."*

***"And whoever hates in his heart, he is verily safe."*** *"And the time for this has come."*

He said: ***"But the one who is pleased and follows."*** Al-Hasan said: *"Then Allāh has distanced him."*

[84] It was narrated by Ahmad (26606) and Muslim (1854).

- In "Ma'rifah As-Sunnah wal-Āthār" (16517) Ash-Shāfi'ī said in the book of Al-Buwaytī: *"And every ruler who assumes authority over the people, either by choice or by other than it, or by conquering, so his judgments are applied, the roads are traversed by him, and the cities become safe due to him, he is not fought against, and the muslims should not fight with him. And the evidence for this is the statement of the Prophet (sallAllāhu 'alayhi wa sallam):* ***'Listen and obey, even if such and such person assumes authority over you.'*** *And the Prophet (sallAllāhu 'alayhi wa sallam) said:* ***'After me you will verily experience favouritism, so have patience until you meet me.'***

*Then if it is said: The Prophet (sallAllāhu 'alayhi wa sallam) verily said:* ***'Obey as long as they obey Allāh. And if they disobey Allāh, then it is not upon you to obey (them).'*** *" He said: "Then as long as they perform the prayer and obey Allāh in the establishment of it, then it is upon us to obey them in what they obey Allāh in. And whatever they disobey in then we refrain from it, and we do not obey them so that we join them in the disobedience."*

**75** – وَحَدَّثَنَا أَيْضًا أَحْمَدُ بْنُ يَحْيَى الْحُلْوَانِيُّ قَالَ: حَدَّثَنَا هُدْبَةُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا هَمَّامٌ قَالَ: حَدَّثَنَا قَتَادَةُ، عَنِ الْحَسَنِ، عَنْ ضَبَّةَ بْنِ مِحْصَنٍ، عَنْ أُمِّ سَلَمَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**يَكُونُ عَلَيْكُمْ أُمَرَاءُ تَعْرِفُونَ وَتُنْكِرُونَ، فَمَنْ عَرَفَ بَرِئَ، وَمَنْ كَرِهَ سَلِمَ، وَلَكِنْ مَنْ رَضِيَ وَتَابَعَ**» قَالُوا: أَفَلَا نُقَاتِلُهُمْ؟ قَالَ: «**لَا مَا صَلَّوْا**»

**75.** And Ahmad ibn Yahyā Al-Hulwānī also narrated to us and said: Hudbah ibn Khālid narrated to us and said: Hammām narrated to us and said: Qatādah narrated to us, from Al-Hasan, from Dabbah ibn Mihsan, from Umm Salamah (*radiAllāhu ʻanhā*), that the Messenger of Allāh (*sallAllāhu ʻalayhi wa sallam*) said: ***"There will come leaders over you (from whom) you will recognize (some things) and reject (some things). So whoever recognizes (the good) he is innocent. And whoever hates (the evil) he is safe. But whoever is pleased and follows."***

They said: *"Should we not fight them?"*

He said: ***"No, not as long as they pray."***

**76** – حَدَّثَنَا أَبُو الْقَاسِمِ عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الْعَزِيزِ الْبَغَوِيُّ قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ قَالَ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ شُعْبَةَ قَالَ حَدَّثَنِي أَبُو التَّيَّاحِ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ «**اسْمَعُوا وَأَطِيعُوا، وَإِنِ اسْتُعْمِلَ عَلَيْكُمْ حَبَشِيٌّ كَأَنَّ رَأْسَهُ زَبِيبَةٌ**»

**76.** Abū Al-Qāsim ʻAbdullāh ibn Muhammad ibn ʻAbdil-ʻAzīz Al-Baghawī narrated to us and said: ʻUbaydullāh ibn ʻUmar Al-Qawārīrī narrated to us and said: Yahyā ibn Saʻīd narrated to us, from Shuʻbah who said: Abū At-Tiyāh narrated to me, from Anas ibn Mālik (*radiAllāhu ʻanhu*) who said: The Messenger of Allāh (*sallAllāhu ʻalayhi wa sallam*) said: ***"Listen and obey, even if a Ethiopian man with a head like a raisin is placed in authority over you."***[85]

[85] Narrated by Ahmad (12126) and Al-Bukhārī (693).

**77** – وَحَدَّثَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ قَالَ: أَخْبَرَنِي عُبَادَةُ بْنُ الْوَلِيدِ قَالَ: أَخْبَرَنِي أَبِي، عَنْ أَبِيهِ قَالَ: «بَايَعْنَا رَسُولَ اللَّهِ ﷺ عَلَى السَّمْعِ وَالطَّاعَةِ فِي الْيُسْرِ وَالْعُسْرِ وَالْمَنْشَطِ وَالْمَكْرَهِ، وَأَنْ لَا نُنَازِعَ الْأَمْرَ أَهْلَهُ، وَأَنْ نَقُومَ أَوْ نَقُولَ بِالْحَقِّ حَيْثُمَا كُنَّا، لَا نَخَافُ فِي اللَّهِ لَوْمَةَ لَائِمٍ»

**77.** And Al-Firyābī narrated to us and said: Qutaybah ibn Sa'īd narrated to us, from Mālik ibn Anas, from Yahyā ibn Sa'īd who said: 'Ubādah ibn Al-Walīd informed me and said: My father informed me, from his father who said: *"We pledged allegiance to the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) in listening and obeying, in what is easy and hard, in what energizes (i.e. what is loved) and what is hated, and that we not dispute regarding the affair (i.e. authority) with its people, and that we establish* – or say – *the truth no matter what it is, and that we do not fear the blame of any blamer regarding Allāh."*[86]

**78** – حَدَّثَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ، يَعْنِي الثَّقَفِيَّ قَالَ: سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ يَقُولُ: أَخْبَرَنِي عُبَادَةُ بْنُ الْوَلِيدِ بْنِ عُبَادَةَ بْنِ الصَّامِتِ، أَنَّ الْوَلِيدَ بْنَ عُبَادَةَ قَالَ: أَخْبَرَنِي أَبِي قَالَ: «بَايَعْنَا رَسُولَ اللَّهِ ﷺ عَلَى السَّمْعِ وَالطَّاعَةِ فِي الْعُسْرِ وَالْيُسْرِ وَالْمَكْرَهِ وَالْمَنْشَطِ» فَذَكَرَ مِثْلَهُ

**78.** Al-Firyābī narrated to us and said: Muhammad ibn Al-Muthannā narrated to us and said: 'Abdul-Wahhāb – i.e. Ath-Thaqafī – narrated to us and said: I heard Yahyā ibn Sa'īd say: 'Ubādah ibn Al-Walīd ibn 'Ubādah ibn As-Sāmit informed me, that Al-Walīd ibn 'Ubādah said: My father informed me and said: *"We pledged allegiance to the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) in listening and obeying in what is difficult and easy, and what is hated and loved…"* And he mentioned a similar narration.

**79** – حَدَّثَنَا أَبُو عَبْدِ اللَّهِ أَحْمَدُ بْنُ مُحَمَّدِ بْنِ شَاهِينَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكَّارٍ قَالَ: حَدَّثَنَا فَرَجُ بْنُ فَضَالَةَ، عَنْ لُقْمَانَ بْنِ عَامِرٍ، عَنْ أَبِي أُمَامَةَ الْبَاهِلِيِّ: عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «**اسْمَعُوا لَهُمْ وَأَطِيعُوا فِي عُسْرِكُمْ وَيُسْرِكُمْ وَمَنْشَطِكُمْ وَمَكْرَهِكُمْ، وَأَثَرَةٍ عَلَيْكُمْ، وَلَا تُنَازِعُوا الْأَمْرَ أَهْلَهُ، وَإِنْ كَانَ لَكُمْ**»

**79.** Abū 'Abdillāh Ahmad ibn Muhammad ibn Shāhīn narrated to us and said: Muhammad ibn Bakkār narrated to us and said: Faraj ibn Fadālah narrated to us, from Luqmān ibn 'Āmir, from Abū Umāmah Al-Bāhilī (*radiAllāhu 'anhu*), from the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) that he said: ***"Listen to them, and obey in what is difficult for you and what is easy for you, and in what you love***

---

[86] Narrated by Al-Bukhārī (7199) and Muslim (1709).
And Al-Bukhārī (7056) and Muslim (1709) narrated from 'Ubādah (*radiAllāhu 'anhu*) who said: *"We pledged the allegiance in listening and obeying in what we love and hate, and what is difficult for us and easy, and when someone is preferred over us, and that we do not dispute the affair with its people."* He said: ***"Except if you see clear kufr for which you have a clear evidence for from Allāh."***

***and what you hate, and when others are preferred over you. And do not dispute regarding the affair (i.e. authority) with its people, even if it is for you."***[87]

**80** – وَأَخْبَرَنَا أَحْمَدُ بْنُ يَحْيَى الْحُلْوَانِيُّ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ عَلْقَمَةَ بْنِ وَائِلٍ الْحَضْرَمِيِّ، عَنْ أَبِيهِ قَالَ: سَأَلَ يَزِيدُ بْنُ سَلَمَةَ الْجُعْفِيُّ رَسُولَ اللَّهِ ﷺ: أَرَأَيْتَ إِنْ قَامَتْ عَلَيْنَا أُمَرَاءُ، فَسَأَلُونَا حَقَّهُمْ، وَمَنَعُونَا حَقَّنَا، فَمَا تَأْمُرُنَا؟ فَأَعْرَضَ عَنْهُ، ثُمَّ سَأَلَهُ الثَّانِيَةَ أَوِ الثَّالِثَةَ، فَجَبَذَهُ الْأَشْعَثُ بْنُ قَيْسٍ، وَقَالَ: «**اسْمَعُوا وَأَطِيعُوا، فَإِنَّمَا عَلَيْهِمْ مَا حُمِّلُوا، وَعَلَيْكُمْ مَا حُمِّلْتُمْ**»

**80.** And Ahmad ibn Yahyā Al-Hulwānī informed us and said: Ahmad ibn Hanbal narrated to us and said: Muhammad ibn Ja'far narrated to us and said: Shu'bah narrated to us, from Sammak ibn Harb, from 'Alqamah ibn Wāil Al-Hadramī, from his father who said: Yazīd ibn Salamah Al-Ju'fī asked the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*): *"What if (one day) we will have leaders over us who demands their rights from us, but prohibits us from our rights, then what do you command us?"*

So he turned away from him. Then he asked him a second or third time, so Al-Ash'ab ibn Qays pulled in him. And he said: ***"Listen and obey. For verily what you have been made to carry (or burdens and obligations) is upon you, and what they have been made to carry is upon them."***[88]

81 – حَدَّثَنَا أَبُو شُعَيْبٍ عَبْدُ اللَّهِ بْنُ الْحَسَنِ الْحَرَّانِيُّ قَالَ: حَدَّثَنِي جَدِّي قَالَ: حَدَّثَنَا مُوسَى بْنُ أَعْيَنَ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْأَعْلَى، عَنْ سُوَيْدِ بْنِ غَفَلَةَ قَالَ: قَالَ لِي عُمَرُ بْنُ الْخَطَّابِ: «لَعَلَّكَ أَنْ تُخَلَّفَ بَعْدِي، فَأَطِعِ الْإِمَامَ، وَإِنْ كَانَ عَبْدًا حَبَشِيًّا وَإِنْ ضَرَبَكَ فَاصْبِرْ، وَإِنْ حَرَمَكَ فَاصْبِرْ، وَإِنْ دَعَاكَ إِلَى أَمْرٍ مَنْقَصَةٍ فِي دُنْيَاكَ فَقُلْ: سَمْعًا وَطَاعَةً، دَمِي دُونَ دِينِي«

**81.** Abū Shu'ayb 'Abdullāh ibn Al-Hasan Al-Harrānī narrated to us and said: My grandfather narrated to me and said: Mūsā ibn A'yan narrated to us, from Ibrāhīm ibn 'Abdil-A'lā, from Suwayd ibn Ghafalah who said: 'Umar ibn Al-Khattāb (*radiAllāhu 'anhu*) said to me: *"You will perhaps live longer than me, so obey the ruler, even if he is an Ethiopian slave. And if he beats you then have patience. And if he prohibits you (from any of your rights) then have patience. And if he invites you to something that will cause a decrease in your dunyā, then say: 'I listen and obey. My blood and not my religion.'"*[89]

---

[87] It was narrated by At-Tabarānī in "Musnad Ash-Shāmiyyīn" (1584).

[88] It was narrated by Muslim (1846), and its wording is: So Al-Ash'ab ibn Qays pulled in him, so the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said: ***"Listen and obey…"***

[89] It was narrated by Ibn Abī Shaybah (34400) and Al-Khallāl in "As-Sunnah" (53) with my *tahqīq*.

**82** – وَأَخْبَرَنَا أَبُو زَكَرِيَّا يَحْيَى بْنُ مُحَمَّدٍ الْحِنَّائِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدِ بْنِ حَسَّابٍ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ قَالَ: حَدَّثَنَا لَيْثٌ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْأَعْلَى، عَنْ سُوَيْدِ بْنِ غَفَلَةَ قَالَ: قَالَ لِي عُمَرُ بْنُ الْخَطَّابِ رضي الله عنه: «لَا أَدْرِي لَعَلَّكَ أَنْ تُخَلَّفَ بَعْدِي فَأَطِعِ الْإِمَامَ، وَإِنْ أُمِّرَ عَلَيْكَ عَبْدٌ حَبَشِيٌّ مُجَدَّعٌ، وَإِنْ ظَلَمَكَ فَاصْبِرْ، وَإِنْ حَرَمَكَ فَاصْبِرْ، وَإِنْ دَعَاكَ إِلَى أَمْرٍ يَنْقُصُكَ فِي دُنْيَاكَ فَقُلْ: سَمْعًا وَطَاعَةً، دَمِي دُونَ دِينِي»

**82.** And Abū Zakariyyā Yahyā ibn Muhammad Al-Hanāī informed us and said: Muhammad ibn 'Ubayd ibn Hisāb narrated to us and said: Hammād ibn Zayd narrated to us and said: Layth narrated to us, from Ibrāhīm ibn 'Abdil-A'lā, from Suwayd ibn Ghafalah who said: 'Umar ibn Al-Khattāb (*radiAllāhu 'anhu*) said to me: *"I do not know, (but) perhaps you will live after me. So obey the ruler, even if a mujaddi*[90] *Ethiopian slave is placed in authority over you. And if he is unjust to you then have patience. And if he prohibits you then have patience. And if he invites you to something that will decrease you in your dunyā, then say: 'I listen and obey. My blood and not my religion.'"*

- **Muhammad ibn Al-Husayn said**

**83 – فَإِنْ قَالَ قَائِلٌ:** إِيشِ الَّذِي يَحْتَمِلُ عِنْدَكَ قَوْلُ عُمَرَ رضي الله عنه فِيمَا قَالَهُ؟

**83. Then if someone would say:** What is possible for you, that the statement of 'Umar (*radiAllāhu 'anhu*) (carry of meanings) in what he said?

**قِيلَ لَهُ:** يَحْتَمِلُ وَاللَّهُ أَعْلَمُ أَنْ نَقُولَ: مَنْ أُمِّرَ عَلَيْكَ مِنْ عَرَبِيٍّ أَوْ غَيْرِهِ أَسْوَدَ أَوْ أَبْيَضَ أَوْ عَجَمِيٍّ فَأَطِعْهُ فِيمَا لَيْسَ لِلَّهِ فِيهِ مَعْصِيَةٌ، وَإِنْ حَرَمَكَ حَقًّا لَكَ، أَوْ ضَرَبَكَ ظُلْمًا لَكَ، أَوِ انْتَهَكَ عِرْضَكَ، أَوْ أَخَذَ مَالَكَ، فَلَا يَحْمِلُكَ ذَلِكَ عَلَى أَنْ تَخْرُجَ عَلَيْهِ بِسَيْفِكَ حَتَّى تُقَاتِلَهُ، وَلَا تَخْرُجْ مَعَ خَارِجِيٍّ يُقَاتِلُهُ، وَلَا تُحَرِّضْ غَيْرَكَ عَلَى الْخُرُوجِ عَلَيْهِ، وَلَكِنِ اصْبِرْ عَلَيْهِ وَقَدْ يَحْتَمِلُ أَنْ يَدْعُوَكَ إِلَى مَنْقَصَةٍ فِي دِينِكَ مِنْ غَيْرِ هَذِهِ الْجِهَةِ يَحْتَمِلُ أَنْ يَأْمُرَكَ بِقَتْلِ مَنْ لَا يَسْتَحِقُّ الْقَتْلَ، أَوْ بِقَطْعِ عُضْوٍ مَنْ لَا يَسْتَحِقُّ ذَلِكَ، أَوْ بِضَرْبِ مَنْ لَا يَحِلُّ ضَرْبُهُ، أَوْ بِأَخْذِ مَالِ مَنْ لَا يَسْتَحِقُّ أَنْ تَأْخُذَ مَالَهُ، أَوْ بِظُلْمِ مَنْ لَا يَحِلُّ لَهُ وَلَا لَكَ ظُلْمُهُ، فَلَا يَسَعُكَ أَنْ تُطِيعَهُ،

**Then it is said:** It is possible – and Allāh knows best – that we say: Whoever is placed in authority over you – of either Arab or other (nationality), black or white or a foreigner – then obey him in whatever is not disobedience to Allāh. And if he prohibits you from a right of yours, or he beats you unjustly, or he violates your honour[91] , or he takes your wealth, then this should not make you:

[90] This mean: With a cut off nose, ears or lips. "Tahdhīb Al-Lughah" (1/558).

[91] In "Tahdhīb Al-Lughah" (6/17) Al-Asma'ī said: *"An-Nahk: To exaggerate in a deed. So if you curse and you exaggerate in cursing at the honour (of another man), then it is said: He violated his honour."*

1. Rebel against him with your sword so that you fight against him.
2. And you should not rebel along with a *khārijī* and fight against him.
3. And you should not encourage others to rebel against him. Rather, you should have patience with him.

And it is also possible (that it means): If he invites you to something that will decrease you in your religion from other than this aspect. It is possible that he commands you to kill someone who does not deserve to be killed, or cutting off the limb of someone who does not deserve this, or to beat someone whom it is not allowed to beat, or to take the wealth of someone who does not deserve that you take his wealth, or an injustice towards someone where it is not allowed for him or you to perform injustice towards him, then it is not allowed for you to obey him.

**فَإِنْ قَالَ لَكَ**: لَئِنْ لَمْ تَفْعَلْ مَا آمُرُكَ بِهِ وَإِلَّا قَتَلْتُكَ أَوْ ضَرَبْتُكَ،

**Then if he says to you:** *"If you do not do what I command you to do, then I will kill you or beat you."*

**فَقُلْ**: دَمِي دُونَ دِينِي؛ لِقَوْلِ النَّبِيِّ ﷺ «**لَا طَاعَةَ لِمَخْلُوقٍ فِي مَعْصِيَةِ الْخَالِقِ عز وجل**»

وَلِقَوْلِهِ ﷺ «**إِنَّمَا الطَّاعَةُ فِي الْمَعْرُوفِ**»

**Then say:** *"My blood before my religion."* Based upon the words of the Prophet (*sallAllāhu 'alayhi wa sallam*): ***"There is no obedience to a created being in the disobedience of the Creator 'azza wa jalla."***[92]

And based upon his (*sallAllāhu 'alayhi wa sallam*) words: ***"Verily, obedience is (only) in what is good."***[93]

[92] It was narrated by Ahmad (3889) from the *hadīth* of Ibn Mas'ūd (*radiAllāhu 'anhu*) and the *hadīth* of 'Imrān (*radiAllāhu 'anhu*) (20653).
And his son 'Abdullāh narrated it in "Zawāid Al-Musnad" (1095) from the *hadīth* of 'Alī (*radiAllāhu 'anhu*).

[93] It was narrated by Al-Bukhārī (7257) and Muslim (1840) from the *hadīth* of 'Alī (*radiAllāhu 'anhu*). The Prophet (*sallAllāhu 'alayhi wa sallam*) said: ***"There is no obedience in disobedience. Verily, the obedience is (only) in what is good."***

**84** – حَدَّثَنَا أَبُو جَعْفَرٍ أَحْمَدُ بْنُ خَالِدٍ الْبَرْذَعِيُّ فِي الْمَسْجِدِ الْحَرَامِ سَنَةَ تِسْعٍ وَسَبْعِينَ وَمِائَتَيْنِ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ سَهْلٍ الرَّمْلِيُّ قَالَ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ عَنِ ابْنِ جَابِرٍ، قَالَ: حَدَّثَنِي رُزَيْقٌ مَوْلَى بَنِي فَزَارَةَ قَالَ: سَمِعْتُ مُسْلِمَ بْنَ قَرَظَةَ الْأَشْجَعِيَّ، يَقُولُ: سَمِعْتُ عَمِّي عَوْفَ بْنَ مَالِكٍ الْأَشْجَعِيَّ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**خِيَارُ أَئِمَّتِكُمُ الَّذِينَ تُحِبُّونَهُمْ وَيُحِبُّونَكُمْ، وَتُصَلُّونَ عَلَيْهِمْ وَيُصَلُّونَ عَلَيْكُمْ، وَشِرَارُ أَئِمَّتِكُمُ الَّذِينَ تُبْغِضُونَهُمْ وَيُبْغِضُونَكُمْ، وَتَلْعَنُونَهُمْ وَيَلْعَنُونَكُمْ**» قُلْنَا: يَا رَسُولَ اللَّهِ: أَفَلَا نُنَابِذُهُمْ عَلَى ذَلِكَ؟ قَالَ: «**لَا، مَا أَقَامُوا فِيكُمُ الصَّلَاةَ، لَا مَا أَقَامُوا فِيكُمُ الصَّلَاةَ، أَلَا مَنْ وَلِيَ عَلَيْكُمْ مِنْهُمْ، فَرَآهُ يَأْتِي شَيْئًا مِنْ مَعْصِيَةِ اللَّهِ عز وجل، فَلْيُنْكِرْ مَا يَأْتِي بِهِ مِنْ مَعْصِيَةِ اللَّهِ، وَلَا تَنْزِعَنَّ يَدًا مِنْ طَاعَةِ اللَّهِ عز وجل**» قُلْتُ لِرُزَيْقٍ: اللَّهَ، يَا أَبَا الْمِقْدَامِ لَسَمِعْتَ مُسْلِمَ بْنَ قَرَظَةَ، يَقُولُ: سَمِعْتُ عَمِّي عَوْفَ بْنَ مَالِكٍ، يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ، يَقُولُ: مَا أُخْبِرْتُ بِهِ عَنْهُ؟ قَالَ ابْنُ جَابِرٍ: فَجَثَا رُزَيْقٌ عَلَى رُكْبَتَيْهِ، وَاسْتَقْبَلَ الْقِبْلَةَ، وَحَلَفَ عَلَى مَا سَأَلْتُهُ أَنْ يَحْلِفَ عَلَيْهِ قَالَ ابْنُ جَابِرٍ: وَلَمْ أَسْتَحْلِفْهُ اتِّهَامًا لَهُ، وَلَكِنِّي اسْتَحْلَفْتُهُ اسْتِثْبَاتًا

**84.** Abu Ja'far Muhammad ibn Khālid Al-Bardha'ī narrated to me – in Masjid Al-Harām in the year two hundred and ninety nine – and said: 'Alī ibn Sahl Ar-Ramli narrated to us and said: Al-Walīd ibn Muslim narrated to us, from Ibn Jābir who said: Ruzayq the *mawlā* of Banū Fazārah narrated to me and said: I heard Muslim ibn Qaradhah Al-Ashja'ī say: I heard my uncle 'Awf ibn Mālik Al-Ashja'ī (*radiAllāhu 'anhu*) say: I heard the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) say: ***"The best of your leader are those whom you love and they love you. You pray for them and they pray for you. And the worst of your leaders are those whom you hate and they hate you. You curse them and they curse you."***

We said: *"O Messenger of Allāh, should we not openly show our intent to fight against them based upon this?"*

He said: ***"No, not as long as they establish the prayer among you. No, not as long as they establish the prayer among you. Verily, whoever of them who is placed in authority over you, and he then sees him perform something from the disobedience of Allāh, then let him reject what he is performing from the disobedience of Allāh, and he should verily not withdraw his hand from the obedience of Allāh 'azza wa jalla."***

I said to Ruzayq: *"By Allāh, O Abū Al-Miqdām, did you hear Muslim ibn Qaradah say: I heard my uncle 'Awf ibn Mālik (radiAllāhu 'anhu) say: I heard the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) say what you just informed about from him?"*

Ibn Jarīr said: Then Ruzayq went down on both his knees and faced the *qiblah*, and he swore upon what I asked him to swear upon.

Ibn Jarīr said: And I did not ask him to swear as an accusation of him. Rather, I asked him to seek confirmation (or certainty).[94]

[94] It was narrated by Ahmad (23981 and 23999) and Muslim (1855).

## 10. Chapter: The virtue of sitting during *fitnah* instead of taking part in it, and the fear of the intellectuals for their hearts to desire something that Allāh – the Exalted – dislikes, and adhering to the houses and worshipping Allāh the Exalted[95]

[95] Ibn Battah included a similar chapter in "Al-Ibānah Al-Kubrā" when he said: (13/Chapter: The information of the Prophet (*sallAllāhu 'alayhi wa sallam*) to his *ummah* about the *fitan* (pl. *fitnah*) which will occur, and his command to them of staying in the house, and the virtue of sitting down, and the adherence of the intellectuals to their homes, and their fear for their hearts following the desires, and their safeguarding of their tongues and religion).
- And in "As-Sunnah" by Al-Khallāl (11) Ahmad said: *"Al-Fitnah is when there is no ruler who takes care of the affair of the people."*
- And in "Al-'Uzlah" (21) from Maymūn ibn Mihrān who said: Verily, when they invited Sa'd (*radiAllāhu 'anhu*) to rebel with them, he refused to do this. Then he said: *"No, except if you give me a sword that has two seeing eyes, and a tongue that utters who is a kāfir so I can kill him, and who is a mumin so I can refrain from him."* And he gave them an example and said: *"The example of us and the example of you, is like a people who were upon a clear path, and while they were walking as such, a wind filled with dust raged. And so they lost their way and it became unclear for them (which way to go). So some of them said: 'The way is towards the right.' So they followed it and they became lost and went astray. And others of them said: 'The way is towards the left.' So they followed it and they became lost and went astray. And others said: 'We were upon the path when the wind rages, so we will stay here.' And so they stayed and woke up in the morning and the wind disappeared. Then the path became clear. So those are the Jamā'ah. They said: 'We adhere to what we left the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) upon until we meet him, and we do not enter in anything from the fitan.'"*
Maymūn said: *"So the Jamā'ah and the group who ascribes to the Islām which Sa'd ibn Abī Waqqās (radiAllāhu 'anhu) and his companions were upon, are those who withdrew from the fitan until Allāh removed the disunity and gathered the (people in) unity. So they entered the Jamā'ah, adhered to the obedience, and submitted themselves. So whoever does this and adheres to it, he is saved. And whoever does not adhere to it, he will fall into destruction."*
- And in the "Musannaf" of Ibn Abī Shaybah (38500) from Zayd who said: Hudhayfah (*radiAllāhu 'anhu*) said: *"Verily, the fitnah has stops and expeditions. So if you are able to die during its stops, then do so."* And he said: *"Verily, the pure alcohol does not make the intellects of men disappear more than fitnah does."*
- And in it (38294) Zayd ibn Wahb said: It was said to Hudhayfah: *"What are the stops of the fitnah, and what are its expeditions?"*
He said: *"Its expeditions are when the sword is unsheathed, and its stops are when it is sheathed."*
- And in it (38274) from 'Abdullāh ibn 'Amr (*radiAllāhu 'anhu*) who said: *"There will be fitnah, or fitan, which will clear out the Arabs. Those killed during it will be in Hellfire. The tongue during it is worse than the strike of the sword."*
- And in "At-Tabaqāt Al-Kubrā" by Ibn Sa'd (7/142) Mutarrif ibn 'Abdillāh ibn Ash-Shikhkhīr: *"I remained for nine or seven (months or years) during the fitnah of Ibn Az-Zubayr, where I was not informed about any news about it, and I did not seek any news about it."*
- And in it: It was said to Yazīd ibn 'Abdillāh ibn Ash-Shikhkhīr: *"What would Mutarrif do when the people would rage?"* He said: *"He would stay in the depth of his house, and he would not approach them; not for Jumu'ah nor Jamā'ah, until they what occurred to them had disappeared."*
- And in "As-Sunnah" by Al-Khallāl (89) Abū Al-Hārith said: I asked Abū 'Abdillāh – Ahmad ibn =

**85** – حَدَّثَنَا أَبُو جَعْفَرٍ أَحْمَدُ بْنُ يَحْيَى الْحُلْوَانِيُّ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ سُلَيْمَانَ، عَنْ إِبْرَاهِيمَ بْنِ سَعْدٍ، عَنْ أَبِيهِ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ «**تَكُونُ فِتْنَةٌ الْقَاعِدُ فِيهَا خَيْرٌ مِنَ الْمَاشِي، وَالْمَاشِي فِيهَا خَيْرٌ مِنَ السَّاعِي، مَنْ يَسْتَشْرِفْ لَهَا تَسْتَشْرِفْ لَهُ، وَمَنْ وَجَدَ مِنْهَا مَلْجَأً أَوْ مَعَاذًا فَلْيَعُذْ بِهِ**»

**85.** Abū Ja'far Ahmad ibn Yahyā Al-Halwānī narrated to us and said: Sa'īd ibn Sulaymān narrated to us, from Ibrāhīm ibn Sa'd, from his father, from Abū Salamah, from Abū Hurayrah (*radiAllāhu 'anhu*) who said: The Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said: ***"There will be fitnah. The one sitting down during it is better than the one who walks. And the one who walks during it is better than the one who runs. And whoever stands up for it, then it will stand up to him (and knock him or destroy him). And whoever finds a refuge or a safe haven from it, then let him seek refuge by it."***[96]

---

Hanbal – about regarding an issue which occurred in *Baghdād*, and some people had the intention to rebel, so I said to him: *"O Abū 'Abdillāh. What do you say about rebelling with these people?"* So he rejected this for them and he started saying: *"Subhān-Allāh, the blood, the blood. I do not consider this (permissible), and I do not command this. The patience in what we are in is better than a fitnah in which the blood will be spilt, the wealth is made permissible and the unlawful is violated. Do you not know what the people used to be in?!"* Meaning: The days of *fitnah*.

I said: *"And the people today, are they not in fitnah O Abū 'Abdillāh?"*

He said: "*Even if they were, then this is verily a specific fitnah. But if the sword is used then the fitnah becomes general (for everyone) and the ways (of escaping it) are cut off. The patience in this will safeguard your religion for you (which is) better for you."* And I saw him reject the rebellion against the leaders. And he said: *"The blood, I do not consider this (permissible), and I do not command this."*

- And in it (183) from Ayyūb ibn Ishāq, that Abū 'Abdillāh said: *"And as for the fitnah, then do not touch the weapon, and do not defend yourself with a weapon, or with anything. Instead, enter your house."*

- And Harb Al-Karmānī said in his "'Aqīdah" (32): *"And withholding (from rebelling and fighting) during fitnah is a continuous Sunnah, which it is obligatory to adhere to. Then if you are tested, then put forth yourself (i.e. life) and wealth but not your religion. And do not aid in the fitnah with hand or tongue, rather hold your hand, tongue and desires back."*

- Al-Barbahārī said in "Sharh As-Sunnah" (117): *"And when the fitnah occurs, then stay in the depth of your house, and flee from the area of the fitnah. And be aware against nationalism. And everything that occurs of fighting between the muslims for the sake of dunyā, then it is fitnah. So fear Allāh alone who has no partner, and do not rebel."*

* And see "As-Sunnah" by Harb Al-Karmānī (p. 148): "Chapter: Regarding the command of withdrawing during the *fitnah*."

And "Musannaf Ibn Abī Shaybah" (5/15) (40/Kitāb Al-Fitan) "1/Those who hated to go out during *fitnah* and who sought refuge from it."

[96] It was narrated by Al-Bukhārī (7081) and Muslim (2886).

- And Muslim (2887) narrated from 'Uthmān Ash-Shahhām who said: I and Farqad As-Subkhī went out to Muslim ibn Abī Bakrah while he was on his piece of land. Then we entered upon him and said: *"Did your father hear any hadīth regarding the fitan?"* He said: Yes I heard Abū Bakrah narrate and say: The Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said: ***"There will verily be fitan. Verily, then there will be fitnah (again). The one who is sitting down during it is better than the one walking… Verily, when it happens – or occurs – then whoever has camels, then let him go join his camels. And whoever has sheep, then let him go join his sheep. And whoever has a piece*** =

**86** – حَدَّثَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا وَهْبُ بْنُ بَقِيَّةَ الْوَاسِطِيُّ، قَالَ: أنا خَالِدٌ، يَعْنِي ابْنَ عَبْدِ اللَّهِ الْوَاسِطِيَّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ إِسْحَاقَ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**تَكُونُ فِتَنٌ كَرِيَاحِ الصَّيْفِ، الْقَاعِدُ فِيهَا خَيْرٌ مِنَ الْقَائِمِ، وَالْقَائِمُ فِيهَا خَيْرٌ مِنَ الْمَاشِي، مَنِ اسْتَشْرَفَ لَهَا اسْتَشْرَفَتْهُ**»

**86.** Al-Firyābī narrated to us and said: Wahb ibn Baqiyyah Al-Wāsitī narrated to us and said: Khālid – i.e. ibn ʻAbdillāh Al-Wāsitī – narrated to us, from ʻAbdur-Rahmān ibn Ishāq, from Az-Zuhrī, from Abū Salamah, from Abū Hurayah (*radiAllāhu ʻanhu*) who said: The Messenger of Allāh (*sallAllāhu ʻalayhi wa sallam*) said: ***"There will be fitan (pl. fitnah) like winds during the summer[97]. The one who is sitting down during it is better than the one who stands up. And the one who stands up during it is better than the one who is walking. And whoever stands up for it, then it will stand to for him."***

**87** – حَدَّثَنَا أَبُو الْقَاسِمِ عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الْعَزِيزِ الْبَغَوِيُّ قَالَ: حَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ قَالَ: ثنا سُلَيْمَانُ بْنُ الْمُغِيرَةِ، عَنْ حُمَيْدِ بْنِ هِلَالٍ، عَنْ رَجُلٍ كَانَ مَعَ الْخَوَارِجِ ثُمَّ فَارَقَهُمْ،

**87.** Abū Al-Qāsim ʻAbdullāh ibn Muhammad ibn ʻAbdil-ʻAzīz Al-Baghawī narrated to us and said: Shaybān ibn Farrūkh narrated to us and said: Sulaymān ibn Al-Mughīrah narrated to us, from Humayd ibn Hilāl, from a man who was with the *Khawārij* and then left them.

---

***of land, then let him go be on his piece of land."***

He said: Then a man said: *"O Messenger of Allāh, what if he does not have any camels, sheep or any land?"*

He said: ***"Then he turns to his swords and beats its sharp end with a rock. And then let him flee if he capable of fleeing. O Allāh, have I conveyed? O Allāh, have I conveyed? O Allāh, have I conveyed?"***

He said: Then a man said: *"O Messenger of Allāh, what if I am forced so I am brought out into one of the two rows, or one of the two groups, and then a man strikes me with his sword, or an arrow comes and kills me?"*

He said: ***"Then he returns with his sin and your sin. And he will be from the people of Hellfire."***

[97] Perhaps the comparison with it is (from the aspect) that they are harming. Because the winds during the summer are mostly hot and it causes sand to fly and burns the plants. "Al-Kawkab Al-Wahhāj Sharh Sahīh Muslim" (26/101).

**87a** – قَالَ أَبُو الْقَاسِمِ وَحَدَّثَنِي جَدِّي، وَأَبُو خَيْثَمَةَ قَالَا: نا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ أَيُّوبَ، عَنْ حُمَيْدِ بْنِ هِلَالٍ، عَنْ رَجُلٍ مِنْ عَبْدِ الْقَيْسِ كَانَ مَعَ الْخَوَارِجِ، ثُمَّ فَارَقَهُمْ قَالَ: دَخَلُوا قَرْيَةً فَخَرَجَ عَبْدُ اللَّهِ بْنُ خَبَّابٍ ذُعْرًا، يَجُرُّ رِدَاءَهُ، فَقَالُوا لَمْ تُرَعْ؟ لَمْ تُرَعْ؟ مَرَّتَيْنِ، فَقَالَ: وَاللَّهِ لَقَدْ رُعْتُمُونِي قَالُوا: أَنْتَ عَبْدُ اللَّهِ بْنُ خَبَّابٍ صَاحِبِ رَسُولِ اللَّهِ ﷺ، قَالَ: نَعَمْ، قَالُوا: فَهَلْ سَمِعْتَ مِنْ أَبِيكَ حَدِيثًا يُحَدِّثُ بِهِ عَنْ رَسُولِ اللَّهِ ﷺ تُحَدِّثُنَاهُ؟ قَالَ: سَمِعْتُهُ يَقُولُ عَنْ رَسُولِ اللَّهِ ﷺ: «إِنَّهُ ذُكِرَ فِتْنَةً، **الْقَاعِدُ فِيهَا خَيْرٌ مِنَ الْقَائِمِ، وَالْقَائِمُ فِيهَا خَيْرٌ مِنَ الْمَاشِي، وَالْمَاشِي فِيهَا خَيْرٌ مِنَ السَّاعِي**، قَالَ: **فَإِنْ أَدْرَكْتَهَا فَكُنْ عَبْدَ اللَّهِ الْمَقْتُولَ**» قَالَ أَيُّوبُ: وَلَا أَعْلَمُهُ إِلَّا قَالَ: **وَلَا تَكُنْ عَبْدَ اللَّهِ الْقَاتِلَ**، قَالُوا: أَنْتَ سَمِعْتَ هَذَا مِنْ أَبِيكَ يُحَدِّثُ بِهِ عَنْ رَسُولِ اللَّهِ ﷺ؟ قَالَ نَعَمْ، فَقَدَّمُوهُ عَلَى ضَفَّةِ النَّهَرِ، فَضَرَبُوا عُنُقَهُ، فَسَالَ دَمُهُ كَأَنَّهُ شِرَاكٌ مَا امْذَقَرَّ يَعْنِي مَا اخْتَلَطَ بِالْمَاءِ الدَّمُ وَبَقَرُوا أُمَّ وَلَدِهِ عَمَّا فِي بَطْنِهَا"

**87a.** Abū Al-Qāsim said: And my grandfather and Abū Khaythamah both narrated to me and said: Ismā'īl ibn Ibrāhīm narrated to us, from Ayyūb, from Humayd ibn Hilāl, from a man from 'Abdul-Qays who was with the *Khawārij* and then left them. He said: They entered a village, and then 'Abdullāh ibn Khabbāb exited filled with fear while he was dragging his robe. So they said: *"Do not be afraid, do not be afraid."* Two times.

So he said: *"By Allāh, you verily frightened me."*

They said: *"You are 'Abdullāh ibn Khabbāb, the companion of the Messenger of Allāh (sallAllāhu 'alayhi wa sallam)."*

He said: *"Yes."*

They said: *"Did you hear any hadīth from your father which he narrated from the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) that you can narrate to us?"*

He said: *"I heard him saying from the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) that he mentioned a fitnah: '**The one sitting down during it is better than the one who walks. And the one who walks during it is better than the one who runs.**' He said: '**If you meet it, then be the slave of Allāh, the killed.**'"*

Ayyūb said: And I only know that he (also) said: ***"And do not be the slave of Allāh, the killer."***

They said: *"You heard this from your father who narrated it from the Messenger of Allāh (sallAllāhu 'alayhi wa sallam)?"*

He said: *"Yes."*

Then they brought him close to the edge of the river and beheaded him. And his blood was flowing like laces without mixing – meaning: the water did not mix

with the blood – and they cut open the mother of his child and took out what was in her stomach.[98]

**88** – حَدَّثَنَا أَبُو الْقَاسِمِ عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ أَيْضًا قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ قَالَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ قَالَ: أنا عَاصِمٌ، عَنْ أَبِي كَبْشَةَ قَالَ: سَمِعْتُ أَبَا مُوسَى يَقُولُ عَلَى الْمِنْبَرِ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ بَيْنَ أَيْدِيكُمْ فِتَنًا كَقِطَعِ اللَّيْلِ الْمُظْلِمِ، يُصْبِحُ الرَّجُلُ فِيهَا مُؤْمِنًا، وَيُمْسِي كَافِرًا، وَيُمْسِي مُؤْمِنًا، وَيُصْبِحُ كَافِرًا، الْقَاعِدُ فِيهَا خَيْرٌ مِنَ الْقَائِمِ، وَالْقَائِمُ فِيهَا خَيْرٌ مِنَ الْمَاشِي، وَالْمَاشِي فِيهَا خَيْرٌ مِنَ السَّاعِي**» قَالُوا: فَمَا تَأْمُرُنَا؟ قَالَ: «**كُونُوا أَحْلَاسَ بُيُوتِكُمْ**»

**88.** Abū Al-Qāsim ʻAbdullāh ibn Muhammad also narrated to us and said: Muhammad ibn ʻAbdil-Malik ibn Abī Ash-Shawārib narrated to us and said: ʻAbdul-Wāhid ibn Ziyād narrated to us and said: ʻĀsim narrated to us, from Abū Kabshah who said: I heard Abū Mūsā (*radiAllāhu ʻanhu*) say upon the pulpit: The Messenger of Allāh (*sallAllāhu ʻalayhi wa sallam*) said: ***"Verily, in front of you there are fitan that are dark like pieces of a dark night. During it a man will wake up in the morning as a mumin and enter the evening as a kāfir. And he will enter the evening as a mumin and wake up in the morning as a kāfir. The one who is sitting down during it is better than the one who is standing up. And the one who is standing up during it is better than the one who is walking. And the one who is walking during it is better than the one who is running."***

They said: *"So what do you command us to do?"*

He said: ***"Stay in your homes."***[99]

---

[98] Narrated by Ahmad (21064), Ibn Abī Shaybah (39051) and Abū Ya'lā (7215).
- And with Ibn Abī Shaybah (39078) Ibn ʻUlayyah narrated to us, from At-Taymī, from Abū Mijlaz who said: When ʻAbdullāh ibn Khabbāb was taken captive by the *Khawārij* they came to a palm tree. Then a man from them ate a date, so his companions came to him and said to him: *"You have taken a date from the dates belonging to the people of the treaty."* And they came across a pig, and man among them struck it lightly with the sword. So his companions came to him and said: *"You have killed a pig from the pigs belonging to the people of the treaty."*
He said: Then ʻAbdullāh said: *"Should I not inform you about someone who has a greater right over you than this?"*
They said: *"Who?"*
He said: *"Me. I have not left the prayer, and I have not left this and I have not left that."*
He said: So they killed him. He said: Then when ʻAlī came to them he said: *"Give us (blood money) for ʻAbdullāh ibn Khabbāb."*
They said: *"How shall we give you when all of us took part in his blood?!"*
Then he allowed fighting them.

[99] It was narrated by Ahmad (19662) and Abū Dāwūd (4262), and it is a *sahīh hadīth*.

**89** – وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي دَاوُدَ قَالَ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ شُعَيْبٍ قَالَ: حَدَّثَنِي ابْنُ وَهْبٍ قَالَ: حَدَّثَنِي اللَّيْثُ بْنُ سَعْدٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ خَالِدِ بْنِ أَبِي عِمْرَانَ، أَنَّ الْحَكَمَ بْنَ مَسْعُودٍ النَّجْرَانِيَّ، حَدَّثَهُ، أَنَّ أَنَسَ بْنَ أَبِي مَرْثَدٍ الْأَنْصَارِيَّ حَدَّثَهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**سَتَكُونُ فِتْنَةٌ بَكْمَاءُ صَمَّاءُ عَمْيَاءُ، الْمُضْطَجِعُ فِيهَا خَيْرٌ مِنَ الْقَاعِدِ، وَالْقَاعِدُ فِيهَا خَيْرٌ مِنَ الْقَائِمِ، وَالْقَائِمُ فِيهَا خَيْرٌ مِنَ الْمَاشِي، وَالْمَاشِي خَيْرٌ مِنَ السَّاعِي، وَمَنْ أَبَى فَلْيَمْدُدْ عُنُقَهُ**»

**89.** And Abū Bakr ibn Abī Dāwūd narrated to us and said: ‘Abdul-Malik ibn Shu’ayb narrated to us and said: Ibn Wahb narrated to me and said: Al-Layth ibn Sa’d narrated to me, from Yahyā ibn Sa’īd, from Khālid ibn Abī ‘Imrān, that Al-Hakam ibn Mas’ūd An-Najrānī narrated to him, that Anas ibn Abī Marthad Al-Ansārī narrated to him, that the Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) said: ***“There will be a mute, deaf and blind fitnah. The one who is lying down during it is better than the one who is sitting. And the one who is sitting down during it is better than the one standing. And the one standing up during it is better than the one walking. And the one walking during it is better than the one running. And the one who refuses (to participate) then let him stretch out his neck.”***[100]

**90** – وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي دَاوُدَ قَالَ: حَدَّثَنَا أُسَيْدُ بْنُ عَاصِمٍ الْأَصْبَهَانِيُّ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَمْرٍو قَالَ: أَخْبَرَنَا قَيْسٌ، عَنْ حُصَيْنِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ شَقِيقِ بْنِ سَلَمَةَ، عَنْ حُذَيْفَةَ وَعَنْ مُجَالِدٍ، عَنْ عَامِرٍ، عَنْ مَسْرُوقٍ، عَنْ حُذَيْفَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**تَتَقَارَبُ الْفِتَنُ، وَلَا يَنْجُو مِنْهَا إِلَّا مَنْ كَرِهَهَا، وَلَمْ يَأْخُذِ الْمَالَ، فَإِنْ أَخَذَ الْمَالَ فَهُوَ شَرِيكُهُمْ فِي الدِّمَاءِ وَغَيْرِهَا**»

**90.** And Abū Bar ibn Abī Dāwūd narrated to us and said: Usayd ibn ‘Āsim Al-Asbahānī narrated to us and said: Ismā’īl ibn ‘Amr narrated to us and said: Qays narrated to us, from Husayn ibn ‘Abdir-Rahmān, from Shaqīq ibn Salamah, from Hudhayfah (*radiAllāhu ‘anhu*).

And from Mujālid, from ‘Āmir, from Masrūq, from Hudhayfah (*radiAllāhu ‘anhu*) who said: The Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) said: ***“The fitan are approaching, and no-one will be saved from it, except those who hate it and does not take from the wealth. But if he takes the wealth, then he is their partner in the (spilling of) blood and other than it (of crimes).”***[101]

---

[100] It was narrated by Ibn Qāni’ in “Mu’jam As-Sahābah” (1/17) and Ibn Battah in “Al-Ibānah Al-Kubrā” (793).

[101] Its *isnād* is weak. In the first *isnād* is Ismā’īl ibn ‘Amr Al-Bajalī. He was declared weak by Abū Hātim Ar-Rāzī and Ibn ‘Adī. [“Al-Kāmil” (1/523) and “Al-Jarh wat-Ta’dīl” (2/190)].
And in the second *isnād* is Mujālid, and he is Ibn Sa’īd. Several from the people of knowledge declared him weak.

❖ **Muhammad ibn Al-Husayn said:**

**91** – قَدْ ذَكَرْتُ هَذَا الْبَابَ فِي كِتَابِ الْفِتَنِ فِي أَحَادِيثَ كَثِيرَةٍ، وَقَدْ ذَكَرْتُ هَاهُنَا طَرَفًا مِنْهَا؛ لِيَكُونَ الْمُؤْمِنُ الْعَاقِلُ يَحْتَاطُ لِدِينِهِ، فَإِنَّ الْفِتَنَ عَلَى وُجُوهٍ كَثِيرَةٍ، وَقَدْ مَضَى مِنْهَا فِتَنٌ عَظِيمَةٌ، نَجَا مِنْهَا أَقْوَامٌ، وَهَلَكَ فِيهَا أَقْوَامٌ بِاتِّبَاعِهِمُ الْهَوَى، وَإِيثَارِهِمْ لِلدُّنْيَا،

**91.** I verily mentioned this chapter in "Kitāb Al-Fitan"[102] among many (other) *ahādīth*. And here I mentioned a part of it, in order for the intellectual *mumin* to safeguard his religion. Because the *fitan* are verily from many aspects, and among them some mighty *fitan* has gone forth. Some people were saved from it, while other people were destroyed in it by following desires and their preference for *dunyā*.[103]

فَمَنْ أَرَادَ اللَّهُ بِهِ خَيْرًا فَتَحَ لَهُ بَابَ الدُّعَاءِ، وَالْتَجَأَ إِلَى مَوْلَاهُ الْكَرِيمِ، وَخَافَ عَلَى دِينِهِ، وَحَفِظَ لِسَانَهُ، وَعَرَفَ زَمَانَهُ، وَلَزِمَ الْمَحَجَّةَ الْوَاضِحَةَ السَّوَادَ الْأَعْظَمَ، وَلَمْ يَتَلَوَّنْ فِي دِينِهِ، وَعَبَدَ رَبَّهُ تَعَالَى، فَتَرَكَ الْخَوْضَ فِي الْفِتْنَةِ، فَإِنَّ الْفِتْنَةَ يَفْتَضِحُ عِنْدَهَا خَلْقٌ كَثِيرٌ، أَلَمْ تَسْمَعْ إِلَى قَوْلِ النَّبِيِّ ﷺ، وَهُوَ مُحَذِّرٌ أُمَّتَهُ الْفِتَنَ؟ قَالَ: «**يُصْبِحُ الرَّجُلُ مُؤْمِنًا، وَيُمْسِي كَافِرًا، وَيُمْسِي مُؤْمِنًا، وَيُصْبِحُ كَافِرًا**»

So whomever Allāh wants good for, then He opens the door of *du'ā* (invocation) for him, and he seeks refuge with his Generous Master, he fears for his *dīn*, he preserves his tongue, he knows his time and he adheres to the clear path of the *Suwād Al-A'dham*. And he is not inconsistent (or unstable) in his *dīn*, he worships his Lord the Exalted and leaves the participation in the *fitnah*. For verily, the *fitnah* exposes a lot of people for us. Have you not heard the words of the Prophet (*sallAllāhu 'alayhi wa sallam*) when he warned his *ummah* about the *fitan*? He said: ***"During it a man will wake up in the morning as a mumin and enter the evening as a kāfir. And he will enter the evening as a mumin and wake up in the morning as a kāfir."***

---

[102] And this is among the lost books of the author.

[103] The author here points to the reason for destruction in the *fitan*, and that is: Following desires and preferring the *dunyā*. We ask Allāh to protect us from the *fitan*.

- And in "As-Sunnah" by Al-Khallāl (28) from Mu'ādh ibn Jabal (*radiAllāhu 'anhu*) who said: *"You will verily not see anything from dunyā, except tests and fitnah. And the issue will only get worse. And you will not see anything from the rulers, except harshness. And you will not see anything that terrorizes and becomes difficult for you, except that something is caused after it which is worse than it."*

Ahmad said: *"O Allāh, make us pleased."*

**92** – حَدَّثَنَا أَبُو الْعَبَّاسِ عَبْدُ اللَّهِ بْنُ الصَّقْرِ السُّكَّرِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ الْمُصَفَّى قَالَ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ قَالَ: ثنا الْوَلِيدُ بْنُ سُلَيْمَانَ بْنِ أَبِي السَّائِبِ، عَنْ عَلِيِّ بْنِ يَزِيدَ، عَنِ الْقَاسِمِ، عَنْ أَبِي أُمَامَةَ: عَنِ النَّبِيِّ ﷺ قَالَ: «**سَتَكُونُ فِتَنٌ يُصْبِحُ الرَّجُلُ فِيهَا مُؤْمِنًا وَيُمْسِي كَافِرًا، إِلَّا مَنْ أَحْيَاهُ اللَّهُ بِالْعِلْمِ**»

**92.** Abū Al-'Abbās 'Abdullāh ibn As-Saqr As-Sukrī narrated to us and said: Muhammad ibn Al-Musaffā narrated to us and said: Al-Walīd ibn Muslim narrated to us and said: Al-Walīd ibn Sulaymān ibn Abī As-Sāib narrated to us, from 'Alī ibn Yazīd, from Al-Qāsim, from Abū Umāmah (*radiAllāhu 'anhu*), from the Prophet (*sallAllāhu 'alayhi wa sallam*) who said: ***"There will be fitan in which a man will wake up as a mumin and enter the evening as a kāfir. Except the one whom Allāh keeps alive by the knowledge."***[104]

**93** – حَدَّثَنَا أَبُو بَكْرٍ مُحَمَّدُ بْنُ هَارُونَ بْنِ الْمُجَدَّرِ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ الْحَسَنِ بْنِ خِرَاشٍ قَالَ حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ قَالَ: حَدَّثَنَا مُعْتَمِرٌ قَالَ: سَمِعْتُ أَبِي يُحَدِّثُ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «**بَادِرُوا بِالْأَعْمَالِ، سَتَكُونُ فِتَنٌ كَقِطَعِ اللَّيْلِ الْمُظْلِمِ، يُصْبِحُ الرَّجُلُ مُؤْمِنًا، وَيُمْسِي كَافِرًا، وَيُمْسِي مُؤْمِنًا وَيُصْبِحُ كَافِرًا، يَبِيعُ الرَّجُلُ دِينَهُ بِعَرَضٍ مِنَ الدُّنْيَا**»

**93.** Abū Bakr Muhammad ibn Hārūn ibn Al-Mujaddir narrated to us and said: Ahmad ibn Al-Hasan ibn Khirāsh narrated to us and said: 'Amr ibn 'Āsim narrated to us and said: Mu'tamir[105] said: I heard my father narrate from Al-'Alā ibn 'Abdir-Rahmān, from his father, from Abū Hurayrah (*radiAllāhu 'anhu*), from the Prophet (*sallAllāhu 'alayhi wa sallam*) that he said: ***"Hasten to do good deeds. There will be fitan like pieces of a dark night. During it a man will wake up in the morning as a mumin and enter the evening as a kāfir. And he will enter the evening as a mumin and wake up in the morning as a kāfir. A man will sell his dīn for a gharad***[106] ***from dunyā."***[107]

---

[104] It was narrated by Ad-Dārimī in "Al-Musnad" (350), Ibn Mājah (3954) and Al-Harawī in "Dhamm Al-Kalām" (1482).

[105] In the original document he wrote Ma'mar, and the correct is what is in the original document.

[106] Abū 'Ubayd said: *"All the belongings (or pleasures) of dunyā are gharad (supply) with a fathah upon the rā. It is said: Verily the dunyā is a present supply from which the righteous and the wicked eat."* ["Tahdhīb Al-Lughah" (1/289)].

[107] It was narrated by Ahmad (8030) and Muslim (118).

**94** – حَدَّثَنَا أَبُو بَكْرٍ عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ الْوَاسِطِيُّ قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ الْوَرَّاقُ قَالَ: أنا هَاشِمُ بْنُ الْقَاسِمِ، عَنِ الْأَشْجَعِيِّ، عَنْ سُفْيَانَ يَعْنِي الثَّوْرِيَّ، عَنْ أَبِي سِنَانٍ الشَّيْبَانِيِّ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: قَالَ لِي رَاهِبٌ: يَا سَعِيدُ فِي الْفِتْنَةِ يَتَبَيَّنُ لَكَ مَنْ يَعْبُدُ اللَّهَ تَعَالَى، وَمَنْ يَعْبُدُ الطَّاغُوتَ

**94.** Abū Bakr ʻAbdullāh ibn Muhammad ibn ʻAbdil-Hamīd Al-Wāsitī narrated to us and said: ʻAbdul-Wahhāb Al-Warrāq narrated to us and said: Hāshim ibn Al-Qāsim narrated to us, from Al-Ashja'ī, from Sufyān – i.e. Ath-Thawrī – from Abū Sinān Ash-Shaybānī, from Sa'īd ibn Jubayr who said: A monk said to me: *"O Sa'īd, during fitnah it will become clear for you who is worshipping Allāh and who is worshipping the tāghūt."*

**95** – أَخْبَرَنَا أَبُو مُحَمَّدٍ عَبْدُ اللَّهِ بْنُ صَالِحٍ الْبُخَارِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ لُوَيْنٌ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنِ الْمُعَلَّى بْنِ زِيَادٍ، عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ، عَنْ مَعْقِلِ بْنِ يَسَارٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**الْعِبَادَةُ فِي الْهَرْجِ كَالْهِجْرَةِ إِلَيَّ**»

**95.** Abū Muhammad ʻAbdullāh ibn Sālih Al-Bukhārī informed us and said: Muhammad ibn Sulaymān Luwayn narrated to us and said: Hammād ibn Zayd narrated to us, from Al-Mu'allā ibn Ziyād, from Mu'āwiyah ibn Qurrah, from Ma'qil ibn Yasār (*radiAllāhu 'anhu*) who said: The Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said: ***"Worship during al-harj (killing) is like hijrah (emigration) to me."***[108]

---

[108] It was narrated by Muslim (2948).
- And with Al-Bukhārī (6037) from Abu Hurayrah (*radiAllāhu 'anhu*) (who said): The Prophet (*sallAllāhu 'alayhi wa sallam*) said: ***"The time is approaching and the deeds will decrease, and stinginess is thrown (into the hearts of people), and al-harj will increase."***
It was said: *"O Messenger of Allāh, and what is al-harj?"*
He said: ***"The killing, the killing."***
- And in "Taj Al-'Urūs" (6/275): And in the *hadīth*: ***"Before the Hour there will be harj."*** This means: Fighting and mixing. And Abū Mūsā said: *Al-Harj* according to the language of *Al-Habashah* is killing.
- And in "Kashf Al-Mushkil min Hadīth As-Sahīhayn" (2/42): *Al-Harj*: Fighting and mixing. And when the *fitnah* becomes widespread and the hearts are occupied (with it). And when a worshipper in such times engages in worship, then this proves that his heart is occupied with Allāh – *'azza wa jalla* – and thus his rewards increases.
- Ibn Rajab said in "Latāif Al-Ma'ārif" (p. 132): *"It was narrated by Imām Ahmad, and its wording is:* ***'Worship during the fitnah is like emigrating to me.'*** *And the reason for this is that the people during the times of fitan follow their desires and they do not return to a religion. So their situation resembles the situation of jāhiliyyah. So if a man is alone among them in holding on to his religion, and worships his Lord, and he follows what pleases Him, and he avoids what displeases Him, then he is on the level of the one who emigrates from among the people of jāhiliyyah to the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) while believing in him, following his command and avoiding what he has prohibited."*

**96** – وَحَدَّثَنَا عَلِيُّ بْنُ إِسْحَاقَ بْنِ زَاكِيَا قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ لُوَيْنٌ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ وَذَكَرَ الْحَدِيثَ، مِثْلَهُ إِلَى آخِرِهِ

**96.** And ʻAlī ibn Ishāq ibn Zakariyyā narrated to us and said: Muhammad ibn Sulaymān Luwayn narrated to us and said: Hammād ibn Zayd narrated to us… And he mentioned a *hadīth* just like it, until its end.

## 11. Chapter: The encouragement to adhering to the Book of Allāh, the *Sunnah* of the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) and the *Sunnah* of his companions (*radiAllāhu 'anhum*), and leaving *bida'*, and leaving debating and disputing regarding that which opposes the Book, the *Sunnah* and the words of the *sahābah* (*radiAllāhu 'anhum*)

**97** – أَخْبَرَنَا الْفِرْيَابِيُّ قَالَ حَدَّثَنَا حَبَّانُ بْنُ مُوسَى قَالَ: أنا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ فِي خُطْبَتِهِ: يَحْمَدُ اللَّهَ بِمَا هُوَ أَهْلُهُ ثُمَّ يَقُولُ «**مَنْ يَهْدِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يُضْلِلْ فَلَا هَادِيَ لَهُ، أَصْدَقُ الْحَدِيثِ كِتَابُ اللَّهِ عز وجل، وَأَحْسَنُ الْهَدْيِ هَدْيُ مُحَمَّدٍ ﷺ، وَشَرُّ الْأُمُورِ مُحْدَثَاتُهَا، وَكُلُّ مُحْدَثَةٍ بِدْعَةٌ، وَكُلُّ بِدْعَةٍ ضَلَالَةٌ، وَكُلُّ ضَلَالَةٍ فِي النَّارِ**»

**97.** Al-Firyābī informed us and said: Hibbān ibn Mūsā narrated to us and said: 'Abdullāh ibn Al-Mubārak narrated to us, from Sufyān Ath-Thawrī, from Ja'far ibn Muhammad, from his father, from Jābir ibn 'Abdillāh (*radiAllāhu 'anhu*) who said: The Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) used to say in his *khutbah*: He would praise Allāh with what He is deserving of, then he would say: ***"Whomever Allāh guides then no-one can misguide him, and whomever Allāh misguides then no-one can guide him. The most truthful speech is the Book of Allāh, and the best guidance is the guidance of Muhammad (sallAllāhu 'alayhi wa sallam). And the worst affairs are the newly invented matters, and every newly invented matter is a bid'ah, and every bid'ah is misguidance, and every misguidance is in Hellfire."***[109]

**98** – حَدَّثَنَا أَبُو بَكْرٍ مُحَمَّدُ بْنُ اللَّيْثِ الْجَوْهَرِيُّ قَالَ: نا أَبُو هِشَامٍ الرِّفَاعِيُّ قَالَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ قَالَ: حَدَّثَنَا أَبُو حُصَيْنٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ أَحْسَنَ الْحَدِيثِ كِتَابُ اللَّهِ، وَخَيْرَ الْهَدْيِ هَدْيُ مُحَمَّدٍ، وَشَرَّ الْأُمُورِ مُحْدَثَاتُهَا، وَكُلَّ مُحْدَثَةٍ بِدْعَةٌ، وَكُلَّ بِدْعَةٍ ضَلَالَةٌ**»

**98.** Abū Bakr Muhammad ibn Al-Layth Al-Jawharī narrated to us and said: Abū Hishām Ar-Rifā'ī narrated to us and said: Abū Bakr ibn 'Ayyāsh narrated to us and said: Abū Hasīn narrated to us, from Abū Sālih, from Abū Hurayrah (*radiAllāhu 'anhu*) who said: The Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said: ***"Verily, the best speech is the Book of Allāh, and the best guidance is the guidance of Muhammad. And the worst affairs are the newly invented matters, and every newly invented matter is an bid'ah, and every bid'ah is misguidance."***[110]

---

[109] It was narrated by An-Nasāī in "Al-Kubrā" (1799) and Ibn Khuzaymah in his "Sahīh" (1785). And it was narrated by Ahmad (14334) and Muslim (867), without his words: ***"And every misguidance is in Hellfire."***

[110] It was narrated by Ibn Battah in "Al-Ibānah Al-Kubrā" (182).

**99** – أَخْبَرَنَا إِبْرَاهِيمُ بْنُ مُوسَى الْجَوْزِيُّ قَالَ: حَدَّثَنَا دَاوُدُ بْنُ رُشَيْدٍ قَالَ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، عَنْ ثَوْرِ بْنِ يَزِيدَ، عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَمْرٍو السُّلَمِيِّ، وَحُجْرٍ الْكَلَاعِيِّ قَالَا: دَخَلْنَا عَلَى الْعِرْبَاضِ بْنِ سَارِيَةَ، وَهُوَ الَّذِي نَزَلَتْ فِيهِ:

**99.** Ibrāhīm ibn Mūsā Al-Jawzī informed us and said: Dāwūd ibn Rushayd narrated to us and said: Al-Walīd ibn Muslim narrated to us, from Thawr ibn Yazīd, from Khālid ibn Ma'dān, from 'Abdur-Rahmān ibn 'Amr As-Sulamī and Hujr Al-Kalā'ī who both said: We entered upon Al-'Irbād ibn Sāriyah (*radiAllāhu 'anhu*) and he was the one the verse was revealed about:

﴿ وَلَا عَلَى الَّذِينَ إِذَا مَا أَتَوْكَ لِتَحْمِلَهُمْ ﴾ الْآيَةَ

**"Nor upon those who when they come to you** (to provide them with something) **to carry them."** (At-Tawbah 9:92)

Until the end of the verse.

وَهُوَ مَرِيضٌ قَالَ: فَقُلْنَا لَهُ: إِنَّا جِئْنَاكَ زَائِرِينَ وَعَائِدِينَ، وَمُقْتَبِسِينَ، فَقَالَ عِرْبَاضٌ: إِنَّ رَسُولَ اللَّهِ ﷺ صَلَّى صَلَاةَ الْغَدَاةِ، ثُمَّ أَقْبَلَ عَلَيْنَا فَوَعَظَنَا مَوْعِظَةً بَلِيغَةً، ذَرَفَتْ مِنْهَا الْعُيُونُ وَوَجِلَتْ مِنْهَا الْقُلُوبُ فَقَالَ قَائِلٌ: يَا رَسُولَ اللَّهِ: إِنَّ هَذِهِ لَمَوْعِظَةُ مُوَدِّعٍ، فَمَا تَعْهَدُ إِلَيْنَا؟ قَالَ: «**أُوصِيكُمْ بِتَقْوَى اللَّهِ، وَالطَّاعَةِ وَالسَّمْعِ، وَإِنْ كَانَ عَبْدًا حَبَشِيًّا، فَإِنَّهُ مَنْ يَعِشْ مِنْكُمْ بَعْدِي سَيَرَى اخْتِلَافًا كَثِيرًا، فَعَلَيْكُمْ بِسُنَّتِي، وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ، عَضُّوا عَلَيْهَا بِالنَّوَاجِذِ، وَإِيَّاكُمْ وَمُحْدَثَاتِ الْأُمُورِ، فَإِنَّ كُلَّ مُحْدَثَةٍ بِدْعَةٌ، وَكُلَّ بِدْعَةٍ ضَلَالَةٌ**»

And he was sick. He said: So we said: *"We have verily come to you as guests, visitors (due to your illness) and as adopters (of what you will teach us)."*

'Irbād said: Verily, the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) prayed the evening prayer. Then he turned to us and delivered an eloquent (or powerful) sermon, due to which the eyes shed tears and the hearts were filled with fear. Then someone said: *"O Messenger of Allāh, this is verily a farewell sermon, so what do you command us?"*

He said: ***"I advise you to fear Allāh, and listening and obeying, even if it (i.e. your leader) is an Ethiopian slave. For verily, whoever lives after me will verily see much disagreement. So it is upon you (to follow) my Sunnah and the Sunnah of the rightly guided khulafā. Bite down on it with your molar teeth (i.e. adhere strictly to it). And be aware of the newly invented matters. For verily, every newly invented matter is an bid'ah, and every bid'ah is misguidance."***[111]

---

[111] It was narrated by Abū Dāwūd (4607) and At-Tirmidhī (2676) who said: *"Hadīth hasan sahīh."* And the author verily commented upon this *hadīth* in his book "Al-Arba'īn" (the 9th *hadīth*) with some great commentaries. From these are: *"That he commanded them to listen and obey everyone who is appointed as a leader over them; from either a black slave or if he is not black. And the obedience can only be =*

**100** – وَحَدَّثَنَا أَبُو الْفَضْلِ جَعْفَرُ بْنُ مُحَمَّدٍ الصَّنْدَلِيُّ قَالَ: حَدَّثَنَا الْفَضْلُ بْنُ زِيَادٍ قَالَ: حَدَّثَنَا أَبُو عَبْدِ اللَّهِ أَحْمَدُ بْنُ حَنْبَلٍ قَالَ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ قَالَ: حَدَّثَنَا ثَوْرُ بْنُ يَزِيدَ، وَذَكَرَ الْحَدِيثَ مِثْلَهُ إِلَى آخِرِهِ

**100.** And Abū Al-Fadl Ja'far ibn Muhammad Al-Sandalī narrated to us and said: Al-Fadl ibn Ziyād narrated to us and said: Abū 'Abdillāh Ahmad ibn Hanbal narrated to us and said: Al-Walīd ibn Muslim narrated to us and said: Thawr ibn Yazīd narrated to us… And he mentioned a *hadīth* just like it until its end.[112]

---

*in what is good, because he taught them in another place (when) he said to them:* ***'Verily, obedience is only in what is good.'***"

And from them: *"That he taught them that there will be much disagreement between the people, so he commanded them to adhere to the Sunnah, and the Sunnah of his companions; the rightly guided khulafā. And he encouraged them to grab onto it with a tight grip, just as when a person with his molar teeth bites down on something that he does not want slips away from him.*

*So it is an obligation upon every muslim to follow the Sunan of the Messenger of Allāh (sallAllāhu 'alayhi wa sallam), and they do not do anything, except in accordance with his Sunnah and the Sunnah of the guided khulafā after him: Abū Bakr, 'Umar, 'Uthmān and 'Alī (radiAllāhu 'anhum ajma'īn).*

*And likewise, he should not leave the words of his sahābah – may the mercy of Allāh be upon them – for it verily guides (to what is good), in shā Allāh."*

And from these: *"That he warned them against bida', and he taught them that it is misguidance. So everyone who performs a deed, or says some words which are not in agreement with the Book of Allāh, the Sunnah of His Messenger (sallAllāhu 'alayhi wa sallam), the Sunnah of the guided khulafā and the words of his sahābah (radiAllāhu 'anhum), then it is an bid'ah. And it is misguidance, and it is rejected for the one who says or performs it."*

- Abū Dāwūd said in his "Masāil" (1792): I heard Ahmad more than once where he was asked: *"Are the deeds of Abū Bakr, 'Umar, 'Uthmān and 'Alī (radiAllāhu 'anhum) called Sunnah?"* He said: *"Yes."*

And one time he said about the *hadīth* of the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*): ***"It is upon you (to follow) my Sunnah and the Sunnah of the rightly guided khulafā."*** And he named it *Sunnah*.

It was said to Ahmad: *"What about 'Umar ibn 'Abdil-'Azīz?"* He said: *"No."* (It was said:) *"Is he not a leader?"* He said: *"Yes, verily."*

It was said to him: *"Do you say about something like the statement of Ubayy, Mu'ādh and Ibn Mas'ūd that it is Sunnah?"*

He said: *"I would not reject to say that, and it would not please me to oppose any of them."*

- And Ibn Rajab verily explained this *hadīth* with a good explanation in "Jāmi' Al-'Ulūm wal-Hikam" with a good explanation. I conveyed some of it under the *hadīth* in number (1900).

[112] It was narrated by Ahmad (17142 and 17145).

**101** – حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي دَاوُدَ قَالَ حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ الْمِصْرِيُّ قَالَ: حَدَّثَنَا أَسَدُ بْنُ مُوسَى قَالَ: نا مُعَاوِيَةُ بْنُ صَالِحٍ قَالَ: حَدَّثَنَا ضَمْرَةُ بْنُ حَبِيبٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَمْرٍو السُّلَمِيِّ، أَنَّهُ سَمِعَ عِرْبَاضَ بْنَ سَارِيَةَ السُّلَمِيَّ يَقُولُ: وَعَظَنَا رَسُولُ اللَّهِ ﷺ مَوْعِظَةً ذَرَفَتْ مِنْهَا الْعُيُونُ، وَوَجِلَتْ مِنْهَا الْقُلُوبُ، قُلْنَا: يَا رَسُولَ اللَّهِ، إِنَّ هَذِهِ مَوْعِظَةُ مُوَدِّعٍ، فَمَا تَعْهَدُ إِلَيْنَا؟ قَالَ: «**قَدْ تَرَكْتُكُمْ عَلَى الْبَيْضَاءِ، لَيْلُهَا وَنَهَارُهَا، وَلَا يَزِيغُ عَنْهَا بَعْدِي إِلَّا هَالِكٌ، وَمَنْ يَعِشْ مِنْكُمْ بَعْدِي فَسَيَرَى اخْتِلَافًا كَثِيرًا، فَعَلَيْكُمْ بِمَا عَرَفْتُمْ مِنْ سُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ وَعَلَيْكُمْ بِالطَّاعَةِ، وَإِنْ عَبْدًا حَبَشِيًّا، عَضُّوا عَلَيْهَا بِالنَّوَاجِذِ**»

**101.** Abū Bakr ibn Abī Dāwūd narrated to us and said: Ahmad ibn Sālih Al-Misrī narrated to us and said: Asad ibn Mūsā narrated to us and said: Mu'āwiyah ibn Sālih narrated to us and said: Damrah ibn Habīb narrated to us, from 'Abdur-Rahmān ibn 'Amr As-Sulamī, that he heard 'Irbād ibn Sāriyah As-Sulamī (*radiAllāhu 'anhu*) say: The Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) delivered a sermon for us due to which the eyes shed tears and the hearts were filled with fear. We said: *"O Messenger of Allāh, this is verily a farewell sermon, so what do you command us."*

He said: ***"I have verily left you upon a white (and clear path). Its night is like its day, and no-one deviates from it after me except that he will be destroyed. And whoever lives after me he will verily see much disagreement. So it is upon you (to follow) what you know of my Sunnah and the Sunnah of the rightly guided khulafā. And it is upon you to obey, even if it is an Ethiopian slave. Bite down on it with your molar teeth."***[113]

**102** – حَدَّثَنَا أَبُو بَكْرٍ عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ الْوَاسِطِيُّ قَالَ: حَدَّثَنَا زُهَيْرُ بْنُ مُحَمَّدٍ الْمَرْوَزِيُّ قَالَ: أنا أَبُو عَاصِمٍ الضَّحَّاكُ بْنُ مَخْلَدٍ، عَنْ ثَوْرِ بْنِ يَزِيدَ، وَذَكَرَ الْحَدِيثَ نَحْوًا مِنْهُ إِلَى آخِرِهِ

**102.** Abū Bakr 'Abdullāh ibn Muhammad ibn 'Abdil-Hamīd Al-Wāsitī narrated to us and said: Zuhayr ibn Muhammad Al-Marwazī narrated to us and said: Abū 'Āsim Ad-Dahhāk ibn Makhlad narrated to us, from Thawr ibn Yazīd… And he mentioned a *hadīth* similar to it until its end.

[113] It was narrated by Ahmad (17142) and Ibn Mājah (43).

**103** – وَحَدَّثَنَا ابْنُ عَبْدِ الْحَمِيدِ أَيْضًا قَالَ: حَدَّثَنَا زُهَيْرٌ قَالَ: أنا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ قَالَ: أَخْبَرَنِي يَزِيدُ بْنُ عَمِيرَةَ، أَنَّهُ سَمِعَ مُعَاذَ بْنَ جَبَلٍ، رضي الله عنه يَقُولُ فِي كُلِّ مَجْلِسٍ يَجْلِسُهُ: «هَلَكَ الْمُرْتَابُونَ، إِنَّ مِنْ وَرَائِكُمْ فِتَنًا يَكْثُرُ فِيهَا الْمَالُ، وَيُفْتَحُ فِيهَا الْقُرْآنُ، حَتَّى يَأْخُذَهُ الرَّجُلُ وَالْمَرْأَةُ وَالْحُرُّ وَالْعَبْدُ، وَالصَّغِيرُ وَالْكَبِيرُ، فَيُوشِكُ الرَّجُلُ أَنْ يَقْرَأَ الْقُرْآنَ فِي ذَلِكَ الزَّمَانِ فَيَقُولُ: مَا بَالُ النَّاسِ لَا يَتَّبِعُونِي وَقَدْ قَرَأْتُ الْقُرْآنَ، فَيَقُولُ: مَا هُمْ بِمُتَّبِعِيَّ حَتَّى أَبْتَدِعَ لَهُمْ غَيْرَهُ، فَإِيَّاكُمْ وَمَا ابْتَدَعَ، فَإِنَّمَا ابْتَدَعَ ضَلَالَةً»

**103.** And Ibn ‘Abdil-Hamīd also narrated to us and said: Zuhayr narrated to us and said: ‘Abdur-Razzāq narrated to us, from Ma’mar, from Az-Zuhrī, from Abū Idrīs Al-Khawlānī who said: Yazīd ibn ‘Amīrah informed me that he heard Mu’ādh ibn Jabal (*radiAllāhu ‘anhu*) say in every gathering he would sit in: *“Those who doubt are destroyed. Verily, after you there will be fitan in which wealth will increase. And during it the Qurān will be opened, until a man and a woman will take it, and the free and the slave, and the young and the old. So in this time a man will be on the verge of reading the Qurān and then say: ‘What is wrong with the people, they do not follow me while I verily read the Qurān?!’ Then he says: ‘They will not follow me until I innovate something other than it for them.’ So be aware against what is innovated. For verily, whatever is innovated is misguidance.”*

**104** – وَأَخْبَرَنَا إِبْرَاهِيمُ بْنُ مُوسَى الْجَوْزِيُّ قَالَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ زَنْجُوَيْهِ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ قَالَ: سَمِعْتُ أَبَا إِدْرِيسَ الْخَوْلَانِيَّ، يَقُولُ: أَدْرَكْتُ أَبَا الدَّرْدَاءِ وَوَعَيْتُ عَنْهُ، وَأَدْرَكْتُ عُبَادَةَ بْنَ الصَّامِتِ وَوَعَيْتُ عَنْهُ، وَأَدْرَكْتُ شَدَّادَ بْنَ أَوْسٍ وَوَعَيْتُ عَنْهُ، وَفَاتَنِي مُعَاذُ بْنُ جَبَلٍ، فَأَخْبَرَنِي يَزِيدُ بْنُ عَمِيرَةَ، أَنَّهُ كَانَ يَقُولُ فِي كُلِّ مَجْلِسٍ يَجْلِسُهُ: «اللَّهُ حَكَمٌ عَدْلٌ قِسْطٌ، تَبَارَكَ اسْمُهُ، هَلَكَ الْمُرْتَابُونَ، إِنَّ مِنْ وَرَائِكُمْ فِتَنًا يَكْثُرُ فِيهَا الْمَالُ، وَيُفْتَحُ فِيهَا الْقُرْآنُ، حَتَّى يَأْخُذَ الرَّجُلُ وَالْمَرْأَةُ، وَالْحُرُّ وَالْعَبْدُ، وَالصَّغِيرُ وَالْكَبِيرُ، فَيُوشِكُ الرَّجُلُ أَنْ يَقْرَأَ الْقُرْآنَ فِي ذَلِكَ الزَّمَانِ فَيَقُولَ: قَدْ قَرَأْتُ الْقُرْآنَ فَمَا لِلنَّاسِ لَا يَتَّبِعُونِي، وَقَدْ قَرَأْتُ الْقُرْآنَ ثُمَّ يَقُولُ: مَا هُمْ بِمُتَّبِعِيَّ حَتَّى أَبْتَدِعَ لَهُمْ غَيْرَهُ، فَإِيَّاكُمْ وَمَا ابْتَدَعَ، فَإِنَّ مَا ابْتَدَعَ ضَلَالَةٌ، اتَّقُوا زَيْغَةَ الْعَالِمِ، فَإِنَّ الشَّيْطَانَ يُلْقِي عَلَى فِيِّ الْحَكِيمِ كَلِمَةَ الضَّلَالَةِ، وَيُلْقِي الْمُنَافِقُ كَلِمَةَ الْحَقِّ قَالَ: قُلْنَا: وَمَا يُدْرِينَا رَحِمَكَ اللَّهُ أَنَّ الْمُنَافِقَ يُلْقِي كَلِمَةَ الْحَقِّ، وَأَنَّ الشَّيْطَانَ يُلْقِي عَلَى فِيِّ الْحَكِيمِ كَلِمَةَ الضَّلَالَةِ؟ قَالَ: اجْتَنِبُوا مِنْ كَلِمَةِ الْحَكِيمِ كُلَّ مُتَشَابِهٍ، الَّذِي إِذَا سَمِعْتَهُ قُلْتَ: مَا هَذِهِ؟ وَلَا يَنْأَيَنَّكَ ذَلِكَ عَنْهُ، فَإِنَّهُ لَعَلَّهُ أَنْ يُرَاجِعَ، وَيُلْقِي الْحَقَّ إِذَا سَمِعَهُ، فَإِنَّ عَلَى الْحَقِّ نُورًا»

**104.** And Ibrāhīm ibn Mūsā Al-Jawzī informed us and said: Abū Bakr ibn Zanjūyah narrated to us and said: ‘Abdur-Razzāq narrated to us, from Ma’mar, from Az-Zuhrī who said: I heard Abū Idrīs Al-Khawlānī say: I met Abū Ad-Dardā (*radiAllāhu ‘anhu*) and I memorized from him. And I met ‘Ubādah ibn As-Sāmit (*radiAllāhu ‘anhu*) and I memorized from him. And I met Shaddād ibn Aws (*radiAllāhu ‘anhu*) and I memorized from him. But I missed Mu’ādh ibn Jabal (*radiAllāhu ‘anhu*), so Yazīd ibn ‘Amīrah informed me that he used to say in every gathering he would sit it: *“Allāh is a Fair and Just Judge. Blessed is His Name. Those who doubt are destroyed. Verily, after you there will be fitan in which wealth will increase. And the Qurān will be opened. Until it will be taken by a man and a woman, and the free*

*and the slave, and the young and the old. So in this time a man will be on the verge of reading the Qurān and then say: 'I have verily read the Qurān, so what is wrong with the people, they do not follow me while I verily read the Qurān?!' Then he says: 'They will not follow me until I innovate something other than it for them.' So be aware against what is innovated. For verily, whatever is innovated is misguidance. Fear the deviation of the scholar. For verily, the Shaytān throws a word of misguidance in the mouth of a wise man, and a hypocrite might say words of truth."*

He said: We said: *"And what will make us aware of – may Allāh have mercy upon you – that the munāfiq says words of truth, and that the Shaytān throws words of misguidance in the mouth of a wise man?"*

He said: *"Avoid everything unclear (of words and issues) from the words of the wise man. That (i.e. the unclear), which when you heart it you say: 'What is this?!' And this should not make you distance yourself from him, for perhaps he will retract it and say the truth when he hears it. For verily, there is light upon the truth."*[114]

**105** – أَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: نا الْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ، بِطَرَسُوسَ سَنَةَ ثَلَاثٍ وَثَلَاثِينَ وَمِائَتَيْنِ قَالَ: سَمِعْتُ مُطَرِّفَ بْنَ عَبْدِ اللَّهِ يَقُولُ: سَمِعْتُ مَالِكَ بْنَ أَنَسٍ إِذَا ذُكِرَ عِنْدَهُ الزَّائِغُونَ فِي الدِّينِ يَقُولُ: قَالَ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ: «سَنَّ رَسُولُ اللَّهِ ﷺ وَوُلَاةُ الْأَمْرِ مِنْ بَعْدِهِ سُنَنًا، الْأَخْذُ بِهَا اتِّبَاعٌ لِكِتَابِ اللَّهِ تَعَالَى، وَاسْتِكْمَالٌ لِطَاعَةِ اللَّهِ تَعَالَى، وَقُوَّةٌ عَلَى دِينِ اللَّهِ، لَيْسَ لِأَحَدٍ مِنَ الْخَلْقِ تَغْيِيرُهَا، وَلَا تَبْدِيلُهَا، وَلَا النَّظَرُ فِي شَيْءٍ خَالَفَهَا، مَنِ اهْتَدَى بِهَا فَهُوَ مُهْتَدٍ، وَمَنِ اسْتَنْصَرَ بِهَا فَهُوَ مَنْصُورٌ، وَمَنْ تَرَكَهَا اتَّبَعَ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ، وَوَلَّاهُ اللَّهُ مَا تَوَلَّى، وَأَصْلَاهُ جَهَنَّمَ وَسَاءَتْ مَصِيرًا»

**105.** Al-Firyābī informed us and said: Al-Hasan ibn 'Alī Al-Hulwānī narrated to us in *Tartūs*, in the year two hundred and thirty three, and said: I heard Mutarrif ibn 'Abdillāh say: I heard Mālik ibn Anas, when those who deviate in the religion were mentioned to him, say: 'Umar ibn 'Abdil-'Azīz – *rahimahullāh* – said: *"The Messenger of Allāh (sallAllāhu 'alayhi wa sallam) and those in authority after him legislated some Sunan (pl. Sunnah); adhering to them is (equal to) following the Book of Allāh, fulfilling the obedience towards Allāh – the Exalted – and a strength in the religion of Allāh. It is not (allowed) for anyone from the creation to change it, nor to exchange it, nor to look into something that opposes it. Whoever is guided by it he is (rightly) guided, and whoever seeks support by it is given support. And whoever leaves it has followed a way other than that of the muminūn, and Allāh will leave him to what he has chosen, and He will place him in Jahannam, and what an evil abode."*

[114] It was narrated by 'Abdur-Razzāq (20750) and Abū Dāwūd (4611), and its *isnād* is *sahīh*.

**106** – حَدَّثَنَا أَبُو مُحَمَّدٍ الْحَسَنُ بْنُ عَلُّوَيْهِ الْقَطَّانُ قَالَ: حَدَّثَنَا عَاصِمُ بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ بُكَيْرِ بْنِ عَبْدِ اللَّهِ بْنِ الْأَشَجِّ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ رضي الله عنه قَالَ: «إِنَّ نَاسًا يُجَادِلُونَكُمْ بِشَبِهِ الْقُرْآنِ، فَخُذُوهُمْ بِالسُّنَنِ، فَإِنَّ أَصْحَابَ السُّنَنِ أَعْلَمُ بِكِتَابِ اللَّهِ تَعَالَى»

**106.** Abū Muhammad Al-Hasan ibn ʻAlluwayh Al-Qattān narrated to us and said: ʻĀsim ibn ʻAlī narrated to us and said: Al-Layth ibn Sa'd narrated to us, from Yazīd ibn Abī Habīb, from Bukayr ibn ʻAbdillāh ibn Al-Ashajj, that ʻUmar ibn Al-Khattāb (*radiAllāhu ʻanhu)* said: *"Verily, some people will dispute with you using the unclear of the Qurān, so take them with the Sunan. For verily, the companions of the Sunan are most knowledgeable about the Book of Allāh the Exalted."*[115]

---

[115] Its *isnād* is *munqati'*.

Ibn Abī Hātim said in "Al-Jarh wat-Ta'dīl" (6/118): *"(What) 'Umar ibn 'Abdillāh ibn Al-Ashajj narrated from 'Umar (radiAllāhu 'anhu) (is) mursal."*

- And with Al-Lālakāī (193) from Mūsā ibn Ja'far ibn Muhammad who said: 'Alī (*radiAllāhu 'anhu*) said: *"There will come a people who will dispute with you, so take them with the Sunan. For verily, the companions of the Sunan are most knowledgeable about the Book of Allāh."* Its *isnād* is *munqati'*.

- And Ibn Sa'd narrated in "At-Tabaqāt" (Mutim As-Sahābah) (91) by way of 'Ikrimah, from Ibn 'Abbās (*radiAllāhu 'anhu*), that 'Alī ibn Abī Tālib (*radiAllāhu 'anhu*) sent him to the *Khawārij*. Then he said: *"Go to them and dispute with them. And do not use the Qurān as evidence against them, because it has several aspects. Rather, dispute with them by the Sunnah."*

- And also in it (92) Ibn 'Abbās (*radiAllāhu 'anhu*) said: *"O Amīr Al-Muminīn, I am verily more knowledgeable about the Qurān than them. It was revealed in our houses."*

So 'Alī (*radiAllāhu 'anhu*) said: *"You have spoken the truth. But the Qurān carries several aspects, (so) you will say (something) and they will say (something else). Instead, use the Sunan as evidence against them, for they can verily not find any escape from them (i.e. the Sunan)."* Then Ibn 'Abbās went out to them while he was wearing an adorned garment. And he argued against them with the *Sunan*, so no argument remained in their hands.

- And in "Dhamm Al-Kalām" (187) from Humayd Al-A'raj who said: Anas ibn Mālik (*radiAllāhu 'anhu*) heard his son 'Abdullāh dispute with Al-Ashtar. So he said: *"Do not dispute using the Qurān, but dispute using the Sunnah.*

- And in "Al-Ibānah Al-Kubrā" (860) Ibn Abī Az-Zannād said: I heard Hishām narrate from 'Abdullāh ibn Az-Zubayr (*radiAllāhu 'anhumā*) who said: Some people from the people of *'Irāq* met me and disputed with me regarding the Qurān. And by Allāh, I was not able to answer them in some things. And I feared to reexamine the Qurān. So I complained about this to my father Az-Zubayr.

Then Az-Zubayr (*radiAllāhu 'anhu*) said: *"Verily, all people have read the Qurān and interpreted it according to their desires, and they have missed its places (i.e. its true interpretations). So if they return to you, then dispute with them using the Sunan of Abū Bakr and 'Umar (radiAllāhu 'anhumā). Because they verily do not reject that these two are more knowledgeable about the Qurān than them."* Then they returned and I disputed with them using the *Sunan* of Abū Bakr and 'Umar (*radiAllāhu 'anhumā*), and by Allāh, they did not get up with me nor did they sit.

## 12. Chapter: The warning against the groups that oppose the *Sunan* of the Prophet (*sallAllāhu 'alayhi wa sallam*) by (using) the Book of Allāh – the Exalted – and the severe rejection of this type

❖ **Muhammad ibn Al-Husayn said:**

**107** – يَنْبَغِي لِأَهْلِ الْعِلْمِ وَالْعَقْلِ إِذَا سَمِعُوا قَائِلًا يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ فِي شَيْءٍ قَدْ ثَبَتَ عِنْدَ الْعُلَمَاءِ، فَعَارَضَ إِنْسَانٌ جَاهِلٌ فَقَالَ: لَا أَقْبَلُ إِلَّا مَا كَانَ فِي كِتَابِ اللَّهِ تَعَالَى،

**107.** The people of knowledge and intellect should, when they hear someone say: 'The Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said' regarding something which verily is established for the scholars, and then an ignorant person opposes and says: *"I only accept what is in the Book of Allāh the Exalted."*

**قِيلَ لَهُ:** أَنْتَ رَجُلُ سُوءٍ، وَأَنْتَ مِمَّنْ يُحَذِّرُنَاكَ النَّبِيُّ ﷺ، وَحَذَّرَ مِنْكَ الْعُلَمَاءُ

**Then it is said to him:** You are an evil man, and you are among those whom the Prophet (*sallAllāhu 'alayhi wa sallam*) warned us against, and the scholars (also) warned against you.

**وَقِيلَ لَهُ:** يَا جَاهِلُ، إِنَّ اللَّهَ أَنْزَلَ فَرَائِضَهُ جُمْلَةً، وَأَمَرَ نَبِيَّهُ ﷺ أَنْ يُبَيِّنَ لِلنَّاسِ مَا أُنْزِلَ إِلَيْهِمْ قَالَ اللَّهُ عز وجل:

**And it is said to him:** O *jāhil* (ignorant person), Allāh verily revealed His *farāid* (obligatory acts of worship) in a general sense, and He commanded His Prophet (*sallAllāhu 'alayhi wa sallam*) to clarify for the people what was revealed to them. Allāh – *'azza wa jalla* – said:

﴿ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ ﴾

**"And We revealed the *Dhikr* (i.e. the Qurān) to you, in order for you to clarify for the people what has been revealed to them, and in order for them to reflect."** (An-Nahl 16:44)

فَأَقَامَ اللَّهُ تَعَالَى نَبِيَّهُ عليه السلام مَقَامَ الْبَيَانِ عَنْهُ، وَأَمَرَ الْخَلْقَ بِطَاعَتِهِ، وَنَهَاهُمْ عَنْ مَعْصِيَتِهِ، وَأَمَرَهُمْ بِالِانْتِهَاءِ عَمَّا نَهَاهُمْ عَنْهُ، فَقَالَ تَعَالَى:

So Allāh – the Exalted – established that His Prophet (*'alayhis-salām*) has the status of clarifying from Him, and He commanded the creation to obey him, and He prohibited them from disobeying him. And He commanded them to stop (performing) what he prohibited them from.

So He – the Exalted – said:

﴿ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا ﴾

**"And whatever the Messenger gives you, then take it. And whatever he prohibits you from, then refrain** (from doing it)**."** (Al-Hashr 59:7)[116]

ثُمَّ حَذَّرَهُمْ أَنْ يُخَالِفُوا أَمْرَ رَسُولِ اللهِ ﷺ فَقَالَ تَعَالَى:

Then He warned them against opposing the command of the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*), so He – the Exalted – said:

﴿ فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ ﴾

**"So let those who oppose his command be aware against that a *fitnah*** (affliction) **befalls them or that a painful punishment befalls them."** (An-Nūr 24:63)

وَقَالَ عز وجل:

And He – *'azza wa jalla* – said:

﴿ فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ﴾

**"But no, by your Lord, they do not believe until they appoint you as judge in all disputes among them, and then they do not find any resistance in themselves against what you have judged, and they submit with full submission."** (An-Nisā 4:65)

ثُمَّ فَرَضَ عَلَى الْخَلْقِ طَاعَتَهُ ﷺ فِي نَيِّفٍ وَثَلَاثِينَ مَوْضِعًا مِنْ كِتَابِهِ تَعَالَى.

Then He obliged upon the creation to obey him in more than thirty places in His – the Exalted – Book.[117]

---

[116] In "As-Sunnah" by Al-Marwazī (90) Ismā'īl ibn 'Ubaydillāh said: *"We should memorize what came to us from the Messenger of Allāh (sallAllāhu 'alayhi wa sallam), for Allāh verily says:* **"And whatever the Messenger gives you, then take it. And whatever he prohibits you from, then refrain** (from doing it)**."** *So for us it has the same status as the Qurān."*

[117] In "Al-Ibānah Al-Kubrā" (104) *Imām* Ahmad said: *"I looked in the Mushaf and I found the (command to) the obedience of the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) in thirty three places."* Then he began reciting: **"So let those who oppose his command be aware against that a *fitnah* (affliction) befalls them or that a painful punishment befalls them."** (An-Nūr 24:63) And he repeated it, and he said: *"And what is fitnah? (It is) shirk. Perhaps some deviation will enter his heart, and then he will become destroyed."* And he began reciting this verse: "**"But no, by your Lord, they do not believe until they appoint you as judge in all disputes among them."** (An-Nisā 4:65)
And he said: *"Whoever rejects the hadīth of the Prophet (sallAllāhu 'alayhi wa sallam) is on the edge of destruction."*

وَقِيلَ لِهَذَا الْمُعَارِضِ لَسُنَنِ رَسُولِ اللَّهِ ﷺ: يَا جَاهِلُ قَالَ اللَّهُ تَعَالَى:

And it is said to this opposer of the *Sunan* (pl. *Sunnah*) of the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*): O *jāhil*, Allāh – the Exalted – said:

﴿ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ﴾

**"And perform the prayer and pay the *zakāh*."** (Al-Baqarah 2:43)

أَيْنَ تَجِدُ فِي كِتَابِ اللَّهِ تَعَالَى أَنَّ الْفَجْرَ رَكْعَتَانِ، وَأَنَّ الظُّهْرَ أَرْبَعٌ، وَالْعَصْرَ أَرْبَعٌ، وَالْمَغْرِبَ ثَلَاثٌ، وَأَنَّ الْعِشَاءَ الْآخِرَةَ أَرْبَعٌ؟

Where do you find in the Book of Allāh – the Exalted – that (the prayer of) *Al-Fajr* is two *rak'ah* (units), and that *Adh-Dhuhr* is four, and that *Al-'Asr* is four, and that *Al-Maghrib* is three, and that the last *Al-'Ishā* is four?

أَيْنَ تَجِدُ أَحْكَامَ الصَّلَاةِ وَمَوَاقِيتَهَا، وَمَا يُصْلِحُهَا وَمَا يُبْطِلُهَا إِلَّا مِنْ سُنَنِ النَّبِيِّ ﷺ؟

Where do you find the *ahkām* (rulings) of the *salāh* and its times, and what makes it correct and what invalidates it, except in the *Sunan* of the Prophet (*sallAllāhu 'alayhi wa sallam*)?

وَمِثْلُهُ الزَّكَاةُ، أَيْنَ تَجِدُ فِي كِتَابِ اللَّهِ تَعَالَى مِنْ مِائَتَيْ دِرْهَمٍ خَمْسَةُ دَرَاهِمَ، وَمِنْ عِشْرِينَ دِينَارًا نِصْفُ دِينَارٍ، وَمِنْ أَرْبَعِينَ شَاةٍ شَاةٌ، وَمِنْ خَمْسٍ مِنَ الْإِبِلِ شَاةٌ، وَمِنْ جَمِيعِ أَحْكَامِ الزَّكَاةِ، أَيْنَ تَجِدُ هَذَا فِي كِتَابِ اللَّهِ تَعَالَى؟

And similar to this is the *zakāh*. Where do you find in the Book of Allāh – the Exalted – that from two hundred *dirham*, five *dirham* (must be paid), and from twenty *dīnār*, a half *dīnār*, and from forty sheep, one sheep, and from five camels a sheep? And all of the *ahkām* of the *zakāh*, where do you find these in the Book of Allāh the Exalted?

وَكَذَلِكَ جَمِيعُ فَرَائِضِ اللَّهِ، الَّتِي فَرَضَهَا اللَّهُ فِي كِتَابِهِ، لَا يُعْلَمُ الْحُكْمُ فِيهَا إِلَّا بِسُنَنِ رَسُولِ اللَّهِ ﷺ.

And also all of the obligatory acts of worship of Allāh which He obligated in His Book. The ruling in it is not known, except through the *Sunan* of the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*).

هَذَا قَوْلُ عُلَمَاءِ الْمُسْلِمِينَ، مَنْ قَالَ غَيْرَ هَذَا خَرَجَ عَنْ مِلَّةِ الْإِسْلَامِ، وَدَخَلَ فِي مِلَّةِ الْمُلْحِدِينَ، نَعُوذُ بِاللَّهِ مِنَ الضَّلَالَةِ بَعْدَ الْهُدَى وَقَدْ رُوِيَ عَنِ النَّبِيِّ ﷺ وَعَنْ صَحَابَتِهِ رضي الله عنهم مِثْلُ مَا بَيَّنْتُ لَكَ فَاعْلَمْ ذَلِكَ

This is the statement (or opinion) of the scholars of the muslims. Whoever says something other than this, he has exited from the religion of Islām entered into the religion of the atheists. We seek refuge with Allāh from misguidance after the guidance. And the same as what I have explained to you, was verily narrated from the Prophet (*sallAllāhu 'alayhi wa sallam*) and his *sahābah* (*radiAllāhu 'anhum*), so know this.

حَدَّثَنَا أَحْمَدُ بْنُ يَحْيَى الْحُلْوَانِيُّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ عَبْدِ الْحَمِيدِ الْحِمَّانِيُّ قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ سَالِمٍ أَبِي النَّضْرِ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لَا أُلْفِيَنَّ أَحَدَكُمْ مُتَّكِئًا عَلَى أَرِيكَتِهِ يَبْلُغُهُ الْأَمْرُ عَنِّي، فَيَقُولَ: مَا وَجَدْنَا فِي كِتَابِ اللَّهِ اتَّبَعْنَاهُ لَمْ أَجِدْ هَذَا فِي كِتَابِ اللَّهِ تَعَالَى**»

**108.** Ahmad ibn Yahyā Al-Halwānī narrated to us and said: Yahyā ibn ‘Abdil-Hamīd Al-Himmānī narrated to us and said: Sufyān ibn ‘Uyaynah narrated to us, from Sālim Abū An-Nadr, from ‘Ubaydullāh ibn Abī Rāfi’, from his father who said: The Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) said: ***“None of you should ever be found reclining on his sofa (or chair or bed), and then the command from me reaches him, so he says: ‘I do not find this is the Book of Allāh the Exalted.’”***[118]

وَحَدَّثَنَا أَبُو الْعَبَّاسِ أَحْمَدُ بْنُ سَهْلٍ الْأُشْنَانِيُّ قَالَ: حَدَّثَنَا الْحُسَيْنُ بْنُ عَلِيِّ بْنِ الْأَسْوَدِ الْعِجْلِيُّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ سَالِمٍ أَبِي النَّضْرِ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لَا أَعْرِفَنَّ أَحَدَكُمْ مُتَّكِئًا عَلَى أَرِيكَتِهِ، يَأْتِيهِ الْأَمْرُ مِنْ أَمْرِي، مِمَّا أَمَرْتُ بِهِ، أَوْ نَهَيْتُ عَنْهُ فَيَقُولَ: لَا نَدْرِي، مَا وَجَدْنَا فِي كِتَابِ اللَّهِ تَعَالَى اتَّبَعْنَاهُ**»

**109.** And Abū Al-‘Abbās Ahmad ibn Sahl Al-Ushnānī narrated to us and said: Al-Husayn ibn ‘Alī ibn Al-Aswad Al-‘Ijlī narrated to us and said: Yahyā ibn Ādam narrated to us and said: Sufyān ibn ‘Uyaynah narrated to us, from Muhammad ibn Al-Munkadir, from Sālim Abū An-Nadr, from ‘Ubaydullāh ibn Abī Rāfi’, from his father who said: The Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) said: ***“I verily know that some of you will be reclining on his sofa (while) an issue from my command comes to him, from that which he is commanded to or prohibited from, and he then says: ‘We do not know (this). We follow whatever we find in the Book of Allāh.’”***[119]

---

[118] It was narrated by Ahmad (23876), and from him Abū Dāwūd (4605), and both of their wordings are: ***“None of you should ever be found on his sofa and then an issue from my command comes to him, from what which he is commanded (to perform) or he is prohibited from, and then he says: ‘We do not know. We follow whatever we find in the Book of Allāh.’”*** And it is a *sahīh hadīth*.
Al-Baghawī said in “Sharh As-Sunnah” (1/201): *“The arīkah is a bed… And with this description he intended the people of luxury and indifference who adheres to their houses, and sits down from (i.e. leaves) seeking knowledge.*
*And in the hadīth there is an evidences for, that there is no need for presenting the hadīth to the Book, and that whatever has been established from the Messenger of Allāh (sallAllāhu ‘alayhi wa sallam) is a hujjah (evidence, argument) in itself. And the Prophet (sallAllāhu ‘alayhi wa sallam) verily said: ‘Verily, I was given then Book and something just like it (i.e. the Sunnah) along with it.”*

[119] See the one before it.

**110** – حَدَّثَنَا أَبُو بَكْرٍ عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ الْوَاسِطِيُّ قَالَ: حَدَّثَنَا زُهَيْرُ بْنُ مُحَمَّدٍ الْمَرْوَزِيُّ قَالَ: أنا عَاصِمُ بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا أَبُو مَعْشَرٍ قَالَ: ثنا سَعِيدٌ، عَنْ أَبِي هُرَيْرَةَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لَا أَعْرِفَنَّ أَحَدًا مِنْكُمْ أَتَاهُ عَنِّي حَدِيثٌ، وَهُوَ مُتَّكِئٌ عَلَى أَرِيكَتِهِ يَقُولُ اتْلُ بِهِ قُرْآنًا**»

**110.** Abū Bakr ʻAbdullāh ibn Muhammad ibn ʻAbdil-Hamīd Al-Wāsitī narrated to us and said: Zuhayr ibn Muhammad Al-Marwazī narrated to us and said: ʻĀsim ibn ʻAlī narrated to us and said: Abū Maʼshar narrated to us and said: Saʻīd narrated to us, from Abū Hurayrah (*radiAllāhu ʻanhu*) who said: The Messenger of Allāh (*sallAllāhu ʻalayhi wa sallam*) said: ***"I verily know (that there will be) someone among you to whom a hadīth from me will come while he is reclining on his sofa. Then he says: 'Recite some Qurān regarding it.'"***[120]

**111** – أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ الْحُسَيْنُ بْنُ مُحَمَّدِ بْنِ عُفَيْرٍ الْأَنْصَارِيُّ قَالَ: ثنا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ قَالَ حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا حَرِيزُ بْنُ عُثْمَانَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَوْفٍ، عَنِ الْمِقْدَامِ بْنِ مَعْدِ يكَرِبَ الْكِنْدِيِّ: عَنِ النَّبِيِّ ﷺ قَالَ: «**أَلَا إِنِّي أُوتِيتُ الْكِتَابَ وَمِثْلَهُ، أَلَا إِنِّي أُوتِيتُ الْقُرْآنَ وَمِثْلَهُ، أَلَا إِنِّي أُوتِيتُ الْقُرْآنَ وَمِثْلَهُ، أَلَا إِنَّهُ يُوشِكُ رَجُلٌ شَبْعَانُ عَلَى أَرِيكَتِهِ يَقُولُ: عَلَيْكُمْ بِهَذَا الْقُرْآنِ، فَمَا وَجَدْتُمْ فِيهِ مِنْ حَلَالٍ فَأَحِلُّوهُ، وَمَا وَجَدْتُمْ فِيهِ مِنْ حَرَامٍ فَحَرِّمُوهُ**» وَذَكَرَ الْحَدِيثَ

**111.** Abu ʻAbdillāh Al-Husayn ibn Muhammad ibn ʻAfīr Al-Ansārī informed us and said: Nasr ibn ʻAlī Al-Jahdamī narrated to us and said: My father narrated to us and said: Jarīr ibn ʻUthmān narrated to us, from ʻAbdur-Rahmān ibn Abī ʻAwf, from Al-Miqdām ibn Maʻdī Karib Al-Kindī (*radiAllāhu ʻanhu*), from the Prophet (*sallAllāhu ʻalayhi wa sallam*) who said: ***"Verily, I have been given the Book and something just like it. Verily, I have been given the Qurān and something just like it. Verily, I have been given the Qurān and something just like it. Verily, it is just about time that a full man upon his sofa will say: 'It is upon you (to follow) this Qurān. So whatever you find it in of halāl, then allow it. And whatever you find in it of harām, then prohibit it.'"*** And he mentioned the *hadīth*.[121]

**112** – أَخْبَرَنَا أَحْمَدُ بْنُ سَهْلٍ الْأُشْنَانِيُّ قَالَ: حَدَّثَنَا الْحُسَيْنُ بْنُ عَلِيِّ بْنِ الْأَسْوَدِ قَالَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ قَالَ: حَدَّثَنَا ابْنُ الْمُبَارَكِ، عَنْ مَعْمَرٍ، عَنْ عَلِيِّ بْنِ زَيْدِ بْنِ جُدْعَانَ، عَنْ أَبِي نَضْرَةَ، عَنْ عِمْرَانَ بْنِ الْحُصَيْنِ أَنَّهُ قَالَ لِرَجُلٍ: «إِنَّكَ امْرُؤٌ أَحْمَقُ، أَتَجِدُ فِي كِتَابِ اللَّهِ تَعَالَى الظُّهْرَ أَرْبَعًا لَا تَجْهَرُ فِيهَا بِالْقِرَاءَةِ؟ ثُمَّ عَدَّدَ عَلَيْهِ الصَّلَاةَ وَالزَّكَاةَ وَنَحْوَهُمَا، ثُمَّ قَالَ: أَتَجِدُ هَذَا فِي كِتَابِ اللَّهِ تَعَالَى مُفَسَّرًا؟ إِنَّ كِتَابَ اللَّهِ أَحْكَمَ ذَلِكَ، وَإِنَّ السُّنَّةَ تُفَسِّرُ ذَلِكَ»

**112.** Ahmad ibn Sahl Al-Ushnānī informed us and said: Al-Husayn ibn ʻAlī ibn Al-Aswad narrated to us and said: Yahyā ibn Ādam narrated to us and said: Ibn Al-Mubārak narrated to us, from Maʻmar, from ʻAlī ibn Zayd ibn Judʻān, from Abū Nadrah, from ʻImrān ibn Al-Husayn (*radiAllāhu ʻanhu*) that he said to a man: "*You*

---

[120] It was narrated by Ahmad (8801 and 10269 and 23861). And in its *isnād* is Abu Maʻshar Najīj, and he is weak.

[121] It was narrated by Ahmad (17174 and 17196) and Abu Dāwūd (4604), and it is a *sahīh hadīth*.

*are verily stupid! Do you find in the Book of Allāh – the Exalted – that the Dhuhr (prayer) is four (rak'ah) and that you do not raise your voice when you recite during it?"* Then he mentioned the *salāh* and the *zakāh* and similar issues for him, and he said: *"Do you find this in the Book of Allāh – the Exalted – explained in detail? The Book of Allāh verily perfected this, and the Sunnah verily explains it in details."*[122]

**113** – وَحَدَّثَنَا أَحْمَدُ بْنُ سَهْلٍ قَالَ: حَدَّثَنَا الْحُسَيْنُ بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ قَالَ: حَدَّثَنَا ثَوْبَانُ، عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ يَعْلَى بْنِ حَكِيمٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ أَنَّهُ حَدَّثَ عَنِ النَّبِيِّ ﷺ حَدِيثًا فَقَالَ رَجُلٌ: إِنَّ اللَّهَ تَعَالَى قَالَ فِي كِتَابِهِ: كَذَا وَكَذَا فَقَالَ: أَلَا أَرَاكَ تُعَارِضُ حَدِيثَ رَسُولِ اللَّهِ ﷺ بِكِتَابِ اللَّهِ تَعَالَى، رَسُولُ اللَّهِ ﷺ أَعْلَمُ بِكِتَابِ اللَّهِ تَعَالَى

**113.** And Ahmad ibn Sahl narrated to us and said: Al-Husayn ibn 'Alī narrated to us and said: Yahyā ibn Ādam narrated to us and said: Thawbān narrated to us, from Hammād ibn Salamah, from Ya'lā ibn Hakim, from Sa'īd ibn Jubayr that he narrated a *hadīth* from the Prophet (*sallAllāhu 'alayhi wa sallam*), so a man said: *"Verily, Allāh – the Exalted – said in His Book: Such and such."*

So he said: *"Am I seeing you oppose the hadīth of the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) with the Book of Allāh the Exalted?! The Messenger of Allāh (sallAllāhu 'alayhi wa sallam) is more knowledgeable about the Book of Allāh the Exalted."*[123]

---

[122] In "Al-Ibānah Al-Kubrā" (95) from Makhūl who said: *"The Qurān is more in need of the Sunnah, than the Sunnah is of the Qurān."*
- And Al-Barbahārī said something similar to it in "Sharh As-Sunnah" (75).
- And in "Al-Ibānah Al-Kubrā" (96) Yahyā ibn Abī Kathīr said: *"The Sunnah judges over the Qurān, and the Qurān does not judge over the Sunnah."*
Al-Awzā'ī said: *"And this is because the Sunnah judges over the Book, and the Book did not come to judge over the Sunnah."*
- And in it (221) from Al-Fadl ibn Ziyād who said: I heard Ahmad ibn Hanbal when he was asked the *hadīth* that was narrated (stating): *"That the Sunnah judges over the Qurān."*
So he said: *"I do not dare (to say) this. Rather, the Sunnah explains the Qurān and clarifies it."*
- And in "Al-Hujjah fī Bayān Al-Mahajjah" (2/321) Ad-Dārimī said about the statement of Yahyā ibn Abī Kathīr: *"The Sunnah judges over the Qurān…" "This means that the Sunnah explains the Qurān. And the Qurān is clear and summarized principles that do not explain the Sunnah, while it is the Sunnah that explains them and clarifies its limits, meanings and how the people should perform it."*
* And see "Dhamm Al-Kalām" (Chapter: The establishment of evidence for the invalidity of the statement of the one who claims that the Qurān is sufficient from the *Sunnah*).

[123] And in "Dhamm Al-Kalām" (246) Sa'īd ibn Jubayr said: "*It is very rare that a hadīth from the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) reaches me where I do not find its affirmation in the Book of Allāh 'azza wa jalla."*
- And in "Dhamm Al-Kalām" (254) and "Jāmi' Bayān Al-'Ilm" (2349) from Ayyūb As-Sikhtiyānī, that a man said to Mutarrif ibn 'Abdillāh ibn Ash-Shikhkhīr: *"Do not narrate hadīth to us, except (accompanied) with the Qurān."*
So Mutarrif said to him: *"By Allāh, we do not want a substitute for the Qurān. Rather, we want the one who is more knowledgeable about the Qurān than us."* And by that he meant: The Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*).
- And in "At-Tabaqat Al-Kubrā" (7/184) from Ayyūb, from Abū Qilābah who said: *"When you =*

**114** – حَدَّثَنَا أَحْمَدُ بْنُ سَهْلٍ قَالَ: حَدَّثَنَا الْحُسَيْنُ بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ قَالَ: حَدَّثَنَا قُطْبَةُ بْنُ عَبْدِ الْعَزِيزِ، وَأَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ أَنَّهُ رَأَى مُحْرِمًا عَلَيْهِ ثِيَابُهُ، فَنَهَى الْمُحْرِمَ، فَقَالَ: ائْتِنِي بِآيَةٍ مِنْ كِتَابِ اللَّهِ تَعَالَى بِنَزْعِ ثِيَابِي، فَقَرَأَ عَلَيْهِ:

**114.** Ahmad ibn Sahl narrated to us and said: Al-Husayn ibn ‘Alī narrated to us and said: Yahyā ibn Ādam narrated to us and said: Qutbah ibn ‘Abdil-‘Azīz and Abū Bakr ibn ‘Ayyāsh narrated to us, from ‘Abdur-Rahmān ibn Yazīd that he saw a man in the state of *ihrām* who was wearing his (ordinary) clothes, so he prohibited the man in *ihrām* from this. So he (i.e. the man in *ihrām*) said: *“Bring me one verse from the Book of Allāh that (I have to) take off my clothes.”* So he recited for him:

﴿ وَمَآ ءَاتَىٰكُمُ ٱلرَّسُولُ فَخُذُوهُ وَمَا نَهَىٰكُمۡ عَنۡهُ فَٱنتَهُواْۚ ﴾

**“And whatever the Messenger gives you, then take it. And whatever he prohibits you from, then refrain** (from doing it)**.”** (Al-Hashr 59:7)[124]

**115** – حَدَّثَنَا أَبُو مُحَمَّدٍ الْحَسَنُ بْنُ عَلُّوَيَةَ الْقَطَّانُ قَالَ: حَدَّثَنَا عَاصِمُ بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ بُكَيْرِ بْنِ عَبْدِ اللَّهِ بْنِ الْأَشَجِّ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ رضي الله عنه قَالَ: إِنَّ نَاسًا يُجَادِلُونَكُمْ بِشَبِهِ الْقُرْآنِ، فَخُذُوهُمْ بِالسُّنَنِ، فَإِنَّ أَصْحَابَ السُّنَنِ أَعْلَمُ بِكِتَابِ اللَّهِ تَعَالَى

**115.** Abū Muhammad Al-Hasan ibn ‘Alluwayh Al-Qattān narrated to us and said: ‘Āsim ibn ‘Alī narrated to us and said: Al-Layth ibn Sa’d narrated to us, from Yazīd ibn Abī Habīb, from Bukayr ibn ‘Abdillāh ibn Al-Ashajj, that ‘Umar ibn Al-Khattāb (*radiAllāhu ‘anhu)* said: *“Verily some people will dispute with you using the unclear of the Qurān. Take them with the Sunan. For verily, the companions of the Sunan are most knowledgeable about the Book of Allāh the Exalted.”*

---

*narrate the Sunnah to a man and he says: ‘Leave us from this, and bring the Book of Allāh’, then know that he is misguided.”*

- Al-Barbahārī said in “Sharh As-Sunnah” (135): *“When you hear a man to whom the narration comes but he does not want it, and he wants the Qurān (instead), then do not doubt that he is a man who contains zandaqah. So get up from him and leave him.”*

[124] In “Dhamm Al-Kalām” (259) from ‘Ubaydullāh ibn Muhammad ibn Hārūn who said: I heard Ash-Shāfi’ī say in Makkah: *“Ask me about what you want, and I will narrate to you from the Book of Allāh and the Sunnah of His Prophet.”*

Then a man said to him: *“O Abū ‘Abdillāh, what do you say about a man in the state of ihrām who kills a hornet?”*

So Ash-Shāfi’ī said: **“And whatever the Messenger gives you, then take it.”** (Al-Hashr 59:7) *“Ibn ‘Uyaynah narrated to us, from ‘Abdul-Malik ibn ‘Umayr, from Rib’ī, from Hudhayfah (radiAllāhu ‘anhu) who said: The Messenger of Allāh (sallAllāhu ‘alayhi wa sallam) said:* ***‘Follow the two that comes after me; Abū Bakr and ‘Umar.’***

*And Sufyān narrated to us, from Mis’ar, from Qays ibn Muslim, from Tāriq ibn Shihāb, from ‘Umar (radiAllāhu ‘anhu) that he commanded the killing of hornets.”*

**116** – وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي دَاوُدَ قَالَ: حَدَّثَنَا عِيسَى بْنُ حَمَّادٍ زُغْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ بُكَيْرِ بْنِ الْأَشَجِّ قَالَ: إِنَّ عُمَرَ بْنَ الْخَطَّابِ رضي الله عنه قَالَ: سَيَأْتِي نَاسٌ يُجَادِلُونَكُمْ بِشُبُهَاتِ الْقُرْآنِ فَخُذُوهُمْ بِالسُّنَنِ، فَإِنَّ أَصْحَابَ السُّنَنِ أَعْلَمُ بِكِتَابِ اللَّهِ تَعَالَى

**116.** And Abū Bakr ibn Abī Dāwūd narrated to us and said: ‘Īsā ibn Hammād – Zughbah – narrated to us and said: Al-Layth ibn Sa’d narrated to us, from Yazīd ibn Abī Habīb, from Bukayr ibn Al-Ashajj, that ‘Umar ibn Al-Khattāb (*radiAllāhu ‘anhu*) said: *“There will come some people who will dispute with you using the unclear of the Qurān. So take them with the Sunan. For verily, the companions of the Sunan are most knowledgeable about the Book of Allāh the Exalted.”*

**117** – وَأَخْبَرَنَا يُوسُفُ بْنُ يَعْقُوبَ الْقَاضِي قَالَ: حَدَّثَنَا أَبُو الرَّبِيعِ يَعْنِي الزَّهْرَانِيَّ قَالَ: حَدَّثَنَا جَرِيرٌ يَعْنِي ابْنَ عَبْدِ الْحَمِيدِ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ قَالَ: قَالَ عَبْدُ اللَّهِ: لَعَنَ اللَّهُ الْوَاشِمَاتِ وَالْمُسْتَوْشِمَاتِ وَالْمُتَفَلِّجَاتِ لِلْحُسْنِ، الْمُغَيِّرَاتِ لِخَلْقِ اللَّهِ تَعَالَى فَبَلَغَ ذَلِكَ امْرَأَةً مِنْ بَنِي أَسَدٍ يُقَالُ لَهَا أُمُّ يَعْقُوبَ كَانَتْ تَقْرَأُ الْقُرْآنَ فَأَتَتْهُ فَقَالَتْ لَهُ: مَا حَدِيثٌ بَلَغَنِي عَنْكَ أَنَّكَ لَعَنْتَ الْوَاشِمَاتِ وَالْمُتَوَشِّمَاتِ وَالْمُتَفَلِّجَاتِ لِلْحُسْنِ الْمُغَيِّرَاتِ لِخَلْقِ اللَّهِ تَعَالَى؟ فَقَالَ عَبْدُ اللَّهِ: وَمَا لِي لَا أَلْعَنُ مَنْ لَعَنَ رَسُولُ اللَّهِ ﷺ وَهُوَ فِي كِتَابِ اللَّهِ تَعَالَى، فَقَالَتْ: لَقَدْ قَرَأْتُ مَا بَيْنَ لَوْحَيِ الْمُصْحَفِ فَمَا وَجَدْتُ هَذَا، قَالَ: فَقَالَ عَبْدُ اللَّهِ: لَئِنْ كُنْتِ قَرَأْتِيهِ لَقَدْ وَجَدْتِيهِ، ثُمَّ قَالَ:

**117.** And Yūsuf ibn Ya’qūb Al-Qādī informed us and said: Abū Ar-Rabī’ – i.e. Az-Zahrānī – narrated to us and said: Jarīr – i.e. ibn ‘Abdil-Hamīd – narrated to us, from Mansūr, from Ibrāhīm, from ‘Alqamah who said: ‘Abdullāh (*radiAllāhu ‘anhu*) said: *“May Allāh curse the women who make the tattoos, those getting the tattoos made on themselves, those who grind teeth (and change their appearance) for beatification, and those who change the creation of Allāh the Exalted.”*

Then this reached a women from Banū Asad who was called: Umm Ya’qūb. She would read the Qurān. And so she came to him and said to him: *“What is this information that has reached me about you; that you cursed the women who make the tattoos, those getting the tattoos made on themselves, those who grind teeth (and change their appearance) for beatification, and those who change the creation of Allāh the Exalted?”*

So ‘Abdullāh said: *“And why would I not curse those whom the Messenger of Allāh (sallAllāhu ‘alayhi wa sallam) cursed, and it is also (mentioned) in the Book of Allāh the Exalted.”*

So she said: *“I have verily read what is between the two plates of the Mushaf and I did not find this!”*

He said: So ‘Abdullāh said: *“If you had read it you would verily have found it.”* Then he said:

﴿ وَمَآ ءَاتَىٰكُمُ ٱلرَّسُولُ فَخُذُوهُ وَمَا نَهَىٰكُمْ عَنْهُ فَٱنتَهُوا۟ ﴾

**"And whatever the Messenger gives you, then take it. And whatever he prohibits you from, then refrain** (from doing it)**."** (Al-Hashr 59:7)[125]

**118** – أَخْبَرَنَا يُوسُفُ بْنُ يَعْقُوبَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: «لَعَنَ رَسُولُ اللَّهِ ﷺ الْوَاشِمَاتِ» فَذَكَرَ نَحْوَ الْحَدِيثِ قَبْلَهُ

**118.** And Yūsuf ibn Ya'qūb informed us and said: Muhammad ibn Abī Bakr Al-Muqaddamī narrated to us and said: 'Abdur-Rahmān ibn Mahdī narrated to us and said: Sufyān narrated to us, from Mansūr, from Ibrāhīm, from 'Alqamah, from 'Abdullāh (*radiAllāhu 'anhu*) who said: *"May Allāh curse the women who make tattoos…"* And he mentioned a *hadīth* similar to the one before it.

**119** – حَدَّثَنَا أَحْمَدُ بْنُ سَهْلٍ الْأُشْنَانِيُّ قَالَ: حَدَّثَنَا الْحُسَيْنُ بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ قَالَ: حَدَّثَنَا الْمُفَضَّلُ بْنُ الْمُهَلْهَلِ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ، أَنَّ امْرَأَةً مِنْ بَنِي أَسَدٍ وَذَكَرَ الْحَدِيثَ نَحْوَهُ

**119.** Ahmad ibn Sahl Al-Ushnānī narrated to us and said: Al-Husayn ibn 'Alī narrated to us and said: Yahyā ibn Ādam narrated to us and said: Al-Mufaddal ibn Al-Muhalhal narrated to us, from Mansūr, from Ibrāhīm, from 'Alqamah, from 'Abdullāh (*radiAllāhu 'anhu*) that a woman from Banū Asad… And he mentioned a similar *hadīth*.

**120** – وَحَدَّثَنَا أَحْمَدُ بْنُ سَهْلٍ أَيْضًا قَالَ: حَدَّثَنَا الْحُسَيْنُ بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ قَالَ: حَدَّثَنَا ابْنُ الْمُبَارَكِ، عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي سُلَيْمَانَ، عَنْ عَطَاءٍ: فِي قَوْلِ اللَّهِ تَعَالَى:

**120.** And Ahmad ibn Sahl also narrated to us and said: Al-Husayn ibn 'Alī narrated to us and said: Yahyā ibn Ādam narrated to us and said: Ibn Al-Mubārak narrated to us, from 'Abdul-Malik ibn Abī Sulaymān, from 'Atā regarding the Words of Allāh the Exalted:

﴿ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ ﴾

**"Then if you dispute regarding something, then refer it back to Allāh and the Messenger."** (An-Nisā 4:59)

[125] It was narrated by Al-Bukhārī (4886 and 5931 and 5939) and Muslim (2125), and their wording is: ***"May Allāh curse the women who make the tattoo, those getting the tattoo made on themselves, those who pluck the eyebrows, those who grind teeth (and change their appearance) for beatification, and those who change the creation of Allāh..."***

قَالَ: إِلَى اللَّهِ: إِلَى كِتَابِ اللَّهِ، وَإِلَى الرَّسُولِ إِلَى سُنَّةِ رَسُولِ اللَّهِ ﷺ.

He said: *"To Allāh: (Meaning) to the Book of Allāh. And to the Messenger: (Meaning): to the Sunnah of the Messenger of Allāh (sallAllāhu 'alayhi wa sallam)."*[126]

**121** – حَدَّثَنَا أَبُو بَكْرٍ عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ الْوَاسِطِيُّ قَالَ: حَدَّثَنَا زُهَيْرُ بْنُ مُحَمَّدٍ الْمَرْوَزِيُّ قَالَ: أنا الْحُوْطِيُّ عَبْدُ الْوَهَّابِ بْنُ نَجْدَةَ قَالَ: حَدَّثَنَا بَقِيَّةُ بْنُ الْوَلِيدِ قَالَ: حَدَّثَنَا سَوَادَةُ بْنُ زِيَادٍ، وَعَمْرُو بْنُ مُهَاجِرٍ، عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ، أَنَّهُ كَتَبَ إِلَى النَّاسِ: إِنَّهُ لَا رَأْيَ لِأَحَدٍ مَعَ سُنَّةٍ سَنَّهَا رَسُولُ اللَّهِ

**121.** Abū Bakr ibn Muhammad ibn 'Abdil-Hamīd Al-Wāsitī narrated to us and said: Zuhayr ibn Muhammad Al-Marwazī narrated to us and said: Al-Hūtī 'Abdul-Wahhāb ibn Najdah narrated to us and said: Baqiyyah ibn Al-Walīd narrated to us and said: Sawwādah ibn Ziyād and 'Amr ibn Muhājir narrated to us, from 'Umar ibn 'Abdil-'Azīz that he wrote to the people: *"Verily, no-one has (the right to) an opinion along with a Sunnah legislated by the Messenger of Allāh."*[127]

**122** – وَأَخْبَرَنَا أَحْمَدُ بْنُ عَبْدِ الْجَبَّارِ الصُّوفِيُّ قَالَ: حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ الْحَرَّانِيُّ قَالَ: حَدَّثَنَا عِيسَى يَعْنِي ابْنَ يُونُسَ، عَنِ الْأَوْزَاعِيِّ، عَنْ مَكْحُولٍ قَالَ: السُّنَّةُ سُنَّتَانِ: سُنَّةٌ الْأَخْذُ بِهَا فَرِيضَةٌ، وَتَرْكُهَا كُفْرٌ وَسُنَّةٌ الْأَخْذُ بِهَا فَضِيلَةٌ، وَتَرْكُهَا إِلَى غَيْرِ حَرَجٍ

**122.** And Ahmad ibn 'Abdil-Jabbar As-Sūfī informed us and said: Hāshim ibn Al-Qāsim Al-Harrānī narrated to us and said: 'Īsā – i.e. ibn Yūnus – narrated to us, from Al-Awzā'ī, from Makhūl who said: *"The Sunnah are two (types) of Sunnah; A Sunnah where adhering to it is an obligation and leaving it is kufr, and a Sunnah where adhering to it is a virtue and leaving it not a sin."*[128]

---

[126] 'Atā he is Ibn Abī Rabāh – *rahimahullāh* – just as in "Al-Ibānah Al-Kubrā" (93).
And At-Tabarī (5/151), Ibn Battah in "Al-Ibānah Al-Kubrā" (62) and Al-Lālakāī (76) narrated a similar narration from Maymūn ibn Mihrān.

[127] Ash-Shāfi'ī – *rahimahullāh* – said: *"The people agreed upon that whoever the Sunnah of the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) becomes clear for, then it is not (allowed) for him to leave it."* And he said: *"There is no statement for anyone along with the Sunnah of the Messenger of Allāh (sallAllāhu 'alayhi wa sallam)."* ["I'lām Al-Muwaqqi'īn" (3/199)].
- And in "Ansāb Al-Ashrāf" by Al-Balādhirī (8/160) 'Umar ibn 'Abdil-'Azīz wrote: *"Command the people with weapons to remind each other of (or study) the Sunan in their gatherings, masājid and markets."*
- And with Al-Lālakāī (16) from Abū Al-Malīh who said: *"'Umar ibn 'Abdil-'Azīz wrote about reviving the Sunnah and killing the bida'."*
- And in "As-Sunnah" by Al-Marwazī (84) Al-Awzā'ī said: *"'Umar ibn 'Abdil-'Azīz wrote to the people of Al-Madīnah that they should look into what was present of the ahādīth of the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) and then write it down. (He wrote:) 'For I verily fear the disappearance of knowledge and the passing of the scholars."*

[128] It was narrated by Ad-Dārimī in "Al-Musnad" (609) and Ibn Battah in "Al-Ibānah Al-Kubrā" (103).
- And in "Al-Hilyah" (7/35) from Mubārak ibn Hammād who said: I heard Sufyān Ath-Thawrī read for 'Alī ibn Al-Hasan: *"And know, that the Sunnah is two (types of) Sunnah: A Sunnah where adhering to it is guidance and leaving it is misguidance. And a Sunnah where adhering to it is guidance and leaving it =*

❖ **Muhammad ibn Al-Husayn said:**

فِيمَا ذَكَرْتُ فِي هَذَا الْجُزْءِ مِنَ التَّمَسُّكِ بِشَرِيعَةِ الْحَقِّ، وَالِاسْتِقَامَةِ عَلَى مَا نَدَبَ اللَّهُ تَعَالَى إِلَيْهِ أُمَّةَ مُحَمَّدٍ ﷺ، وَنَدَبَهُمْ إِلَيْهِ الرَّسُولُ ﷺ: مَا إِذَا تَدَبَّرَهُ الْعَاقِلُ عَلِمَ أَنَّهُ قَدْ أَلْزَمَهُ التَّمَسُّكَ بِكِتَابِ اللَّهِ تَعَالَى، وَسُنَّةِ رَسُولِ اللَّهِ ﷺ، وَبِسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ، وَجَمِيعِ الصَّحَابَةِ رضي الله عنهم، وَجَمِيعِ مَنْ تَبِعَهُمْ بِإِحْسَانٍ، وَأَئِمَّةِ الْمُسْلِمِينَ، وَتَرْكِ الْجِدَالِ وَالْمِرَاءِ وَالْخُصُومَةِ فِي الدِّينِ، وَلُزُومَ مُجَانَبَةُ أَهْلِ الْبِدَعِ، وَالِاتِّبَاعُ، وَتَرْكُ الِابْتِدَاعُ، فَقَدْ كَفَانَا عِلْمُ مَنْ مَضَى مِنْ أَئِمَّةِ الْمُسْلِمِينَ الَّذِينَ لَا يُسْتَوْحَشُ عَنْ ذِكْرِهِمْ، مِنْ مَذَاهِبِ أَهْلِ الْبِدَعِ وَالضَّلَالَاتِ، وَاللَّهُ الْمُوَفِّقُ لِكُلِّ رَشَادٍ، وَالْمُعِينُ عَلَيْهِ

**123.** Among that which I have mentioned in this part from adhering to the *Sharī'ah* of the truth, and remaining steadfast upon what Allāh assigned to the *ummah* of Muhammad (*sallAllāhu 'alayhi wa sallam*) and what the Messenger (*sallAllāhu 'alayhi wa sallam*) assigned to them, there is that, which if the intellectual pondered over it then he will know, that it is an obligation upon him to adhere to the Book of Allāh – the Exalted – and the *Sunnah* of His Messenger (*sallAllāhu 'alayhi wa sallam*), and the *Sunnah* of the rightly guided *khulafā*, and all of the *sahābah* (*radiAllāhu 'anhum*), and all of those who followed them in goodness, and the leaders of the muslims, and leaving the disputing, debating and disagreement in the religion. And that it is obligatory to stay away from the people of *bida'*, and following (the *Sunnah*) and not innovating. **For verily, the knowledge of those who went forth from the leaders of the muslims – those where no aversion is felt when mentioning them – is sufficient from (having a need for) the *madhāhib* of the people of *bida'* and misguidances.** And Allāh is the One who grant success to every guidance, and the One who aids in this.

---

*is not misguidance."*

- Ibn Battah said in a commentary on the narration of Makhūl – *rahimahullāh* – which the author narrated: *"And I will explain to you a part of the meaning of the words of Makhūl, which will incite and invite you to seeking the Sunan, where seeking it and acting upon it is an obligation, and leaving it and taking it lightly is kufr. So know – may Allāh show you mercy – that the Sunan that are obligatory for the specific and ordinary people, and seeking it, asking about it and acting upon it (is also obligatory), they are: The Sunan that came as an explanation of the summarized obligatory acts of worship (mentioned) in the Qurān, among that where it cannot be known how to perform it except by words of explanation and interpretation..."* Then he mentioned the verses of the *salāh*, the *hajj*, the fasting, the *jihād* and selling. Then he said: *"Because no-one can find the way of acting upon this according to what these summarized obligatory acts of worship of Allāh – 'azza wa jalla – includes, without the explanation of the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) about when to stop, the limits and the arrangement (or order). So He obliged upon the ummah to have knowledge about the Sunan that came from the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) regarding the explanation of these summarized obligatory acts of worship in the Book. For verily, they are one of the two foundations by which Allāh perfected the religion for the muslims, and by them He gathered what they must perform and what they must avoid. And due to this adhering to it became an obligation, and leaving it (became) kufr."*

- And Al-Marwazī said in "As-Sunnah" (p. 262): *"The Sunnah are dealt with in different manners: A Sunnah where the scholars agreed upon that it is obligatory, and a Sunnah where they agreed upon that it is voluntary, and a Sunnah where they disagreed whether it is obligatory or it is voluntary."*

*The completion of the first part of the book "Ash-Sharī'ah"*
*by the praise of Allāh and His bestowal*

*And may the peace and blessing of Allāh be upon Muhammad,*
*the Prophet, and his family*

*It is followed by the second part of the book, in shā Allāh*

## The second part

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

**In the Name of Allāh, the Most Merciful, the Most Beneficent**

- **Muhammad ibn Al-Husayn said: Allāh is the praised One in every situation.**

## 13. Chapter: The criticism of disagreeing and disputes in the religion[129]

**124** – حَدَّثَنَا أَبُو بَكْرٍ عَبْدُ اللهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ الْوَاسِطِيُّ قَالَ: حَدَّثَنَا زُهَيْرُ بْنُ مُحَمَّدٍ الْمَرْوَزِيُّ قَالَ: أنا يَعْلَى بْنُ عُبَيْدٍ قَالَ: نا الْحَجَّاجُ بْنُ دِينَارٍ، عَنْ أَبِي غَالِبٍ، عَنْ أَبِي أُمَامَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **"مَا ضَلَّ قَوْمٌ بَعْدَ هُدًى كَانُوا عَلَيْهِ إِلَّا أُوتُوا الْجَدَلَ، ثُمَّ قَرَأَ:**

**124.** Abū Bakr ʻAbdullāh ibn Muhammad ibn ʻAbdil-Hamīd Al-Wāsitī narrated to us and said: Zuhayr ibn Muhammad Al-Marwazi narrated to us and said: Ya'lā ibn ʻUbayd narrated to us and said: Al-Hajjāj ibn Dīnār narrated to us, from Abū Ghālib, from Abū Umāmah (*radiAllāhu ʻanhu*) who said: The Messenger of Allāh (*sallAllāhu ʻalayhi wa sallam*) said: ***"No people went astray after having been upon guidance, except that they were given (the trait of) jadal (disputing)."***

---

[129] *Imām* Ahmad – *rahimahullāh* – said in his *ʻaqīdah* which ʻAbdūs narrated: *"The fundamental principles of Sunnah for us are: Adhering to that which the companions of the Messenger of Allāh (sallAllāhu alayhi wa sallam) were upon. And leaving bida'. And every bid'ah is misguidance. And leaving (both) the disputes (with the people of desires) and sitting with the people of desires (i.e. innovation). And leaving arguing, discussing and disputes in the religion."* ["Al-Jāmi' fi ʻAqāid wa Rasāil Ahlis-Sunnah wal-Athar" (p. 348)].

- Ibn Rajab – *rahimahullāh* – said as it is stated in his "Majmū' Ar-Rasāil" (3/19): *"From that which the leaders of the salaf rejected was also discussing, disputing and arguing over the issue of halāl and harām, and this was not the way of the leaders of Islām. This was verily innovated after them, just as the scholars of 'Irāq innovated it regarding the disagreements between the Shāfi'iyyah and the Hanafiyyah. And they wrote books about the disagreements and extended the search and the disputing regarding it. And all of this is newly invented and has no foundation. Then this became their knowledge and it occupied them from the beneficial knowledge.*

*And the salaf rejected this, and in the Sunan a hadīth which is ascribed to the Prophet (sallallahu 'alayhi wa sallam) was narrated regarding this:* ***'No people goes astray after (being upon) guidance, except that they were given discussion (and disputes).'*** *Then he recited:* **"And they did not give this example to you, except to discuss. Rather, they are a disputing people."** (Az-Zukhruf 43:58)

*And some of the salaf said: If Allah wants good for a slave, then he opens the door of deeds for him and He closes the door of discussing for him. And if Allah wants evil for a slave, then He closes the door of deeds for him and He opens the door of discussion for him.*

*And Mālik said: 'I met this city, and they hated this abundancy which exits among people todays.' And he meant: The questions (about different issues).*

*And he used to criticize speaking much and giving fatwā much, and he would say: 'He speaks as if he is a camel in heat (i.e. wanting to mate). He says: 'It is as such, and it is as such', spending his speech uselessly.'*

*And he used to hate (or dislike) answering many questions, and he would say: 'Allah – 'azza wa jalla – said:* **"They ask you about the *Rūh*. Say: 'The *Rūh* is from the affair of my Lord.'"** (Al-Isra 17:85) *So no answer regarding this came to him (sallAllāhu 'alayhi wa sallam).'*

*And it was said to him: 'A man who is knowledgeable about the Sunnah, should he argue (or discuss) for it?' He said: "No. Rather, he should inform about the Sunnah. Then either it is accepted, or else he remains silent.'*

*And he said: 'Arguing and discussing regarding knowledge makes the light of knowledge disappear.'*

*And he often used to say about many questions he was asked: 'I do not know.'*

*And Imām Ahmad used to follow his way in this."*

Then he recited:

﴿ مَا ضَرَبُوهُ لَكَ إِلَّا جَدَلًا بَلْ هُمْ قَوْمٌ خَصِمُونَ ﴾

**"And they did not give this example to you, except to discuss. Rather, they are a disputing people."** (Az-Zukhruf 43:58)[130]

**125** – حَدَّثَنَا أَبُو حَفْصٍ عُمَرُ بْنُ أَيُّوبَ السَّقَطِيُّ قَالَ: حَدَّثَنَا مَحْفُوظُ بْنُ أَبِي تَوْبَةَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ الْعَبْدِيُّ قَالَ: حَدَّثَنَا حَجَّاجُ بْنُ دِينَارٍ، عَنْ أَبِي غَالِبٍ، عَنْ أَبِي أُمَامَةَ قَالَ رَسُولُ اللَّهِ ﷺ: **"مَا ضَلَّ قَوْمٌ بَعْدَ هُدًى كَانُوا عَلَيْهِ إِلَّا أُتُوا الْجَدَلَ،** ثُمَّ تَلَا هَذِهِ الْآيَةَ:

**125.** Abū Hafs 'Umar ibn Ayyūb As-Saqatī narrated to us and said: Mahfūdh ibn Abī Tawbah narrated to us and said: Muhammad ibn Bishr Al-'Abdī narrated to us and said: Hajjāj ibn Dīnār narrated to us, from Abū Ghālib, from Abū Umāmah (*radiAllāhu 'anhu*) who said: The Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said: ***"No people went astray after having been upon guidance, except that they were given (the trait of) jadal (disputing)."***

Then he recited this verse:

﴿ مَا ضَرَبُوهُ لَكَ إِلَّا جَدَلًا بَلْ هُمْ قَوْمٌ خَصِمُونَ ﴾

**"And they did not give this example to you, except to discuss. Rather, they are a disputing people."** (Az-Zukhruf 43:58)

**126** – وَحَدَّثَنَا عُمَرُ بْنُ أَيُّوبَ السَّقَطِيُّ، أَيْضًا قَالَ مُحَمَّدُ بْنُ الصَّبَّاحِ الْجَرْجَرَائِيُّ قَالَ: حَدَّثَنَا كَثِيرُ بْنُ مَرْوَانَ الْفَلَسْطِينِيُّ، عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ الدِّمَشْقِيِّ قَالَ: حَدَّثَنِي أَبُو الدَّرْدَاءِ، وَأَبُو أُمَامَةَ، وَوَاثِلَةُ بْنُ الْأَسْقَعِ، وَأَنَسُ بْنُ مَالِكٍ قَالُوا: خَرَجَ إِلَيْنَا رَسُولُ اللَّهِ ﷺ وَنَحْنُ نَتَمَارى فِي شَيْءٍ مِنَ الدِّينِ، فَغَضِبَ غَضَبًا شَدِيدًا لَمْ يَغْضَبْ مِثْلَهُ، ثُمَّ انْتَهَرَنَا، فَقَالَ: «**يَا أُمَّةَ مُحَمَّدٍ، لَا تُهَيِّجُوا عَلَى أَنْفُسِكُمْ وَهَجَ النَّارِ** ثُمَّ قَالَ: **أَبِهَذَا أُمِرْتُمْ؟ أَوَ لَيْسَ عَنْ هَذَا نُهِيتُمْ، أَوَ لَيْسَ إِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِهَذَا؟** ثُمَّ قَالَ: **ذَرُوا الْمِرَاءَ لِقِلَّةِ خَيْرِهِ، ذَرُوا الْمِرَاءَ، فَإِنَّ نَفْعَهُ قَلِيلٌ، وَيُهَيِّجُ الْعَدَاوَةَ بَيْنَ الْإِخْوَانِ، ذَرُوا الْمِرَاءَ، فَإِنَّ الْمِرَاءَ لَا تُؤْمَنُ فِتْنَتُهُ، ذَرُوا الْمِرَاءَ، فَإِنَّ الْمِرَاءَ يُورِثُ الشَّكَّ وَيُخْبِطُ الْعَمَلَ، ذَرُوا الْمِرَاءَ، فَإِنَّ الْمُؤْمِنَ لَا يُمَارِي، ذَرُوا الْمِرَاءَ، فَإِنَّ الْمُمَارِي قَدْ تَمَّتْ حَسَرَاتُهُ، ذَرُوا الْمِرَاءَ، فَكَفَى بِكَ إِثْمًا لَا تَزَالُ مُمَارِيًا، ذَرُوا الْمِرَاءَ فَإِنَّ الْمُمَارِيَ لَا أَشْفَعُ لَهُ يَوْمَ الْقِيَامَةِ،**

---

[130] It was narrated by Ahmad (22164) and At-Tirmidhī (3253) who said: *"This is a hasan sahīh hadīth. We verily know it from the hadīth of Hajjāj ibn Dīnār. And Hajjāj is trustworthy and muqārib al-hadīth. And Abū Ghalib's name is Hazawwar."*

- And it was narrated by Al-'Uqaylī in "Ad-Du'afā" (1/286) in the biography of Hajjāj ibn Dīnār (he said): *"It (i.e. the hadīth) has not been followed up upon, and it is not known except through him."*

- And "*Al-Jadal* (disputing)" is: Meeting an argument with another argument. And *Al-Mujādalah* is debating and disagreeing. And the intended with it in the *hadīth* is: Disputing for falsehood, and seeking to win by it. As for disputing for the manifestation of the truth, then this is praised, based upon His – the Exalted – Words: **"And dispute with them by that which is better."** (An-Nahl 16:125). "An-Nihāyah" (1/248).

ذَرُوا الْمِرَاءَ، فَأَنَا زَعِيمٌ بِثَلَاثَةِ أَبْيَاتٍ فِي الْجَنَّةِ: فِي وَسَطِهَا، وَرِبَاضِهَا، وَأَعْلَاهَا لِمَنْ تَرَكَ الْمِرَاءَ وَهُوَ صَادِقٌ، ذَرُوا الْمِرَاءَ، فَإِنَّ أَوَّلَ مَا نَهَانِي رَبِّي تَعَالَى عَنْهُ بَعْدَ عِبَادَةِ الْأَوْثَانِ، وَشُرْبِ الْخَمْرِ، الْمِرَاءُ ذَرُوا الْمِرَاءَ فَإِنَّ الشَّيْطَانَ قَدْ أَيِسَ أَنْ يُعْبَدَ وَلَكِنَّهُ قَدْ رَضِيَ مِنْكَ بِالتَّحْرِيشِ، وَهُوَ الْمِرَاءُ فِي الدِّينِ، ذَرُوا الْمِرَاءَ، فَإِنَّ بَنِي إِسْرَائِيلَ افْتَرَقُوا عَلَى إِحْدَى وَسَبْعِينَ فِرْقَةً، وَالنَّصَارَى عَلَى اثْنَتَيْنِ وَسَبْعِينَ فِرْقَةً، وَإِنَّ أُمَّتِي سَتَفْتَرِقُ عَلَى ثَلَاثٍ وَسَبْعِينَ فِرْقَةً، كُلُّهَا عَلَى الضَّلَالَةِ، إِلَّا السَّوَادَ الْأَعْظَمَ» قَالُوا: يَا رَسُولَ اللَّهِ، مَا السَّوَادُ الْأَعْظَمُ؟ قَالَ: «مَنْ كَانَ عَلَى مَا أَنَا عَلَيْهِ وَأَصْحَابِي، مَنْ لَمْ يُمَارِ فِي دِينِ اللَّهِ تَعَالَى وَلَمْ يُكَفِّرْ أَحَدًا مِنْ أَهْلِ التَّوْحِيدِ بِذَنْبٍ» وَذَكَرَ الْحَدِيثَ

**126.** And ‘Umar ibn Ayyūb As-Saqatī also narrated to us and said: Muhammad ibn As-Sabbāh Al-Jarjarāī narrated to us and said: Kathīr[131] ibn Marwān Al-Falistīnī narrated to us, from ‘Abdullāh ibn Yazīd Ad-Dimashqī who said: Abū Ad-Dardā, Abū Umāmah, Wāthilah ibn Al-Asqa’ and Anas ibn Mālik (*radiAllāhu ‘anhum*) narrated to me and said: The Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) came out to us while we were debating[132] about something from the religion. So he became severely angry. He had never been angry like that before. Then he scolded us and said: ***“O ummah of Muhammad, do not enrage the blaze and severe heat of Hellfire against yourselves.”***

Then he said: ***“Is this what you have been commanded? Is this not what you have been prohibited from? Did those before not become destroyed due to this?”***

Then he said: ***“Leave debating due to the little goodness there lies in it. Leave debating. For verily, it has little benefit, and it enrages enmity between brothers. Leave debating, for verily, one cannot be safe from the fitnah of debating. Leave debating, for verily, debating causes doubt and renders the deeds invalid. Leave debating, for verily, the mumin does not debate. Leave debating, for verily, the loss (or sorrow) of the one who debates has been completed. Leave debating, for it is verily enough sin from you that you continue to debate. Leave debating, for verily, I do not intercede on the Day of Resurrection for the one who debates. Leave debating, for I guarantee three houses in Paradise – in the middle of it, in its outskirts and in it highest parts – for the one who leaves debating even though he is truthful. Leave debating, for verily, the first thing my Lord prohibited me from after worshipping the idols and drinking alcohol, is debating. Leave debating, for verily, the Shaytān verily lost hope in him being worshipped, but he is pleased with you causing disagreement (or discord) (between each other), and that is debating in the religion. Leave debating, for verily, Banū Isrāīl split up into seventy one groups, and the christians into seventy two groups, and verily my***

[131] In the footnotes of the original document it says: Hakīm. And the correct is what is in the original document.

[132] In “An-Nihāyah” (4/322): “*Al-Mirā* (debating)” is: Disputing. And *At-Tamārī* and *Al-Mumārāh* is disputing between two parties that is based upon doubt and uncertainty.

***ummah will split up into seventy three groups; all of them upon misguidance, except As-Suwād Al-A'dham."***

They said: *"O Messenger of Allāh, what is As-Suwād Al-A'dham?"*

He said: ***"Whoever is upon what I am upon and my companions. Whoever does not debate regarding the religion of Allāh – the Exalted – and he does not declare takfīr upon anyone from the people of Tawhīd due to a sin…"*** And he mentioned the *hadīth*.[133]

- **Muhammad ibn Al-Husayn said:**

لَمَّا سَمِعَ هَذَا أَهْلُ الْعِلْمِ مِنَ التَّابِعِينَ وَمَنْ بَعْدَهُمْ مِنْ أَئِمَّةِ الْمُسْلِمِينَ لَمْ يُمَارُوا فِي الدِّينِ، وَلَمْ يُجَادِلُوا، وَحَذَّرُوا الْمُسْلِمِينَ الْمِرَاءَ وَالْجِدَالَ، وَأَمَرُوهُمْ بِالْأَخْذِ بِالسُّنَنِ، وَبِمَا كَانَ عَلَيْهِ الصَّحَابَةُ رضي الله عنهم، وَهَذَا طَرِيقُ أَهْلِ الْحَقِّ مِمَّنْ وَفَّقَهُ اللَّهُ تَعَالَى، وَسَنَذْكُرُ عَنْهُمْ مَا دَلَّ عَلَى مَا قُلْنَا إِنْ شَاءَ اللَّهُ تَعَالَى.

When the people of knowledge – from the *tābi'ūn* and those after them from the leaders of the muslims – heard this, they did not debate regarding the religion, and they did not dispute. And they warned the muslims against debating and disputing, and they commanded them to adhere to the *Sunan* and what the *sahābah* (*radiAllāhu 'anhum*) were upon. This is the path of the people of truth, from those whom Allāh – the Exalted – has granted success. And we will mention from them what proves what we have said, *in shā Allāhu ta'ālā*.[134]

---

[133] It was narrated by Ibn 'Adī in "Al-Kāmil fī Ad-Du'afā" (7/207) and Ibn Battah in "Al-Ibānah Al-Kubrā" (557), and it is a *hadīth* that is not correct. In its *isnād* is 'Abdullāh ibn Yazīd. Ahmad said: *"His ahādīth are fabricated."*
And Kathīr ibn Marwān. Ibn Ma'īn said: *"He is weak."* And he said one time: *"He is nothing."*
And in "Al-Majrūhīn" (2/225): *"And he is the narrator of the hadīth regarding debating. A very rejected hadīth (or he is very rejected in hadīth)."*
**I said:** Some of the words from this *hadīth* are narrated in *ahādīth* that are correct.

[134] In "Al-Ibānah Al-Kubrā" (684) from Ibn Abī Az-Zannād who said: *"We met the people of virtue and understanding from the best and preferred of people (and they) criticize the people of disputing, going in depth, investigating, and following opinion with the most severe of criticism. And they prohibit us from meeting with them and sitting with them. And they warn us against being close to them with the most severe warning. And they inform us that they are upon misguidance and distortion due to interpreting the Book of Allāh and the Sunan of His Messenger (sallAllāhu 'alayhi wa sallam)."*
- And in "Al-Hujjah fī Bayān Al-Mahajjah" (186) Sahl ibn Muzāhim said: *"The example of the one who disputes regarding the religion, is like the one who ascends to a high place. If he falls he will die, and if he is saved he will not be praised."*

**127** – حَدَّثَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ مُحَمَّدِ بْنِ وَاسِعٍ، عَنْ مُسْلِمِ بْنِ يَسَارٍ أَنَّهُ كَانَ يَقُولُ: «إِيَّاكُمْ وَالْمِرَاءَ فَإِنَّهَا سَاعَةُ جَهْلِ الْعَالِمِ، وَبِهَا يَبْتَغِي الشَّيْطَانُ زَلَّتَهُ«

**127.** Al-Firyābī narrated to us and said: Abū Bakr ibn Abī Shaybah narrated to us and said: Yahyā ibn Ādam narrated to us and said: Hammād ibn Zayd narrated to us, from Muhammad ibn Wāsi', from Muslim ibn Yasār that he used to say: *"Be aware against debating, for it is verily the time of ignorance of the scholar, and during it the Shaytān seeks for him to slip (i.e. make a mistake)."*

**128** – وَحَدَّثَنَا أَبُو بَكْرٍ عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ الْوَاسِطِيُّ قَالَ: حَدَّثَنَا زُهَيْرُ بْنُ مُحَمَّدٍ الْمَرْوَزِيُّ، قَالَ حَدَّثَنَا سُرَيْجُ بْنُ النُّعْمَانِ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ مُحَمَّدِ بْنِ وَاسِعٍ، عَنْ مُسْلِمِ بْنِ يَسَارٍ قَالَ: إِنَّهُ كَانَ يَقُولُ: «إِيَّاكُمْ وَالْمِرَاءَ، فَإِنَّهَا سَاعَةُ جَهْلِ الْعَالِمِ، وَبِهَا يَبْتَغِي الشَّيْطَانُ زَلَّتَهُ«

**128.** And Abū Bakr 'Abdullāh ibn Muhammad ibn 'Abdil-Hamīd Al-Wāsitī narrated to us and said: Zuhayr ibn Muhammad Al-Marwazī narrated to us and said: Surayj ibn An-Nu'mān narrated to us and said: Hammād ibn Zayd narrated to us, from Muhammad ibn Wāsi', from Muslim ibn Yasār who used to say: *"Be aware against debating, for it is verily the ignorance of the scholar, and during the Shaytān seeks for him to slip."*

**129**– وَحَدَّثَنَا الْفِرْيَابِيُّ قَالَ: ثنا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ قَالَ: كَانَ أَبُو قِلَابَةَ يَقُولُ: "لَا تُجَالِسُوا أَهْلَ الْأَهْوَاءِ، وَلَا تُجَادِلُوهُمْ، فَإِنِّي لَا آمَنُ أَنْ يَغْمِسُوكُمْ فِي الضَّلَالَةِ، أَوْ يُلْبِسُوا عَلَيْكُمْ فِي الدِّينِ بَعْضَ مَا لُبِّسَ عَلَيْهِمْ

**129.** And Al-Firyābī narrated to us and said: Qutaybah ibn Sa'īd narrated to us and said: Hammād ibn Zayd narrated to us, from Ayyūb who said: Abū Qilābah used to say: *"Do not sit with the people of desires and do not dispute with them. For I verily do not feel safe from them submerging you into misguidance, or that they make something from the religion unclear for you, from that which became unclear for them."*

**130** – حَدَّثَنَا عُمَرُ بْنُ أَيُّوبَ السَّقَطِيُّ قَالَ: حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا هُشَيْمُ بْنُ بَشِيرٍ، عَنِ الْعَوَّامِ بْنِ حَوْشَبٍ، عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ قَالَ: الْخُصُومَاتُ فِي الدِّينِ تُحْبِطُ الْأَعْمَالَ

**130.** 'Umar ibn Ayyūb As-Saqatī narrated to us and said: 'Uthmān ibn Abī Shaybah narrated to us and said: Hushaym ibn Bashīr narrated to us, from Al-'Awwām ibn Hawshab, from Mu'āwiyah ibn Qurrah who said: *"The disputes in the religion render the deeds invalid."*[135]

---

[135] He – *rahimahullāh* – spoke the truth. And there is in the book of Allāh – the Exalted – what affirms this, and that are His – the Exalted – Words: **"Verily, those who committed *kufr* and prevent (others) from the Path of Allāh, and who opposed the Messenger after the guidance has become clear for them, they will never harm Allāh in any way, and He will render their deeds invalid."** (Muhammad 47:32).

**131** – وَحَدَّثَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، أَنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ قَالَ: مَنْ جَعَلَ دِينَهُ غَرَضًا لِلْخُصُومَاتِ أَكْثَرَ التَّنَقُّلَ

**131.** And Al-Firyābī narrated to us and said: Qutaybah ibn Sa'īd narrated to us and said: Hammād ibn Zayd narrated to us, from Yahyā ibn Sa'īd, that 'Umar ibn 'Abdil-'Azīz said: *"Whoever makes his religion an object for disputes, he will change (his religion) often."*[136]

**132** – وَحَدَّثَنَا الْفِرْيَابِيُّ، أَيْضًا قَالَ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ الْمُنْذِرِ الْحِزَامِيُّ قَالَ: حَدَّثَنَا مَعْنُ بْنُ عِيسَى قَالَ: انْصَرَفَ مَالِكُ بْنُ أَنَسٍ يَوْمًا مِنَ الْمَسْجِدِ، وَهُو مُتَّكِئٌ عَلَى يَدِي فَلَحِقَهُ رَجُلٌ يُقَالُ لَهُ: أَبُو الْجُوَيْرِيَةِ كَانَ يُتَّهَمُ بِالْإِرْجَاءِ، فَقَالَ: يَا أَبَا عَبْدِ اللَّهِ اسْمَعْ مِنِّي شَيْئًا أُكَلِّمُكَ بِهِ وَأُحَاجُّكَ وَأُخْبِرُكَ بِرَأْيِي قَالَ: فَإِنْ غَلَبْتَنِي؟ قَالَ: إِنْ غَلَبْتُكَ اتَّبَعْتَنِي قَالَ: فَإِنْ جَاءَ رَجُلٌ آخَرُ، فَكَلَّمَنَا فَغَلَبَنَا؟ قَالَ: نَتَّبِعُهُ قَالَ مَالِكٌ رحمه الله :يَا عَبْدَ اللَّهِ، بَعَثَ اللَّهُ عز وجل مُحَمَّدًا ﷺ بِدِينٍ وَاحِدٍ، وَأَرَاكَ تَنْتَقِلُ مِنْ دِينٍ إِلَى دِينٍ قَالَ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ: مَنْ جَعَلَ دِينَهُ غَرَضًا لِلْخُصُومَاتِ أَكْثَرَ التَّنَقُّلَ

**132.** And Al-Firyābī also narrated to us and said: Ibrāhīm ibn Al-Mundhir Al-Hizāmī narrated to me and said: Ma'n ibn 'Īsā narrated to us and said: Mālik ibn Anas left the *masjid* one day while he was supporting himself with (or leaning on) his hands. Then he was followed by a man called Abū Al-Juwayriyyah who was accused of *irjā*. He then said: "*O Abū 'Abdillāh (i.e. Mālik ibn Anas), listen to me in one thing I say to you, and I argue with you, and inform you about my opinion.*"

He said: *"Then if you win over me (in the argument)?"*

He said: *"If I win over you, you will follow me."*

---

[136] In "Al-Hujjah fī Bayān Al-Mahajjah" (184) Sufyān Ath-Thawrī said: *"It used to be said: Whoever makes his religion…"* And he mentioned it.
- And in "Al-Ibānah Al-Kubrā" (596) from 'Umar ibn 'Abdil-'Azīz who said: *"…Whoever has many disputes, he will continue to move from one religion to another religion."*
- And also in it (602) from Yahyā ibn Bukayr who said: Mālik said: *"The incurable disease, is changing in the religion (from one religion to another)."*
He said: And Mālik said: A man said: *"Whatever you are playing with, then do not play with your religion."*
- And in "Al-Hujjah fī Bayān Al-Mahajjah" (187) Ibn Abī Az-Zannād said: *"Verily, one does not dispute regarding the Sunan, and they should not be followed based upon opinion. And if the people does this, a day will not pass before they move from (one) religion to (another) religion. Rather, the Sunan should be followed and adhered to, no matter if it is in accordance with the opinion or opposes it."*
- And in "Al-Ibānah Al-Kubrā" (599) Abū Mas'ūd entered upon Hudhayfah (*radiAllāhu 'anhu*) when he was sick. Then he made him lean against him, and then Abū Mas'ūd said: *"Advise us."* So Hudhayfah said: *"Verily, the misguidance in reality is, that you accept what you used to reject, and that you reject what you used to accept. And be aware against inconsistency (or instability) in the religion."*
- And in "Al-Hilyah" (3/214) from Muhammad ibn Ka'b Al-Quradhī that he was asked: *"What is the sign of failure?"* He said: *"That a man considers as wicked what he used to consider as good, and that he considers as good what he used to consider as wicked."*

He said: *"What if another man comes and speaks with us and wins over us?"*

He said: *"Then we follow him."*

Mālik – *rahimahullāh* – said: *"O slave of Allāh. Allāh – 'azza wa jalla – sent Muhammad (sallAllāhu 'alayhi wa sallam) with one religion, and I see that you change from one religion to another religion. 'Umar ibn 'Abdil-'Azīz said: 'Whoever makes his religion an object for disputes, he will change (his religion) often.'"*[137]

**133** – وَحَدَّثَنَا الْفِرْيَابِيُّ قَالَ: ثنا مُحَمَّدُ بنُ دَاوُدَ الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى قَالَ ثنا مَخْلَدٌ، عَنْ هِشَامٍ يَعْنِي ابْنَ حَسَّانَ قَالَ: جَاءَ رَجُلٌ إِلَى الْحَسَنِ فَقَالَ: يَا أَبَا سَعِيدٍ، تَعَالَ حَتَّى أُخَاصِمَكَ فِي الدِّينِ، فَقَالَ الْحَسَنُ: أَمَّا أَنَا فَقَدْ أَبْصَرْتُ دِينِي، فَإِنْ كُنْتَ أَضْلَلْتَ دِينَكَ فَالْتَمِسْهُ

**133.** And Al-Firyābī narrated to us and said: Muhammad ibn Dāwūd Al-Firyābī narrated to us and said: Muhammad ibn 'Īsā narrated to us and said: Makhlad[138] narrated to us, from Hishām – i.e. ibn Hassan – who said: A man came to Al-Hasan and said: *"O Abū Sa'īd, come so I can dispute with you regarding the religion."*

So Al-Hasan said: *"As for me, then I have insight (and clarity) in my religion. So if you have lost your religion, then go search for it."*[139]

---

[137] In "Al-Ibānah Al-Kubrā" (684) from Ibn Abī Az-Zannād who said: *"… And did the people of desires become destroyed and oppose the truth, except due to them engaging in disputing and speculation in their religion. So every day they are upon a religion of misguidance and a new shubhah (doubt). They do not remain upon one religion, even if they are pleased with it, without the disputing and speculation brings them to a religion other than it. And if they had adhered to the Sunan and the affair of the muslims, and they left disputing, then they would cut off doubt from themselves and they would have followed the narrations which the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) encouraged them to and was pleased with for them. But they undertook the burden of something which they were spared the burden of, and they placed upon their intellects to look into the religion of Allāh in issues that their intellects had no capacity for. And it is a right for them (i.e. the intellects) to be incapable and falling short in it. And at that point they got in trouble."*

[138] In the footnote of the original document it says: Mujālid. And that is the correct.

[139] In "Al-Ibānah Al-Kubrā" (696) from Ahmad ibn Sinān who said: Abū Bakr Al-Asam came to 'Abdur-Rahmān ibn Mahdī and said: *"I have come to dispute with you in the dīn."*
So he said: *"If you doubt regarding anything from the issue of your dīn, then stop (and wait) while I go out to the salāh. Or else, then go do your work."* Then he left and did not stay.
- In "Jāmi' fī Bayan Al-'Ilm" (1784) Al-Haytham ibn Jamir said: I said to Mālik ibn Anas: *"O Abū 'Abdillāh, if a man has knowledge about the Sunnah, should he dispute for it?"*
He said: *"No. Rather, he informs about the Sunnah. Then either it is accepted, or else he remains quiet."*
- In "Tabaqāt Al-Hanābilah" (2/155) Al-'Abbās ibn Ghālib Al-Hamadānī Al-Warrāq said: I said to Ahmad ibn Hanbal: *"O Abū 'Abdillāh, if I am in a gathering where no-one but me knows the Sunnah, and then an mubtadi' speak there, should I then answer him back?"* So he said: *"Do not put yourself in that position. Inform him about the Sunnah, and do not dispute (or debate)."* So I said the same thing to him (again), so he said: *"I see that you want to dispute."*

**134** – وَحَدَّثَنَا أَبُو بَكْرٍ عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ الْوَاسِطِيُّ قَالَ: ثنا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا حَمَّادُ بْنُ مَسْعَدَةَ قَالَ: كَانَ عِمْرَانُ الْقَصِيرُ يَقُولُ: إِيَّاكُمْ وَالْمُنَازَعَةَ وَالْخُصُومَةَ، وَإِيَّاكُمْ وَهَؤُلَاءِ الَّذِينَ يَقُولُونَ أَرَأَيْتَ أَرَأَيْتَ

**134.** And Abū Bakr ‘Abdullāh ibn Muhammad ibn ‘Abdil-Hamīd Al-Wāsitī narrated to us and said: Muhammad ibn Al-Muthannā narrated to us and said: Hammād ibn Mas’adah narrated to us and said: ‘Imrān Al-Qasīr used to say: *“Be aware of disagreement and disputes. And be aware against those who say: What if, what if.”*[140]

**135** – وَحَدَّثَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا أَبُو الْخَطَّابِ، زِيَادُ بْنُ يَحْيَى قَالَ: ثنا سَعِيدُ بْنُ عَامِرٍ قَالَ: حَدَّثَنَا سَلَّامُ بْنُ أَبِي مُطِيعٍ: أَنَّ رَجُلًا مِنْ أَصْحَابِ الْأَهْوَاءِ قَالَ لِأَيُّوبَ السِّخْتِيَانِيِّ يَا أَبَا بَكْرٍ؟ أَسْأَلُكَ عَنْ كَلِمَةٍ قَالَ: فَوَلَّى أَيُّوبُ، وَجَعَلَ يُشِيرُ بِإِصْبَعِهِ: وَلَا نِصْفِ كَلِمَةٍ وَلَا نِصْفِ كَلِمَةٍ"

**135.** And Al-Firyābī narrated to us and said: Abū Al-Khattāb Ziyad ibn Yahyā narrated to us and said: Sa’id ibn ‘Amir narrated to us and said: Sallam ibn Abī Muti’ narrated to us that a man from the followers of desires said to Ayyūb As-Sikhtiyānī: *“O Abū Bakr, let me ask you about one word?”*

He said: Then Ayyūb turned around and started showing with his finger: *“Not even half a word. Not even half a word.”*[141]

---

[140] Those who say: *“What if, what if”*, they are those who followed the opinion and left the *Sunan*.
- In “Al-Ibānah Al-Kubrā” (630) from Az-Zibraqān who said: *“Abū Wāil prohibited me from sitting with the people of: What if, what if.”*
- And in it (631) Ash-Sha’bī said*: “There are no words that I hate more than: What if, what if.”*
- And in it (632) Ghaylān ibn Jarīr said: A man began saying to Ibn ‘Umar (*radiAllāhu ‘anhu*): *“What if, what if.”* So Ibn ‘Umar (*radiAllāhu ‘anhu*) said: *“Hang ‘what if’ in the chandelier.”*
- And Al-Bukhārī (1611) (also) narrated it, and its wording is: That a man asked Ibn ‘Umar (*radiAllāhu ‘anhu*) about touching the (black) stone. So he said: *“I saw the Messenger of Allāh (sallAllāhu ‘alayhi wa sallam) touch it and kiss it.”* He said: *“What if there is crowded? What if I am overpowered?”* He said: *“Send ‘what if’ to Yemen.”*
- Ibn Shihāb said: *“Let the Sunnah pass, and do not oppose it with the opinion.”*
- And in “Musnad Ad-Dārimī” (122) and “Dhamm Al-Kalām” (64) ‘Urwah ibn Az-Zubayr said: *“The affair of Banū Isrāīl continued to be upright until the half-blooded (or mixed race) grew upon among them from the kids of the captives from the (different) nations. Then they took hold of them with the opinion and made them go astray.”*
- And Ibn Wahb mentioned, from Ibn Shihāb that he said when he was mentioning what the people fell in of this opinion and leaving the *Sunan*. He said: *“Verily, the jews and the christians separated themselves from the knowledge that was in their hands when they followed the opinion and adhered to it.”*
* And see “Dhamm Al-Kalām” (9/Being harsh against opposing the *hadīth* with opinion).

[141] In “Al-Ibānah Al-Kubrā” (464) from Ibn ‘Awn, from Muhammad: That a man came to him and asked him about the *qadar*, so Muhammad said: **“Verily, Allāh commands justice and goodness and giving to the relatives, and He prohibits immorality and evilness and oppression. He admonishes you so you perhaps may be reminded.”** (An-Nahl 16:90) Then he said the same thing to him again, so Muhammad placed his hands (i.e. fingers) in his ears and said: *“He will verily exit* =

**136** – وَحَدَّثَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ عَامِرٍ قَالَ سَمِعْتُ جَدِّي، أَسْمَاءَ بْنَ خَارِجَةَ يُحَدِّثُ قَالَ: دَخَلَ رَجُلَانِ عَلَى مُحَمَّدِ بْنِ سِيرِينَ مِنْ أَهْلِ الْأَهْوَاءِ، فَقَالَا: يَا أَبَا بَكْرٍ نُحَدِّثُكَ بِحَدِيثٍ؟ قَالَ: لَا قَالَا: فَنَقْرَأُ عَلَيْكَ آيَةً مِنْ كِتَابِ اللَّهِ عز وجل؟ قَالَ: لَا، لَتَقُومَنَّ عَنِّي أَوْ لَأَقُومَنَّ

**136.** And Al-Firyābī narrated to us and said: Ya'qūb ibn Ibrāhīm narrated to us and said: Sa'īd ibn 'Amir narrated to us and said: I heard my grandfather Asmā bin Khārijah narrate and say: Two men from the people of desires entered upon Muhammad ibn Sīrīn and said: *"O Abū Bakr, let us narrate one hadīth for you?"*

He said: *"No."*

They said: *"Then let us recite one verse from the Book of Allāh?"*

He said: *"No. You will verily get up (and leave) from me, or I will get up (and leave) from you."*[142]

---

*from me, or else I will verily exit from him."*

He said: So the man exited. Then Muhammad said: *"Verily, my heart is not in my hand, and I verily do not feel safe from him sending something into my heart that I am not capable of bringing out from it. And it was most beloved to me not to hear his words."*

[142] Ad-Dārimī added in "Al-Musnad" (430) He said: …So they exited. Then some of the people said: *"O Abū Bakr, and what would it harm you if they recited a verse from the Book of Allāh for you?"*

He said: *"I verily feared that they would recite a verse for me, and then they would distort it and then that (distortion) would be established in my heart."*

- And in "Al-Ibānah Al-Kubrā" (511) from Muhammad ibn Sīrīn, that when he would hear a word from an *mubtadi'*, he would put his fingers in his ears. Then he said: *"It is not allowed for me to speak with him, in order for him to get up from where he is sitting."*

- And in it (512) Sālih Al-Murrī said: *Fulān* – i.e. a *mubtadi'* – entered upon Ibn Sīrīn while I was present. Then he opened an issue from the issues of the *Qadar*, and he spoke about it. Then Ibn Sīrīn said to him: *"I would like for you to get up (and leave), or else we will get up."*

- And in "As-Siyar" (4/611) from Shu'ayb ibn Al-Habhāb (who said): I said to Ibn Sīrīn: *"What do you think about listening to the people of desires?"* He said: *"We do not listen to them and (we show them) no respect."*

- And with Al-Lalakai (189) from Mujāhid who said: It was said to Ibn 'Umar (*radiAllāhu 'anhumā*): *"Verily, Najdah says this and that."* Then he started not listening to him (i.e. the speaker) out of dislike for that some of it would befall his heart!

- And in "Al-Ibānah Al-Kubrah" (434) from Ibn Khuthaym, that Tāwūs and Talq ibn Habīb were sitting when a man from the people of desires came to them. Then he said: *"Do you allow for me to sit down?"* So Tāwūs said to him: *"If you sit down we will get up."*

So he said: *"May Allāh forgive you, O Abū 'Abdir-Rahmān."*

Then he said: *"It is what it is. If you sit down, by Allāh, we will get up."* So the man left.

- And in it (431) from Ma'mar who said: Ibn Tāwūs was sitting when a man from the Mu'tazilah came and began speaking. He said: So Ibn Tāwūs put his fingers into his ears. He said: And he said to his son: *"O my son, put your fingers into your ears and squeeze, and do not listen to any of what he is saying."*

Ma'mar said: This means that the heart is weak.

- And in it (432) 'Abdur-Razzāq said: Ibrāhīm ibn Muhammad ibn Abī Yahyā said to him: *"I see =*

**137** – وَحَدَّثَنَا ابْنُ عَبْدِ الْحَمِيدِ قَالَ: حَدَّثَنَا زُهَيْرُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا مُوسَى بْنُ أَيُّوبَ الْأَنْطَاكِيُّ قَالَ: حَدَّثَنَا عَتَّابُ بْنُ بَشِيرٍ، عَنْ خُصَيْفٍ، قَالَ: مَكْتُوبٌ فِي التَّوْرَاةِ يَا مُوسَى لَا تُخَاصِمْ أَهْلَ الْأَهْوَاءِ يَا مُوسَى لَا تُجَادِلْ أَهْلَ الْأَهْوَاءِ، فَيَقَعْ فِي قَلْبِكَ شَيْءٌ، فَيُرْدِيَكَ فَيُدْخِلَكَ النَّارَ

**137.** And Ibn ʻAbdil-Hamīd narrated to us and said: Zuhayr ibn Muhammad narrated to us and said: Mūsā ibn Ayyūb Al-Antākī narrated to us and said: ʻAttāb ibn Bashir narrated to us, from Khusayb who said: It is written in the *Tawrāh*: *"O Mūsā, do not dispute with the people of desires. O Mūsā, do not discuss with the people of desires, for then something will befall your heart which then will destroy you and cause you to enter Hellfire."*[143]

---

*that there are many (from) the Mu'tazilah where you are."*
I said: *"Yes, and they claim that you are from them."*
He said: *"Will you not enter this store with me so that I can speak with you?"*
I said: *"No."* He said: *"Why not?"*
I said: *"Because the heart is weak, and the dīn is not for the one who wins (in a discussion)."*
I said: *"May Allāh have mercy upon the leaders of the Sunnah. Despite of them being firmly rooted in knowledge, they would still fear for themselves and their hearts from being influenced by the speech of the people of bida' (innovation) and fearing for their hearts that they would turn. For verily, it was from the most frequent du'ā of the Prophet (sallAllāhu 'alayhi wa sallam):* ***'O You who turns the hearts, make my heart firm upon Your dīn.'****"*
- And in "Al-Ibānah Al-Kubrā" (399) Hishām ibn Hassan said: A man said to Ibn Sīrīn: *"Verily, fulān wants to come to you and he will not say anything."*
He said: *"Say to fulān that he should not come to me. For verily, the heart of the son of Ādam is weak, and I verily fear that I will hear a word from him and then my heart will not return to how it was."*
- And in it (394): Mufaddal ibn Muhalhal said: *"If when you sit with a person of bid'ah, he would narrate his bid'ah to you and you would warn him against it and then flee from him (this would be one thing). But he narrates the ahādīth of the Sunnah in the beginning of his gathering, and then he enters his bid'ah upon you, and then perhaps it adheres to your heart, so when will it exit from your heart?"*
- And with Al-Lālakāī (1180) Ayyūb As-Sikhtiyānī said: Abū Qilābah said: *"O Ayyūb… do not make it possible for the people of desires (to reach) your hearing. Then they will deceive your heart."*
- And in "Risālah As-Sijzī fī Al-Harf was-Sawt" (p. 234) some of the *salaf* said: *"I heard some words from a mubtadi' that I am striving to get out of my heart and hearing, and I am yet to accomplish this."*
- And in "Al-Ibānah Al-Kubrā" (449) Muhammad ibn As-Sāib Al-Kalbi said: *"Get up with us (and let us go) to the Murjiah so we can hear their words."*
He said: And he did not return until he got caught in it.

[143] Ibn Battah said in "Al-Ibānah Al-Kubrā" (501-502) from ʻImrān (*radiAllāhu 'anhu*) who said: The Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said: ***"Whoever among you hears about the emergence of the Dajjāl, then let him stay as far away from him as he possibly can. For a man will verily come to him while he considers himself a mumin, and he will continue to stay with him until he follows him due to what he sees of shubuhāt (doubtful things)."***
He said: *"This is the statement of the Messenger (sallAllāhu 'alayhi wa sallam), and he is the truthful and the trusted. So Allāh, Allāh, O gathering of muslims. None of you should let his good thinking about himself and what he has concluded of the knowledge regarding the correctness of his madhhab, put him in danger in his dīn by sitting with some of the people of these desires. So he say: 'I will enter upon him and debate with him' or 'I will eradicate his madhhab for him'. For they are verily a more severe fitnah than the Dajjāl, and =*

**137a** – قَالَ زُهَيْرٌ: سَمِعْتُ أَحْمَدَ بْنَ حَنْبَلٍ رحمه الله يَقُولُ: سَمِعْتُ مَرْوَانَ بْنَ شُجَاعٍ يَقُولُ: سَمِعْتُ عَبْدَ الْكَرِيمِ الْجَزَرِيَّ يَقُولُ: مَا خَاصَمَ وَرِعٌ قَطُّ فِي الدِّينِ

**137a.** Zuhayr said: I heard Ahmad ibn Hanbal – *rahimahullāh* – say: I heard Marwān ibn Shujā' say: I heard 'Abdul-Karīm Al-Jazarī say: *"A person of war' (fear of Allāh) has never disputed in the dīn."*

**138** – وَحَدَّثَنَا ابْنُ عَبْدِ الْحَمِيدِ قَالَ: حَدَّثَنَا زُهَيْرٌ قَالَ، أَخْبَرَنَا أَبُو خَالِدٍ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو يَعْنِي ابْنَ قَيْسٍ قَالَ: قُلْتُ لِلْحَكَمِ: مَا اضْطَرَّ النَّاسَ إِلَى الْأَهْوَاءِ؟ قَالَ: الْخُصُومَاتُ

**138.** And Ibn 'Abdil-Hamīd narrated to us and said: Zuhayr narrated to us and said: Abū Khālid narrated to us and said: Sufyān narrated to us, from 'Amr – i.e. ibn Qays – who said: I said to Al-Hakam: *"What caused the people to (follow) the desires?"* He said: *"The disputes."*

**139** – حَدَّثَنَا عُمَرُ بْنُ أَيُّوبَ السَّقَطِيُّ قَالَ: حَدَّثَنَا مَحْفُوظُ بْنُ أَبِي تَوْبَةَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ الْعَبْدِيُّ، عَنْ زِيَادِ بْنِ كُلَيْبٍ قَالَ: قَالَ أَبُو حَمْزَةَ لِإِبْرَاهِيمَ: يَا أَبَا عِمْرَانَ أَيُّ هَذِهِ الْأَهْوَاءِ أَعْجَبُ إِلَيْكَ؟ فَإِنِّي أُحِبُّ أَنْ آخُذَ بِرَأْيِكَ وَأَقْتَدِيَ بِكَ، قَالَ: مَا جَعَلَ اللَّهُ فِي شَيْءٍ مِنْهَا مِثْقَالَ ذَرَّةٍ مِنْ خَيْرٍ، وَمَا هِيَ إِلَّا زِينَةُ الشَّيْطَانِ وَمَا الْأَمْرُ إِلَّا الْأَمْرُ الْأَوَّلُ

**139.** 'Umar ibn Ayyūb As-Saqatī narrated to us and said: Mahfūdh ibn Abī Tawbah narrated to us and said: Muhammad ibn Bishr Al-'Abdī narrated to us, from Ziyād ibn Kulayb who said: Abū Hamzah said to Ibrāhīm: *"O Abū 'Imrān, which of these desires do you like the most? Because I verily want to take your opinion and follow you."*

He said: *"Allāh has not placed any goodness the size of a mustard in any of it. And they are nothing but the beautification of the Shaytān. And the affair is nothing other than the first affair."*[144]

**140** – حَدَّثَنَا عُمَرُ بْنُ أَيُّوبَ قَالَ: حَدَّثَنَا مَحْفُوظٌ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ خَالِدٍ الصَّنْعَانِيُّ قَالَ: حَدَّثَنَا رَبَاحُ بْنُ زَيْدٍ، عَنْ مَعْمَرٍ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ: أَنَّ رَجُلًا قَالَ لِابْنِ عَبَّاسٍ: الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ هَوَانَا عَلَى هَوَاكُمْ قَالَ: فَقَالَ ابْنُ عَبَّاسٍ: الْهَوَى كُلُّهُ ضَلَالَةٌ

**140.** 'Umar ibn Ayyūb narrated to us and said: Mahfūdh narrated to us and said: Ibrāhīm ibn Khālid As-San'ānī narrated to us and said: Rabāh ibn Zayd narrated

---

*their words are more adhesive than scabies, and they burn the heart more than fire.*
*And I verily saw a group of people who used to curse them and insult them. Then they sat with them in order to reject and refute them. Then the politeness, hidden scheming and deep kufr (of the mubtadi'ah) continued towards them until they sympathized for (or inclined towards) them."*

[144] With Al-Lālakāī (312) and "Jāmi' Bayān Al-'Ilm" (1752) from Mutarrif ibn 'Abdillāh ibn Ash-Shikhkhīr who said: *"If these desires all had been one desire, then someone would have said: (Perhaps) the truth lies in it. But when it branched out and became different (types), then every intellectual person know that the truth does not differ (or split into different madhāhib)."*

to us, from Ma'mar, from Ibn Tāwūs, from his father, that a man said to Ibn 'Abbās: *"All praise is due to Allāh who made our desires to be in accordance with your desires."*

He said: So Ibn 'Abbās (*radiAllāhu 'anhumā*) said: *"All of the desires are misguidance."*

**141** – حَدَّثَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا الْعَبَّاسُ بْنُ الْوَلِيدِ بْنِ مَزْيَدٍ قَالَ: أَخْبَرَنِي أَبِي قَالَ: سَمِعْتُ الْأَوْزَاعِيَّ يَقُولُ: عَلَيْكَ بِآثَارِ مَنْ سَلَفَ، وَإِنْ رَفَضَكَ النَّاسُ، وَإِيَّاكَ وَآرَاءِ الرِّجَالِ، وَإِنْ زَخْرَفُوا لَكَ بِالْقَوْلِ

**141.** And Al-Firyābī narrated to us and said: Al-'Abbās ibn Al-Walīd ibn Mazīd[145] narrated to us and said: My father narrated to me and said: I heard Al-Awzā'ī say: *"It is upon you (to follow) the āthār (narrations) of those who preceded, even if the people reject you. And be aware of the opinion of men, even if they beautify it for you with words."*

**142** – حَدَّثَنَا أَبُو زَكَرِيَّا يَحْيَى بْنُ مُحَمَّدٍ الْحِنَّائِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدِ بْنِ حَسَّابٍ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ وَاسِعٍ قَالَ: رَأَيْتُ صَفْوَانَ بْنَ مُحْرِزٍ وَأَشَارَ بِيَدِهِ إِلَى نَاحِيَةٍ مِنَ الْمَسْجِدِ، وَشَبَبَةٌ قَرِيبٌ مِنْهُ، يَتَجَادَلُونَ، فَرَأَيْتُهُ يَنْفُضُ ثَوْبَهُ وَقَامَ وَقَالَ: إِنَّمَا أَنْتُمْ جَرَبٌ إِنَّمَا أَنْتُمْ جَرَبٌ

**142.** Abū Zakariyyā Yahyā ibn Muhammad Al-Hannāī narrated to us and said: Muhammad ibn 'Ubayd ibn Hisāb narrated to us and said: Hammād ibn Zayd narrated to us and said: Muhammad ibn Wāsi' narrated to us and said: I saw Safwān ibn Muhriz – and he pointed with his hand to a corner in the *masjid* – and some young boys close to him were disputing. Then I saw him shake off his garment and get up. And he said: *"You are verily scabies. You are verily scabies."*

**143** – حَدَّثَنَا أَبُو مُحَمَّدٍ يَحْيَى بْنُ مُحَمَّدِ بْنِ صَاعِدٍ قَالَ: حَدَّثَنَا الْحُسَيْنُ بْنُ الْحَسَنِ الْمَرْوَزِيُّ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، أنا أَبُو الْحُكَمِ قَالَ: أنا مُوسَى بْنُ أَبِي كَرْدَمَ وَقَالَ غَيْرُهُ: ابْنُ أَبِي دَرْهٍ، عَنْ وَهْبِ بْنِ مُنَبِّهٍ قَالَ: بُلِّغَ ابْنُ عَبَّاسٍ عَنْ مَجْلِسٍ، كَانَ فِي نَاحِيَةِ بَابِ بَنِي سَهْمٍ، يَجْلِسُ فِيهِ نَاسٌ مِنْ قُرَيْشٍ فَيَخْتَصِمُونَ، فَتَرْتَفِعُ أَصْوَاتُهُمْ، فَقَالَ ابْنُ عَبَّاسٍ: انْطَلِقُوا بِنَا إِلَيْهِمْ، فَانْطَلَقْنَا حَتَّى وَقَفْنَا، فَقَالَ لِيَ ابْنُ عَبَّاسٍ: أَخْبِرْهُمْ عَنْ كَلَامِ الْفَتَى الَّذِي كَلَّمَ بِهِ أَيُّوبَ عليه السلام وَهُوَ فِي بَلَائِهِ، قَالَ وَهْبٌ: فَقُلْتُ: قَالَ الْفَتَى: يَا أَيُّوبُ أَمَا كَانَ فِي عَظَمَةِ اللَّهِ وَذِكْرِ الْمَوْتِ مَا يَكِلُّ لِسَانَكَ وَيَقْطَعُ قَلْبَكَ وَيَكْسِرُ حُجَّتَكَ، يَا أَيُّوبُ أَمَا عَلِمْتَ أَنَّ لِلَّهِ تَعَالَى عِبَادًا أَسْكَنَتْهُمْ خَشْيَةُ اللَّهِ مِنْ غَيْرِ عِيٍّ وَلَا بُكْمٍ، وَإِنَّهُمْ لَهُمُ النُّبَلَاءُ الْفُصَحَاءُ الطُّلَقَاءُ الْأَلِبَّاءُ الْعَالِمُونَ بِاللَّهِ وَأَيَّامِهِ، وَلَكِنَّهُمْ إِذَا ذَكَرُوا عَظَمَةَ اللَّهِ تَعَالَى تَقَطَّعَتْ قُلُوبُهُمْ وَكَلَّتْ أَلْسِنَتُهُمْ وَطَاشَتْ عُقُولُهُمْ وَأَحْلَامُهُمْ فَرَقًا مِنَ اللَّهِ تَعَالَى وَهَيْبَةً لَهُ فَإِذَا اسْتَفَاقُوا مِنْ ذَلِكَ اسْتَبَقُوا إِلَى اللَّهِ بِالْأَعْمَالِ الزَّاكِيَةِ، لَا يَسْتَكْثِرُونَ لِلَّهِ الْكَثِيرَ وَلَا يَرْضَوْنَ لَهُ بِالْقَلِيلِ يَعُدُّونَ أَنْفُسَهُمْ مَعَ الظَّالِمِينَ الْخَاطِئِينَ، وَإِنَّهُمْ لَأَنْزَاهٌ، أَبْرَارٌ، أَخْيَارٌ، وَمَعَ الْمُضَيِّعِينَ الْمُفْرِطِينَ، وَإِنَّهُمْ لَأَكْيَاسٌ أَقْوِيَاءُ، نَاحِلُونَ دَائِبُونَ، يَرَاهُمُ الْجَاهِلُ فَيَقُولُ: مَرْضَى وَلَيْسُوا بِمَرْضَى، وَقَدْ خُولِطُوا وَقَدْ خَالَطَ الْقَوْمَ أَمْرٌ عَظِيمٌ

[145] In the footnote of the original document it says: Marthad. And the correct is what is in the original.

**143.** Abū Muhammad Yahyā ibn Muhammad ibn Sā'id narrated to us and said: Al-Husayn ibn Al-Hasan Al-Marwazī narrated to us and said: 'Abdullāh ibn Al-Mubārak narrated to us and said: Abū Al-Hakam narrated to us and said: Mūsā ibn Abī Kardam – and others said: Ibn Abī Daram – narrated to us, from Wahb ibn Munabbih who said: Ibn 'Abbās (*radiAllāhu 'anhumā*) was informed about a gathering in the corner of Banū Sahm in which some people from Quraysh would sit and dispute, and their voices would become raised (during their disputing). So Ibn 'Abbās said: *"Take us to them."* So we went and then we stopped (where they were). Then Ibn 'Abbās said to me: *"Inform them about the words of the young boy which he said to Ayyūb ('alayhis-salām) while he was in his state (of affliction)."*

Wahb said: So I said: The boy said: *"O Ayyūb, is there not in the Mightiness of Allāh and in the remembrance of death what will make your tongue too heavy to speak, break your heart and destroy your argument.*

*O Ayyūb, do you not know that Allāh – the Exalted – has some slaves whom the fear of Allāh caused not to speak, without (them being) unable or mute. While they verily are noble, eloquent, unrestrained, intellectual and knowledgeable about Allāh – 'azza wa jalla – and His days*[146]*. But when they remember the Mightiness of Allāh – the Exalted – their hearts are broken, their tongues become heavy, their minds and ideas become bewildered out of fear for Allāh – the Exalted – and out of awe of Him. So when they recover from, that they compete in (making) sincere deeds. For Allāh, they do not consider what is much as being much, and they are not pleased for Him with little (deeds from themselves). They consider themselves to be among the unjust and the sinners, while they verily are innocent, righteous, good-doers. And (they consider themselves to be among) the negligent and heedless, while they verily are intellectuals, strong, skinny and melted. The ignorant person will see them and say: 'They are sick', but they are not sick. They (i.e. the ignorant) verily got it mixed up. And verily did the people mix up in a great issue."*

**144** – حَدَّثَنَا أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ مَخْلَدٍ الْعَطَّارُ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ حَسَّانَ بْنِ فَيْرُوزَ الْأَزْرَقُ قَالَ: حَدَّثَنَا عَبْدُ الْمَجِيدِ بْنُ عَبْدِ الْعَزِيزِ بْنِ أَبِي رَوَّادٍ قَالَ: حَدَّثَنِي مُوسَى بْنُ أَبِي دَرْمٍ، عَنْ يُوسُفَ يَعْنِي ابْنَ مَاهَكٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّهُ بَلَغَهُ عَنْ مَجْلِسٍ فِي نَاحِيَةِ بَنِي سَهْمٍ فِيهِ شَبَابٌ مِنْ قُرَيْشٍ يَخْتَصِمُونَ وَيَرْتَفِعُ أَصْوَاتُهُمْ، فَقَالَ ابْنُ عَبَّاسٍ لِوَهْبِ بْنِ مُنَبِّهٍ: انْطَلِقْ بِنَا إِلَيْهِمْ قَالَ: فَانْطَلَقَا حَتَّى وَقَفْنَا عَلَيْهِمْ، فَقَالَ ابْنُ عَبَّاسٍ لِوَهْبِ بْنِ مُنَبِّهٍ: أَخْبِرِ الْقَوْمَ عَنْ كَلَامِ الْفَتَى الَّذِي كَلَّمَ بِهِ أَيُّوبَ عليه السلام وَهُوَ فِي بَلَائِهِ، فَقَالَ وَهْبٌ: قَالَ الْفَتَى: لَقَدْ كَانَ فِي عَظَمَةِ اللَّهِ عز وجل، وَذِكْرِ الْمَوْتِ، مَا يَكَلُّ لِسَانَكَ، وَيَقْطَعُ قَلْبَكَ، وَيَكْسِرُ حُجَّتَكَ؟ أَفَلَمْ تَعْلَمْ يَا أَيُّوبُ أَنَّ لِلَّهِ عِبَادًا، أَسْكَتَتْهُمْ خَشْيَةُ اللَّهِ مِنْ غَيْرِ عِيٍّ وَلَا بَكَمٍ، وَإِنَّهُمْ لَهُمُ الْفُصَحَاءُ الطُّلَقَاءُ الْعَالِمُونَ بِاللَّهِ وَأَيَّامِهِ، وَلَكِنَّهُمْ إِذَا ذَكَرُوا عَظَمَةَ اللَّهِ تَعَالَى تَقَطَّعَتْ قُلُوبُهُمْ، وَكَلَّتْ أَلْسِنَتُهُمْ، وَكَلَّتْ أَخْلَامُهُمْ فَرَقًا مِنَ اللَّهِ تَعَالَى وَهَيْبَةً

[146] He wrote in the footnotes of the original document: "And His verses."

لَهُ، حَتَّى إِذَا اسْتَفَاقُوا مِنْ ذَلِكَ ابْتَدَرُوا إِلَى اللَّهِ تَعَالَى بِالْأَعْمَالِ الزَّاكِيَةِ، لَا يَسْتَكْثِرُونَ لِلَّهِ الْكَثِيرَ، وَلَا يَرْضَوْنَ لَهُ بِالْقَلِيلِ، نَاحِلُونَ ذَائِبُونَ، يَرَاهُمُ الْجَاهِلُ فَيَقُولُ: مَرْضَى، وَقَدْ خُولِطُوا، وَقَدْ خَالَطَ الْقَوْمَ أَمْرٌ عَظِيمٌ

**144.** Abū ‘Abdillāh Muhammad ibn Makhlad Al-‘Attār narrated to us and said: Muhammad ibn Hassan ibn Fayrūz Al-Azraq narrated to us and said: ‘Abdul-Majīd ibn ‘Abdil-‘Azīz ibn Abī Rawwād narrated to us and said: Mūsā ibn Abī Daram narrated to me, from Yūsuf – i.e. ibn Māhik – from Ibn ‘Abbās (*radiAllāhu ‘anhumā*) that he was informed about a gathering in the corner of Banū Sahm in which some youth from Quraysh would dispute, and their voices would become raised. So Ibn ‘Abbās said to Wahb ibn Munabbih: *“Take us to them.”* He said: So we went out until we stopped at them. Then Ibn ‘Abbās (*radiAllāhu ‘anhumā*) said to Wahb ibn Munabbih: *“Inform the people about the words of the young boy that he said to Ayyūb (‘alayhis-salām) while he was in his affliction.”*

So Wahb said: The young boy said: *“O Ayyūb, in the Mightiness of Allāh – the Exalted – and the remembrance of death, there verily is what will make your tongue too heavy to speak, break your heart and destroy your argument?*

*Do you not know, O Ayyūb, that Allāh has some slaves whom the fear of Allāh caused not to speak, without (them being) unable or mute. While they verily are eloquent, unrestrained and knowledgeable about Allāh – ‘azza wa jalla – and His days. But when they remember the Mightiness of Allāh – the Exalted – their hearts are broken, their tongues become heavy, their ideas become weak out of fear for Allāh – the Exalted – and out of awe of Him. Until when they recover from that they hasten towards Allāh by (making) sincere deeds. For Allāh, they do not consider what is much as being much, and they are not pleased for Him with little (deeds from themselves). They are skinny and melted. The ignorant person sees them and says: ‘They are sick’, but they verily got it mixed up. And verily did the people mix up in a great issue.”*

**145** – وَحَدَّثَنَا ابْنُ عَبْدِ الْحَمِيدِ قَالَ: حَدَّثَنَا زُهَيْرٌ قَالَ: حَدَّثَنَا أَبُو حُذَيْفَةَ الصَّنْعَانِيُّ قَالَ: حَدَّثَنِي عَبْدُ الصَّمَدِ بْنُ مَعْقِلٍ، أَنَّهُ سَمِعَ وَهْبًا يَقُولُ: دَعِ الْمِرَاءَ وَالْجِدَالَ عَنْ أَمْرِكَ، فَإِنَّكَ لَا تُعْجِزُ أَحَدَ رَجُلَيْنِ: رَجُلٍ هُوَ أَعْلَمُ مِنْكَ، فَكَيْفَ تُمَارِي وَتُجَادِلُ مَنْ هُوَ أَعْلَمُ مِنْكَ؟ وَرَجُلٍ أَنْتَ أَعْلَمُ مِنْهُ، فَكَيْفَ تُمَارِي وَتُجَادِلُ مَنْ أَنْتَ أَعْلَمُ مِنْهُ، وَلَا يُطِيعُكَ، فَاقْطَعْ ذَلِكَ عَلَيْكَ

**145.** And Abū Bakr ibn ‘Abdil-Hamīd narrated to us and said: Zuhayr ibn Muhammad narrated to us and said: Abū Hudhayfah As-San’ānī narrated to us and said: ‘Abdus-Samad ibn Ma’qal narrated to me, that he heard Wahb say: *“Leave debating and disputing out of your affair, because there are two (types of) men you cannot defeat:*

***a.** And man who has more knowledge than you. Because how can your debate and dispute with someone who is more knowledgeable than you?*

***b.*** *A man, where you have more knowledge than him. Because how can you debate and dispute with someone where you are more knowledgeable than him, and he does not obey you?! So cut that off from yourself."*[147]

❖ **Muhammad ibn Al-Husayn – *rahimahullāh* – said:**

**146** – مَنْ كَانَ لَهُ عِلْمٌ وَعَقْلٌ، فَمَيَّزَ جَمِيعَ مَا تَقَدَّمَ ذِكْرِي لَهُ مِنْ أَوَّلِ الْكِتَابِ إِلَى هَذَا الْمَوْضِعِ عَلِمَ أَنَّهُ مُحْتَاجٌ إِلَى الْعَمَلِ بِهِ، فَإِنْ أَرَادَ اللَّهُ بِهِ خَيْرًا لَزِمَ سُنَنَ رَسُولِ اللَّهِ ﷺ، وَمَا كَانَ عَلَيْهِ الصَّحَابَةُ رضي الله عنهم وَمَنْ تَبِعَهُمْ بِإِحْسَانٍ مِنْ أَئِمَّةِ الْمُسْلِمِينَ فِي كُلِّ عَصْرٍ، وَتَعَلَّمَ الْعِلْمَ لِنَفْسِهِ، لِيَنْتَفِيَ عَنْهُ الْجَهْلُ، وَكَانَ مُرَادُهُ أَنْ يَتَعَلَّمَهُ لِلَّهِ تَعَالَى وَلَمْ يَكُنْ مُرَادُهُ، أَنْ يَتَعَلَّمَهُ لِلْمِرَاءِ وَالْجِدَالِ وَالْخُصُومَاتِ، وَلَا لِلدُّنْيَا، وَمَنْ كَانَ هَذَا مُرَادُهُ سَلِمَ إِنْ شَاءَ اللَّهُ تَعَالَى مِنَ الْأَهْوَاءِ وَالْبِدَعِ وَالضَّلَالَةِ، وَاتَّبَعَ مَا كَانَ عَلَيْهِ مَنْ تَقَدَّمَ مِنْ أَئِمَّةِ الْمُسْلِمِينَ الَّذِينَ لَا يُسْتَوْحَشُ مِنْ ذِكْرِهِمْ، وَسَأَلَ اللَّهَ تَعَالَى أَنْ يُوفِّقَهُ لِذَلِكَ

**146.** Whoever has knowledge and intellect, so he understands all of what I previously have mentioned for him, from the beginning of this book up until this place, he will have learned that he is in need of acting upon it. Then if Allāh wants goodness for him, then he adheres to the *Sunan* of the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*), and what the *sahābah* (*radiAllāhu 'anhum*) were upon and those who followed them in goodness from the leaders of the muslims in all

---

[147] In "Al-Ibānah Al-Kubrā" (385) from Mus'ab ibn Sa'd who said: *"Do not sit with someone afflicted (in his dīn), because one of two things will not fail to befall you:*

***a.*** *Either he afflicts you, so you follow him.*

***b.*** *Or else he harms you before you leave him."*

- And in "Mukhtasar Al-Hujjah" (323) Sufyān said: *"Do not dispute with the people of bida', for they will verily make you hate what you are in, and they will make your dīn unclear for you."*

- And in it (681) Sufyān said: It was said to 'Abdullāh ibn Hasan: *"Why do you not debate when you sit down?"*

So he said: *"What do you need something for, that if you exaggerate in it you commit a sin, and if you are neglectful in it you are disputed."*

- And in "Al-Bida'" by Ibn Waddāh (116) from Sufyān Ath-Thawrī who said: *"Whoever sits with a follower of a bid'ah, he will not be safe from one of three things:*

***a.*** *Either he will be a fitnah for others than himself.*

***b.*** *Or else something will befall his heart and he will continue in it until it enters him into Hellfire.*

***c.*** *Or else he says: 'By Allāh, I do not care about what they say and I verily trust in myself.' And whoever feels safe from Allāh in his dīn for even a blink of an eye, then it will be taken from him."*

- Ibn Battah said in "Al-Ibānah As-Sughrā" (331): *"And be aware of discussing and disputing in the religion. For this verily brings about corruption, and it brings its companion – even if he is a sunnī – into innovation. Because the first (aspects of) deficiency that enter upon the sunnī in his religion when he disputes with the innovator is:*

***a.*** *Sitting with the innovator and debating with him.*

***b.*** *And then you cannot be sure from him introducing some deep (and complicated) words and dirty opinions upon him, which will be an affliction for him.*

***c.*** *Or it is not an affliction for him, so he will have a need for burdening himself with something from his own (words and) opinion – that has no origin in the interpretation, nor an explanation in the revelation, or a narration from the information from the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) – with which he will refute his (i.e. the innovators) opinion."*

times. And he teaches the knowledge to his soul (or himself) in order to negate the ignorance from it. And his intention should be that he learns it for Allāh – the Exalted – and his intention should not be to learn it in order to debate, discuss and (participate in) the disputes, nor for the sake of *dunyā*. And whoever has this intention, then he will be safe – *in shā Allāhu ta'ālā* – from the desires, *bida'* and misguidance. And he follows what those who went forth from the leaders of the muslims were upon; those where no aversion is felt when mentioning them. And he asks Allāh – the Exalted – to grant him success in this.[148]

**147 – فَإِنْ قَالَ قَائِلٌ:** فَإِنْ كَانَ رَجُلٌ قَدْ عَلَّمَهُ اللَّهُ تَعَالَى عِلْمًا، فَجَاءَهُ رَجُلٌ يَسْأَلُهُ عَنْ مَسْأَلَةٍ فِي الدِّينِ، يُنَازِعُهُ فِيهَا وَيُخَاصِمُهُ، تَرَى لَهُ أَنْ يُنَاظِرَهُ، حَتَّى تَثْبُتَ عَلَيْهِ الْحُجَّةُ، وَيَرُدَّ عَلَيْهِ قَوْلَهُ؟

**147. Then if someone would say:** *"Then if Allāh – the Exalted – has taught some knowledge to a man, and another man comes to him and asks him about an issue in the dīn, in which he discusses with him and disputes with him, do you then believe that he should debate him in order for him to establish the evidence upon him and refute his statement for him?"*

**قِيلَ لَهُ:** هَذَا الَّذِي نُهِينَا عَنْهُ، وَهُوَ الَّذِي حَذَّرَنَاهُ مَنْ تَقَدَّمَ مِنْ أَئِمَّةِ الْمُسْلِمِينَ

**Then it is said:** This is what we have been prohibited from, and this is what those who went forth from the leaders of the muslims have warned us against.

**فَإِنْ قَالَ قَائِلٌ:** فَمَاذَا نَصْنَعُ؟

**Then if someone says:** *"Then what should we do?"*

---

[148] The author – *rahimahullāh* – said in "Fard Al-'Ilm" (83/with my *tahqīq*): *"And his intention with seeking knowledge should be that he wants it for his soul, in order to negate ignorance from it, and to worship Allāh – 'azza wa jalla – in what He has obligated upon him with knowledge. So whoever has this intention in seeking knowledge, then Allāh – 'azza wa jalla – will benefit him, He will benefit through him, He will grant him success, He will make his little knowledge into much knowledge and He will bless him in it."*
- And in "Akhlāq Al-'Ulamā" (108) Tāwūs said: *"Whatever you learn, then learn it for yourself. For verily, trust and truthfulness have disappeared from the people."*
- And in "As-Siyar" (8/66) Ibn Wahb said: I heard Mālik say: *"I did not learn the knowledge, except for myself. And I did not learn it in order for the people to have a need for it. And the people were as such."*
- And in "Jāmi' Ibn 'Abdil-Hakam" (84) Mālik said: "*I verily met some men who would say: We did not seek this knowledge at the time when we sought it, in order for us to carry the affairs of the people. And we only sought it for ourselves."*
- And in "Al-Ādāb Ash-Shar'iyyah" (2/37) Muhannā said: I said to Ahmad: *"Inform us about what the best deeds are?"* He said: *"Seeking knowledge."*
I said: *"For who?"* He said: *"For whoever has the correct intention."*
I said: *"And what makes the intention correct?"* He said: *"He should intend to become humble by it, and to negate ignorance from himself."*

**قِيلَ لَهُ**: إِنْ كَانَ الَّذِي يَسْأَلُكَ مَسْأَلَتَهُ مَسْأَلَةَ مُسْتَرْشِدٍ إِلَى طَرِيقِ الْحَقِّ لَا مُنَاظَرَةً، فَأَرْشِدْهُ بِأَلْطَفِ مَا يَكُونُ مِنَ الْبَيَانِ بِالْعِلْمِ مِنَ الْكِتَابِ وَالسُّنَّةِ، وَقَوْلِ الصَّحَابَةِ، وَقَوْلِ أَئِمَّةِ الْمُسْلِمِينَ رضي الله عنهم وَإِنْ كَانَ يُرِيدُ مُنَاظَرَتَكَ، وَمُجَادَلَتَكَ، فَهَذَا الَّذِي كَرِهَ لَكَ الْعُلَمَاءُ، فَلَا تُنَاظِرْهُ، وَاحْذَرْهُ عَلَى دِينِكَ، كَمَا قَالَ مَنْ تَقَدَّمَ مِنْ أَئِمَّةِ الْمُسْلِمِينَ إِنْ كُنْتَ لَهُمْ مُتَّبِعًا

**It is said to him:**

**1.** If the one who asks you, asks the question of someone seeking guidance to the path of the truth, and not to debate, then guide him with the most gentle explanation by knowledge that there exists, from:

- **a.** The *Book*.
- **b.** The *Sunnah*.
- **c.** The words of the *sahābah*.
- **d.** The words of the leaders of the muslims (*radiAllāhu 'anhum*).[149]

**2.** And if he wants to debate and dispute with you, then this is the type that the scholars hated for you (to engage with). So do not dispute with him, and be aware against him in your *dīn*, just as those who went forth from the leaders of the muslims said, if you really are a follower of them.

**فَإِنْ قَالَ**: فَنَدَعُهُمْ يَتَكَلَّمُونَ بِالْبَاطِلِ، وَنَسْكُتُ عَنْهُمْ؟

**Then if he says:** *"So we let them speak bātil (falsehood), and we remain quiet from them (i.e. we do not answer them)?"*

[149] Ibn Battah said in "Al-Ibānah Al-Kubrā" (705): *"And let that which you guide him with and make him look at, be from: **1.** The Book. **2.** The Sunnah. **3.** The correct āthār from the scholars of the ummah from the sahābah (radiAllāhu 'anhum) and the tābi'ūn.*
*And all of this with wisdom and good preaching.*
*And be aware of burdening (yourself) with what you do not know, and trickery with the opinion, and plunging into deep words, for verily this from your deeds is a bid'ah, even if you intend the Sunnah. For verily, you wanting the truth without (following) the path of the truth is bātil (falsehood). And your words about the Sunnah without (using) the Sunnah is a bid'ah. So do not seek a cure for your companions by the disease in yourself, and do not seek his rectification by your corruption. For verily, the one who cheats himself cannot want well for the people. And whoever there is no goodness in for himself, then there is no goodness in him for others. So whoever wants Allāh, then He will grant him success and make him firm. And whoever fears Allāh, then He will aid and support him."*

**قِيلَ لَهُ**: سُكُوتُكَ عَنْهُمْ وَهِجْرَتُكَ لِمَا تَكَلَّمُوا بِهِ أَشَدُّ عَلَيْهِمْ مِنْ مُنَاظَرَتِكَ لَهُمْ كَذَا قَالَ مَنْ تَقَدَّمَ مِنَ السَّلَفِ الصَّالِحِ مِنْ عُلَمَاءِ الْمُسْلِمِينَ

**It is said to him:** Your silence from them and you leaving what they are speaking about is worse for them than you debating them. This is what those who went forth form the righteous *salaf* from the scholars of the muslims have said.[150]

[150] Ibn Battah mentioned in "Al-Ibānah Al-Kubrā" three types of disputing in the issues of the *Sunnah* and *i'tiqād* (belief). This is one of them, and he added to it in short:
*"2. And a man who attends a gathering in which you are present – in which you feel safe for yourself and many of your supporters are present – and he says some words in which there is fitnah and affliction for the hearts of those listening, (and he does this) in order for him to seed doubt in the hearts. Because he himself is from those who have deviation in their hearts, and he follows the unclear. And some of your brothers are also present with you and they hear his words, but they have no argument (or evidence) with them and they have no knowledge about the repulsive (things) that he is coming with. So if you remain quiet then there is no safety from his fitnah and (it is feared) that their hearts will become corrupted and doubt will be entered upon them, then he is also among those where you refute his bid'ah for him and you spread what Allāh has taught you of knowledge and wisdom. And your intention with speaking should not be disputing and debating with him. And let your intention with your words be to free your brother from his net, for verily, the malāhidah (atheist) throws out the nets of the shayātīn in order for them to catch the muminūn. So your approach with your words and the spreading of your knowledge should be (to spread it) upon your brothers and those who are present with you, and not upon him. In order for you to cut off those from him. And if you are capable to cut off his words with some type of knowledge by which you turn the faces of the people away from him, then do so.*
*3. And a third who is evil (or sinister). His heart has verily deviated and his support for his bid'ah has been firmly established, so his striving is to sow doubt in the yaqīn (certainty) and to destroy the correct dīn for you. And all of what we have narrated and what we have told about in this issue, is due to him and he is the reason for it. Because when it comes to disputing with him and his worthless deceit, there is nothing more complete than refraining from answering him and turning away from addressing him. Because his goal with debating with you is:*
***a.** For him to afflict you so that you follow him and become destroyed.*
***b.** Or that he loses hope in you, but his rage is cured by him letting you hear something in your dīn that you hate. So disgrace him by refraining from him, and humiliate him by cutting him off."*

**148** – حَدَّثَنَا أَبُو بَكْرِ بْنُ عَبْدِ الْحَمِيدِ قَالَ: حَدَّثَنَا زُهَيْرُ بْنُ مُحَمَّدٍ قَالَ: أنا مَنْصُورٌ، عَنْ سُفْيَانَ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ أَنَّهُ قَالَ: لَسْتَ بِرَادٍّ عَلَيْهِمْ، أَشَدُّ مِنَ السُّكُوتِ

**148.** Abū Bakr ibn ʻAbdil-Hamīd narrated to us and said: Zuhayr ibn Muhammad narrated to us and said: Mansūr ibn Safīr[151] narrated to us and said: Hammād ibn Zayd narrated to us, from Ayyūb who said: *"You cannot answer them with anything more severe for them than remaining silent."*[152]

**149** – أَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا أَبُو تَقِيٍّ هِشَامُ بْنُ عَبْدِ الْمَلِكِ الْحِمْصِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ، عَنْ أَبِي سَلَمَةَ سُلَيْمَانَ بْنِ سُلَيْمٍ، عَنْ أَبِي حُصَيْنٍ، عَنْ أَبِي صَالِحٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَا تُجَالِسْ أَهْلَ الْأَهْوَاءِ، فَإِنَّ مُجَالَسَتَهُمْ مُمْرِضَةٌ لِلْقُلُوبِ

**149.** And Al-Firyābī informed us and said: Abū Taqī Hishām ibn ʻAbdil-Malik Al-Himsī narrated to us and said: Muhammad ibn Harb narrated to us, from Abū Salamah Sulaymān ibn Sālim, from Abū Husayn, from Abū Sālih, from Ibn ʻAbbās (*radiAllāhu ʻanhu*) who said: *"Do not sit with the people of desires, for verily, sitting with them makes the hearts sick."*

---

[151] And in the footnote of the original document: Sufyān.
And in "Al-Ibānah Al-Kubrā" (506): Mansūr, from Sufyān.

[152] In "Al-Ibānah Al-Kubrā" (505) Ahmad ibn Abī Al-Hawārī said: 'Abdullāh ibn As-Sirrī– and he was from those who have humility, and I never saw a more humble man than him – said to me: *"The Sunnah for us is not that you refute the people of desires. Rather, the Sunnah for us is that you do not speak with any of them."*
- And in it (508): Abū 'Alī Hanbal ibn Ishāq ibn Hanbal said: A man wrote a letter to Abū 'Abdillāh – *rahimahullāh* – in which he asked for permission to write a book where he explains the refutation of the people of *bida'*, and that he wanted to be present with the people of *kalām* so he could debate with them and argue against them. So Abū 'Abdillāh wrote to him: *"In the Name of Allāh, the Most Merciful, the Most Beneficent.*
*May Allāh make your end good, and repel every hated thing and misfortune from you. What we used to hear and we met those whom we met from the people of knowledge upon is, that they used to hate kalām and sitting with the people of deviation. And the main thing is verily staying safe, and stopping at what is in the Book of Allāh or the Sunnah of the Messenger of Allāh (sallAllāhu 'alayhi wa sallam). It is not sitting with the people of bida' and deviation in order for you to refute them. For they will verily make things unclear for you, and they do not return (to the truth). So safety, if Allāh wills, is in not sitting with them and indulging with them in their bid'ah and dalālah (misguidance).*
*So let a person fear Allāh, and let him perform what will benefit him tomorrow of good deeds which he sends forth to himself. And he should not be from those who makes up something new. Because when it (i.e. some newly invented words) comes out from him he wants the argument (for it), so he forces himself to the impossible regarding it, and he seeks an argument for what he have said by truth or bātil, in order for him to beautify his bid'ah and what he had made up.*
*And even worse than this is if he has written it in a book that has been taken from him, so he wants to beautify this by the truth or by bātil, even if it has become clear for him that the truth is in something other than it.*
*And we ask Allāh for success for us and you. And peace be upon you."*

**150** – حَدَّثَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنِي مُحَمَّدُ بنُ دَاوُدَ قَالَ: حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا مَهْدِيُّ بْنُ مَيْمُونٍ قَالَ: سَمِعْتُ مُحَمَّدًا يَعْنِي ابْنَ سِيرِينَ: وَمَارَاهُ رَجُلٌ فِي شَيْءٍ فَقَالَ مُحَمَّدٌ: إِنِّي أَعْلَمُ مَا تُرِيدُ، وَأَنَا أَعْلَمُ بِالْمِرَاءِ مِنْكَ، وَلَكِنِّي لَا أُمَارِيكَ

**150.** Al-Firyābī narrated to us and said: Muhammad ibn Dāwūd narrated to me and said: Muslim ibn Ibrāhīm narrated to us and said: Mahdī ibn Maymūn narrated to us and said: I heard Muhammad – i.e. ibn Sīrīn – when a man debated with him regarding something. So Muhammad said: *"I verily know what you want, and I am more knowledgeable in debating than you. But I will not debate with you."*

❖ **Muhammad ibn Al-Husayn said:**

**151** – أَلَمْ تَسْمَعْ رَحِمَكَ اللَّهُ إِلَى مَا تَقَدَّمَ ذِكْرُنَا لَهُ مِنْ قَوْلِ أَبِي قِلَابَةَ: لَا تُجَالِسُوا أَهْلَ الْأَهْوَاءِ وَلَا تُجَادِلُوهُمْ، فَإِنِّي لَا آمَنُ أَنْ يَغْمِسُوكُمْ فِي الضَّلَالَةِ، أَوْ يَلْبِسُوا عَلَيْكُمْ فِي الدِّينِ بَعْضَ مَا لُبِّسَ عَلَيْهِمْ

**151.** Did you not hear – may Allāh have mercy upon you – what we have mentioned before, from the words of Abū Qilābah: *"Do not sit with the people of desires and do not dispute with them. For I verily do not feel safe from them submerging you into misguidance, or that they make something from the religion unclear for you, from that which became unclear for them."*

أَوَ لَمْ تَسْمَعْ إِلَى قَوْلِ الْحَسَنِ وَقَدْ سَأَلَهُ عَنْ مَسْأَلَةٍ فَقَالَ: أَلَا تُنَاظِرُنِي فِي الدِّينِ؟ فَقَالَ لَهُ الْحَسَنُ: أَمَّا أَنَا فَقَدْ أَبْصَرْتُ دِينِي، فَإِنْ كُنْتَ أَنْتَ أَضْلَلْتَ دِينَكَ فَالْتَمِسْهُ

And did you not hear the statement of Al-Hasan when a man asked him about an issue, so he said: *"Will you debate with me regarding the dīn?"* So Al-Hasan said: *"As for me, then I have insight (and clarity) in my religion. So if you have lost your religion, then go search for it."*

أَوَ لَمْ تَسْمَعْ إِلَى قَوْلِ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ: مَنْ جَعَلَ دِينَهُ غَرَضًا لِلْخُصُومَاتِ أَكْثَرَ التَّنَقُّلَ

And did you not hear the statement of 'Umar ibn 'Abdil-'Azīz: *"Whoever makes his religion an object for disputes, he will change (his religion) often."*

❖ **Muhammad ibn Al-Husayn – *rahimahullāh* – said:**

فَمَنِ اقْتَدَى بِهَؤُلَاءِ الْأَئِمَّةِ سَلِمَ لَهُ دِينُهُ إِنْ شَاءَ اللَّهُ تَعَالَى،

So whoever follows these leaders, he will be safe in his *dīn*, *in shā Allāhu ta'ālā*.

**152** – **فَإِنْ قَالَ قَائِلٌ**: فَإِنِ اضْطُرَّنِي فِي الْأَمْرِ وَقْتًا مِنَ الْأَوْقَاتِ إِلَى مُنَاظَرَتِهِمْ، وَإِثْبَاتِ الْحُجَّةِ عَلَيْهِمْ أَلَا أُنَاظِرُهُمْ؟

**152. Then if someone would say:** *"If at one point in time something forces me to debate with them and establishing the hujjah (evidence, argument) upon them, should I then not debate with them?"*

**قِيلَ لَهُ:** الِاضْطِرَارُ إِنَّمَا يَكُونُ مَعَ إِمَامٍ لَهُ مَذْهَبٌ سُوءٌ، فَيَمْتَحِنُ النَّاسَ وَيَدْعُوهُمْ إِلَى مَذْهَبِهِ، كَفِعْلِ مَنْ مَضَى فِي وَقْتِ أَحْمَدَ بْنِ حَنْبَلٍ: ثَلَاثَةُ خُلَفَاءَ امْتَحَنُوا النَّاسَ، وَدَعَوْهُمْ إِلَى مَذْهَبِهِمُ السُّوءِ، فَلَمْ يَجِدِ الْعُلَمَاءُ بُدًّا مِنَ الذَّبِّ عَنِ الدِّينِ، وَأَرَادُوا بِذَلِكَ مَعْرِفَةَ الْعَامَّةِ الْحَقَّ مِنَ الْبَاطِلِ، فَنَاظَرُوهُمْ ضَرُورَةً لَا اخْتِيَارًا، فَأَثْبَتَ اللَّهُ تَعَالَى الْحَقَّ مَعَ أَحْمَدَ بْنِ حَنْبَلٍ وَمَنْ كَانَ عَلَى طَرِيقَتِهِ وَأَذَلَّ اللَّهُ تَعَالَى الْمُعْتَزِلَةَ وَفَضَحَهُمْ وَعَرَفَتِ الْعَامَّةُ أَنَّ الْحَقَّ مَا كَانَ عَلَيْهِ أَحْمَدُ وَمَنْ تَابَعَهُ إِلَى يَوْمِ الْقِيَامَةِ،

**It is said to him:** The necessity is verily with a leader that has an evil *madhhab*, so he afflicts the people and invites them to his *madhhab*, just as the deed of those who passed in the time of Ahmad ibn Hanbal: Three *khulafā* tested (or afflicted) the people[153] and invited them to their evil *madhhab*. So the scholars could not find any escape from defending the *dīn*. And by that they wanted for the ordinary people to know the truth from the *bātil*. So they debated them out of necessity and not by choice. Then Allāh – the Exalted – established the truth with Ahmad ibn Hanbal and those who were upon his way. And Allāh – the Exalted – humiliated the Mu'tazilah[154] and exposed them. And the ordinary people knew that the truth was what Ahmad and those who followed him were upon until the Day of Resurrection.

أَرْجُو أَنْ يُعِيذَ اللَّهُ الْكَرِيمُ أَهْلَ الْعِلْمِ مِنْ أَهْلِ السُّنَّةِ وَالْجَمَاعَةِ مِنْ مِحْنَةٍ تَكُونُ أَبَدًا

And I wish that Allāh will protect the people of knowledge from *Ahlus-Sunnah wal-Jamā'ah* from the *mihnah* (test, affliction) ever occurring.

**153** – وَبَلَغَنِي عَنِ الْمَهْتَدِي رحمه الله أَنَّهُ قَالَ: مَا قَطَعَ أَبِي يَعْنِي الْوَاثِقَ إِلَّا شَيْخٌ جِيءَ بِهِ مِنَ الْمَصِيصَةِ، فَمَكَثَ فِي السِّجْنِ مُدَّةً، ثُمَّ إِنَّ أَبِي ذَكَرَهُ يَوْمًا، فَقَالَ: عَلَيَّ بِالشَّيْخِ، فَأُتِيَ بِهِ مُقَيَّدًا، فَلَمَّا أُوقِفَ بَيْنَ يَدَيْهِ سَلَّمَ فَلَمْ يَرُدَّ عليه السلام، فَقَالَ لَهُ الشَّيْخُ: يَا أَمِيرَ الْمُؤْمِنِينَ، مَا اسْتَعْمَلْتَ مَعِي أَدَبَ اللَّهِ تَعَالَى، وَلَا أَدَبَ رَسُولِهِ ﷺ قَالَ اللَّهُ تَعَالَى:

**153.** And it has reached me about Al-Muhtadī – *rahimahullāh* – that he said: My father – i.e. Al-Wāthiq – was only interrupted (or cut off) by an old man who was brought from *Al-Missīsah*[155]. He then remained in prison for some time. Then one day my father mentioned him and said: *"Bring me the old man."*

---

153 And they are Al-Mamūn, Al-Mu'tasim and Al-Wāthiq. Then Al-Mutawakkil – *rahimahullāh* – came after them, and through him Allāh removed the affliction of (the statement of) the Qurān being created, and by him He gave support to the *Sunnah*.

154 Harb Al-Karmānī said in his "'Aqīdah" (94): *"The Mu'tazilah: And they say the same as the Qadariyyah and they adopt their religion. And they reject the punishment of the grave, the intercession, the basin, and they do not consider the prayer (allowed) behind anyone from ahlul-qiblah nor the Jumu'ah, except the one who is upon the same opinion and desire as them. And they claim that the deeds of the slaves are not in Al-Lawh Al-Mahfūdh (the Preserved Tablet)."*

155 In "Mu'jam Al-Buldān" (5/145): And it is a city on the shore of Ceyhan from the *thughūr* (the places that separate between the muslims and the *kuffār*) between Antākiyā and the land of the Romans. It is close to Tartūs… And it was among the famous *thughūr* of Islām, and in earlier times many of the righteous performed *ribāt* there.

So he was brought in chains. Then when he was made to stand in front of him he greeted, but he did not return his greeting. So the old man said to him: *"O Amīr Al-Muminīn, you have not used the manners of Allāh – the Exalted – with me, nor the manners of His Messenger (sallAllāhu 'alayhi wa sallam). Allāh – the Exalted – said:*

﴿ وَإِذَا حُيِّيتُم بِتَحِيَّةٍ فَحَيُّواْ بِأَحۡسَنَ مِنۡهَآ أَوۡ رُدُّوهَآۗ ﴾

**"And if you are greeted with a greeting, then greet with** (a greeting) **better than it or** (at least) **return it."** (An-Nisa 4:86)

وَأَمَرَ النَّبِيُّ ﷺ بِرَدِّ السَّلَامِ، فَقَالَ لَهُ: وَعَلَيْكَ السَّلَامُ، ثُمَّ قَالَ لِابْنِ أَبِي دُؤَادٍ: سَلْهُ، فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ: أَنَا مَحْبُوسٌ مُقَيَّدٌ، أُصَلِّي فِي الْحَبْسِ بِتَيَمُّمٍ، مُنِعْتُ الْمَاءَ فَمُرْ بِقُيُودِي تُحَلُّ، وَمُرْ لِي بِمَاءٍ أَتَطَهَّرُ وَأُصَلِّي، ثُمَّ سَلْنِي قَالَ: فَأَمَرَ، فَحَلَّ قَيْدَهُ وَأَمَرَ لَهُ بِمَاءٍ، فَتَوَضَّأَ وَصَلَّى ثُمَّ قَالَ: لِابْنِ أَبِي دُؤَادٍ: سَلْهُ، فَقَالَ الشَّيْخُ: الْمَسْأَلَةُ لِي، تَأْمُرُهُ أَنْ يُجِيبَنِي فَقَالَ: سَلْ، فَأَقْبَلَ الشَّيْخُ عَلَى ابْنِ أَبِي دُؤَادٍ فَقَالَ: أَخْبِرْنِي عَنْ هَذَا الَّذِي تَدْعُو النَّاسَ إِلَيْهِ، أَشَيْءٌ دَعَا إِلَيْهِ رَسُولُ اللَّهِ ﷺ؟ قَالَ: لَا، قَالَ: فَشَيْءٌ دَعَا إِلَيْهِ أَبُو بَكْرٍ الصِّدِّيقُ بَعْدَهُ؟ قَالَ: لَا، قَالَ: فَشَيْءٌ دَعَا إِلَيْهِ عُمَرُ بْنُ الْخَطَّابِ بَعْدَهُمَا؟ قَالَ: لَا، قَالَ: فَشَيْءٌ دَعَا إِلَيْهِ عُثْمَانُ بْنُ عَفَّانَ بَعْدَهُمْ؟ قَالَ: لَا، قَالَ: فَشَيْءٌ دَعَا إِلَيْهِ عَلِيُّ بْنُ أَبِي طَالِبٍ بَعْدَهُمْ؟ قَالَ: لَا، قَالَ: فَشَيْءٌ لَمْ يَدْعُ إِلَيْهِ رَسُولُ اللَّهِ ﷺ وَلَا أَبُو بَكْرٍ، وَلَا عُمَرُ وَلَا عُثْمَانُ، وَلَا عَلِيٌّ رَضِيَ اللَّهُمَّ عَنْهُمْ، تَدْعُو أَنْتَ النَّاسَ إِلَيْهِ؟ لَيْسَ يَخْلُو أَنْ تَقُولَ: عَلِمُوهُ أَوْ جَهِلُوهُ، فَإِنْ قُلْتَ: عَلِمُوهُ، وَسَكَتُوا عَنْهُ، وَسِعَنَا وَإِيَّاكَ مَا وَسِعَ الْقَوْمَ مِنَ السُّكُوتِ، وَإِنْ قُلْتَ: جَهِلُوهُ وَعَلِمْتُهُ أَنَا، فَيَا لُكَعُ بْنَ لُكَعٍ، يَجْهَلُ النَّبِيُّ ﷺ وَالْخُلَفَاءُ الرَّاشِدُونَ رضي الله عنهم شَيْئًا تَعْلَمُهُ أَنْتَ وَأَصْحَابُكَ؟ قَالَ الْمُهْتَدِي: فَرَأَيْتُ أَبِي وَثَبَ قَائِمًا وَدَخَلَ الْحُجْرَةَ، وَجَعَلَ ثَوْبَهُ فِي فِيهِ، يَضْحَكُ؟ ثُمَّ جَعَلَ يَقُولُ: صَدَقَ، لَيْسَ يَخْلُو مِنْ أَنْ يَقُولَ: جَهِلُوهُ أَوْ عَلِمُوهُ، فَإِنْ قُلْنَا: عَلِمُوهُ وَسَكَتُوا عَنْهُ وَسِعَنَا مِنَ السُّكُوتِ مَا وَسِعَ الْقَوْمَ، وَإِنْ قُلْنَا: جَهِلُوهُ وَعَلِمْتَهُ أَنْتَ، فَيَا لُكَعُ بْنَ لُكَعٍ يَجْهَلُ النَّبِيُّ ﷺ وَأَصْحَابُهُ شَيْئًا تَعْلَمُهُ أَنْتَ وَأَصْحَابُكَ؟ ثُمَّ قَالَ: يَا أَحْمَدُ، قُلْتُ: لَبَّيْكَ، قَالَ: لَسْتَ أَعْنِيكَ، إِنَّمَا أَعْنِي ابْنَ أَبِي دُؤَادٍ، فَوَثَبَ إِلَيْهِ فَقَالَ: أَعْطِ هَذَا الشَّيْخَ نَفَقَتَهُ وَأَخْرِجْهُ عَنْ بَلَدِنَا

*And the Prophet (sallAllāhu 'alayhi wa sallam) commanded that greetings should be returned.*

So he said to him: *"And peace be upon you."*

Then he said to Ibn Abī Duād[156]: *"Ask him."*

---

[156] The judge of the *Jahmiyyah* in his time, and he is the one who spread their *madhhab*. He sat with Al-Mamūn and beautified for him to test (or afflict) the people with the Qurān being created. And he was a judge for Al-Mu'tasim and Al-Wāthiq. And the people of *Sunnah* agreed upon his *kufr* and exit from the *dīn* of Islām. He died in year 240h.

- It was narrated in "Tabaqāt Al-Hanābilah" (1/354) Al-Hasan ibn Thawwāb said: I said to Ahmad: *"Those who say that the Qurān is created?"* He said: *"They are kuffār in Allāh the Almighty."* I said: *"And Ibn Abī Duād?"* He said: *"Kāfir in Allāh."*

- And see some of his stories in "As-Sunnah" by Al-Khallal (78/The mention of Ibn Abī Duād and his *fussāq* (wicked) companions).

- And in it (1748) Ahmad ibn Hanbal – when he mentioned Ibn Abī Duād – he said: *"May Allāh fill his grave with fire."*

Then he said: *"O Amīr Al-Muminīn, I am imprisoned and in chains. I pray in the prison by tayammum. I was prohibited from water. So command that my chains should be removed, and command for some water to me I can purify myself (with) and pray. Then ask me."*

He said: So he commanded, and his chains were removed. And he commanded for some water for him, so he performed ablution and prayed. Then he said to Ibn Abī Duad: *"Ask him."*

So the old man said: *"The questioning is for me (to do). You command him to answer me."*

So he said: *"Ask."*

Then the old man turned to Ibn Abī Duād and said: *"Inform me about this that you invite the people to. Is it something that the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) invited to?"*

He said: *"No."*

He said: *"Is it then something that Abū Bakr As-Siddīq invited to after him?"*

He said: *"No."*

He said: *"Is it then something that 'Umar ibn Al-Khattāb invited to after them?"*

He said: *"No."*

He said: *"Is it then something that 'Uthmān ibn 'Affān invited to after them?"*

He said: *"No."*

He said: *"Is it then something that 'Alī ibn Abī Tālib invited to after them?"*

He said: *"No."*

He said: *"So it is something that the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) did not invite to, nor did Abū Bakr, 'Umar, 'Uthmān and 'Alī invite to it?! You cannot be free from saying (one of two): They knew it or they were ignorant about it?*

*So if you say that they knew it but they remained silent from (speaking about) it. Then it is allowed for us and you (to remain silent from speaking about it).*

*And if you say that they were ignorant about it, but I (i.e. Ibn Abī Duād) know it. Then O Luka' ibn Luka'*[157]*, is the Prophet (sallAllāhu 'alayhi wa sallam) and the righteous khulafā*

[157] In "An-Nihāyah" (4/268): *Al-Luka'* for the Arabs is a slave. Then it was used for stupidity and criticism… And it is mostly used for calling, and it is for the lowly (or evil). And it is said: The dirty. And it can be used for a minor… And if it used for an adult, then what is meant by it, is someone who has little knowledge and intellect.

*(radiAllāhu 'anhum) ignorant about something while you and your companions know about it?"*

Al-Muhtadī said: Then I saw my father jump up standing and enter the pantry and he put his garment in his mouth while laughing. Then he began saying: *"He spoke the truth. They cannot be free from saying (either): They were ignorant about it or they knew it? Then if we say: They knew it but remained silent from it, then remaining silent is allowed for us as it was allowed for the people.*

*And if we say: They were ignorant about it but you know about it, then O Luka' ibn Luka', is the Prophet (sallAllāhu 'alayhi wa sallam) and his companions ignorant about something that you and your companions know about?"*

Then he said: *"O Ahmad."*[158]

So I said: *"I am at your service."*

He said: *"I do not mean you. I verily mean Ibn Abī Duād."* So he jumped to him.

So he said: *"Give this old man some provisions, and exit him from our land."*

❖ **Muhammad ibn Al-Husayn said:**

**154** – وَبَعْدَ هَذَا فَآمُرُ بِحِفْظِ السُّنَنِ عَنْ رَسُولِ اللَّهِ ﷺ، وَسُنَنِ أَصْحَابِهِ رضي الله عنهم، وَالتَّابِعِينَ لَهُمْ بِإِحْسَانٍ، وَقَوْلِ أَئِمَّةِ الْمُسْلِمِينَ مِثْلُ مَالِكِ بْنِ أَنَسٍ، وَالْأَوْزَاعِيِّ، وَسُفْيَانَ الثَّوْرِيِّ، وَابْنِ الْمُبَارَكِ وَأَمْثَالِهِمْ، وَالشَّافِعِيِّ رضي الله عنه وَأَحْمَدَ بْنَ حَنْبَلٍ، وَالْقَاسِمِ بْنِ سَلَّامٍ، وَمَنْ كَانَ عَلَى طَرِيقَةِ هَؤُلَاءِ مِنَ الْعُلَمَاءِ، وَيُنْبَذُ مَنْ سِوَاهُمْ، وَلَا نُنَاظِرُ، وَلَا نُجَادِلُ وَلَا نُخَاصِمُ، وَإِذَا لَقِيَ صَاحِبَ بِدْعَةٍ فِي طَرِيقٍ أَخَذَ فِي غَيْرِهِ، وَإِنْ حَضَرَ مَجْلِسًا هُوَ فِيهِ قَامَ عَنْهُ هَكَذَا أَدَّبَنَا مَنْ مَضَى مِنْ سَلَفِنَا

**154.** And after this, then I command the memorization of the *Sunan* from the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*), and the *Sunan* from his companions (*radiAllāhu 'anhum*) and those who followed them in goodness, and the words of the leaders of the muslims, such as: Mālik ibn Anas, Al-Awzā'ī, Sufyān Ath-Thawrī, Ibn Al-Mubārak and their equals. And Ash-Shāfi'ī, Ahmad ibn Hanbal, Al-Qāsim ibn Sallām and whoever from the scholars that are upon the path of these. And he disregards whoever is beside them, he does not debate, he does not discuss and he does not dispute. And if he finds a follower of a *bid'ah* on the road, then he takes another (road). And if he attends a gathering in which he is, then he gets up from it (and leaves).

[158] He wrote above it: "O Muhammad."

This is how those who went forth from our *salaf* have disciplined us.[159]

**155** – حَدَّثَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا أَبُو الْأَصْبَغِ عَبْدُ الْعَزِيزِ بْنُ يَحْيَى الْحَرَّانِيُّ، قَالَ: حَدَّثَنَا أَبُو إِسْحَاقَ الْفَزَارِيُّ، عَنِ الْأَوْزَاعِيِّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ قَالَ: إِذَا لَقِيتَ صَاحِبَ بِدْعَةٍ فِي طَرِيقٍ فَخُذْ فِي غَيْرِهِ

**155.** Al-Firyābī narrated to us and said: Abū Al-Asbagh ʻAbdul-ʻAzīz ibn Yahyā Al-Harrānī narrated to us and said: Abū Ishāq Al-Fazārī narrated to us, from Al-Awzāʻī, from Yahyā ibn Abī Kathīr who said: *"If you meet a follower of a bid'ah on a road, then take another (road) than it."*

**156** – وَحَدَّثَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ أَنَّهُ كَانَ يَقُولُ: إِنَّ أَهْلَ الْأَهْوَاءِ أَهْلُ الضَّلَالَةِ، وَلَا أَرَى مَصِيرَهُمْ إِلَّا إِلَى النَّارِ

**156.** And Al-Firyābī narrated to us and said: Qutaybah ibn Sa'īd narrated to us and said: Hammād ibn Zayd narrated to us, from Ayyūb, from Abū Qilābah that he used to say: *"The people of desires are the people of dalālah (misguidance), and I do not see that their end will be anywhere but in Hellfire."*

---

[159] Al-Lālakāī said in "I'tiqād Ahlis-Sunnah" (9): *"So no crime was ever committed against the muslims bigger than the crime of the debating of the mubtadi'ah. And there was no defeat nor any humiliation worse for them than the salaf completely forsaking them in this. They would die in their rage (due to this), depressed and toothless, and they would find no way of declaring their bid'ah. Until the deceived ones arrived and opened up a way for them, and they became guides for them in how to destroy Islām. Until the disagreements became plenty among them and their invitation to debating became clear."*

- In "Riyād An-Nufūs" (1/204) some of the companions of Al-Buhlūl ibn Rāshid said: I was sitting with him one day, and with him was a man wearing nice clothes and with good appearance. So Al-Buhlūl said to him: *"I would love for you to mention to me what the Qadariyyah use as arguments."* So the man remained quiet until the people dispersed. Then he said to him: *"O Abū 'Amr, you verily asked me about what the Qadariyyah use as arguments, and this is speech which is accompanied by the shayātīn. Because it is a weapon from their weapons. Thus you would beautify it in the hearts of the people, and in your gathering there are those who do not understand what I would say from this. So I do not feel safe from some of this would be beautified for his heart, so he would say: 'I heard these words in this gathering of Al-Buhlūl.'"*

So he said to him: *"By Allāh, I will verily kiss your head. You have revived me, may Allāh keep you alive."*

**157** – وَحَدَّثَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بنُ عُثْمَانَ الْمِصِّيصِيُّ قَالَ: حَدَّثَنَا مَخْلَدُ بْنُ الْحُسَيْنِ، عَنْ هِشَامِ بْنِ حَسَّانَ، عَنِ الْحَسَنِ قَالَ: صَاحِبُ الْبِدْعَةِ لَا تُقْبَلُ لَهُ صَلَاةٌ وَلَا صِيَامٌ وَلَا حَجٌّ وَلَا عُمْرَةٌ وَلَا جِهَادٌ، وَلَا صَرْفٌ وَلَا عَدْلٌ

**157.** And Al-Firyābī narrated to us and said: Ibrāhīm ibn ʻUthmān Al-Missīsī narrated to us and said: Makhlad ibn Al-Husayn narrated to us, from Hishām ibn Hassān, from Al-Hasan who said: *"From the follower of a bid'ah, no prayer is accepted, nor fasting, hajj, 'umrah, jihād, and no obligatory or voluntary deeds."*[160]

---

[160] In "Al-Ibānah Al-Kubrā" (150) a similar narration. And he added in it: *"Verily, the example of one of them is like a man who wanted to travel in one direction, but he travels in another direction. Does this then increase him in what he wanted, except in distance (from it)?! And likewise is the mubtadi', he does not increase by what he seeks nearness to Allāh – 'azza wa jalla – with, except distance (from Him)."*

**I said:** *Ahlus-Sunnah* agreed upon that the deeds of the people of *bida'* are not accepted. And their statements regarding this are plenty and spread out in the books of *Sunnah* and *āthār*. And this is narrated from: Al-Awzā'ī, Al-Fudayl ibn 'Iyād, Asad ibn Mūsā, Ayyūb As-Sikhtiyānī, Ibn 'Awn, Hishām ibn Hassan, Sufyān Ath-Thawrī and others than them, *rahimahumullāh*.

* See "Al-Bida'" by Ibn Waddāh (6, 7, 67 and 68), "Sharh I'tiqād Ahlis-Sunnah" by Al-Lālakāī (248), "Al-Hilyah" (8/103), "Dhamm Al-Kalām" (477) and "Al-Ibānah As-Sughrā" (42).

And the texts of the Book and the *Sunnah* have verily proved the correctness of this statement. From this are his (*sallAllāhu 'alayhi wa sallam*) words in *Al-Madīnah*: ***"Whoever invents a newly invented matter among us, or gives shelter to a muhdith (innovator), then upon him is the curse of Allāh, the angels and all of the people. No obligatory or voluntary deeds are accepted from him."*** Narrated by Al-Bukhārī (3172).

And the fact that the deeds of the people of *bida'* are not accepted does not necessitate declaring *takfīr* upon them, just as some of them falsely believe. Because from that which is established for *Ahlus-Sunnah* is that the deeds can be rendered invalid and be rejected without (the occurrence of) *shirk* and *kufr*.

- In "Al-I'tisām" (1/188) from Yahyā Al-Laythī that he mentioned Al-A'rāf and its people, then he expressed grief and then he took it back. Then he said: *"A people who wanted an aspect of goodness, but they did not achieve it."*

So it was said to him: *"O Abū Muhammad, does one hope for a reward for them for their striving?"*

He said: *"In the opposition of the Sunnah there is no hope for a reward."*

- Ibn Rajab said in "Jami' Al-'Ulum wal-Hikam" (1/150): *"…performing some of the forbidden things by which īmān decreases can be a prevention from some of the acts of obedience to be accepted, even if they are from some of the pillars of Islām… Just as the Prophet (sallAllāhu 'alayhi wa sallam) said:* ***'Whoever drinks alcohol, then the prayer will not be accepted from him for forty days.'***

*And he said:* ***'Whoever goes to a fortune-teller and believes what he says, his prayer will not be accepted for forty days.'***

*And he said:* ***'Every slave that runs away from his masters, no prayer will accepted from him.'****"*

**158** – وَحَدَّثَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ حَمَّادٍ قَالَ حَدَّثَنَا وُهَيْبٌ، قَالَ: حَدَّثَنَا أَيُّوبُ، عَنْ أَبِي قِلَابَةَ قَالَ: مَا ابْتَدَعَ الرَّجُلُ بِدْعَةً إِلَّا اسْتَحَلَّ السَّيْفَ

**158.** And Al-Firyābī narrated to us and said: 'Abdul-A'lā ibn Hammād narrated to us and said: Wuhayb narrated to us and said: Ayyūb narrated to me, from Abū Qilābah who said: *"No man innovates a bid'ah, except that he will consider the sword (against the muslims) permissible."*[161]

**159** – وَحَدَّثَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ، بِطَرَسُوسَ سَنَةَ ثَلَاثٍ وَثَلَاثِينَ وَمِائَتَيْنِ قَالَ: سَمِعْتُ مُطَرِّفَ بْنَ عَبْدِ اللَّهِ يَقُولُ سَمِعْتُ مَالِكَ بْنَ أَنَسٍ إِذَا ذُكِرَ عِنْدَهُ الزَّائِغُونَ فِي الدِّينِ يَقُولُ: قَالَ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ رحمه الله :سَنَّ رَسُولُ اللَّهِ ﷺ وَوُلَاةُ الْأَمْرِ مِنْ بَعْدِهِ سُنَنًا، الْأَخْذُ بِهَا اتِّبَاعٌ لِكِتَابِ اللَّهِ، وَاسْتِكْمَالٌ لِطَاعَةِ اللَّهِ، وَقُوَّةٌ عَلَى دِينِ اللَّهِ لَيْسَ لِأَحَدٍ مِنَ الْخَلْقِ تَغْيِيرُهَا وَلَا تَبْدِيلُهَا، وَلَا النَّظَرُ فِي شَيْءٍ خَالَفَهَا، مَنِ اهْتَدَى بِهَا فَهُوَ مُهْتَدٍ وَمَنِ اسْتَنْصَرَ بِهَا فَهُوَ مَنْصُورٌ، وَمَنْ تَرَكَهَا وَاتَّبَعَ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ، وَلَّاهُ اللَّهُ مَا تَوَلَّى، وَأَصْلَاهُ جَهَنَّمَ وَسَاءَتْ مَصِيرًا

**159.** And Al-Firyābī narrated to us and said: Al-Hasan ibn 'Alī Al-Hulwānī narrated to us in Tartus, in the year two hundred and thirty three, and said: I heard Mutarrif ibn 'Abdillāh say: I heard Mālik ibn Anas say when the deviators in the dīn were mentioned to him: 'Umar ibn 'Abdil-'Azīz – *rahimahullāh* – said: *"The Messenger of Allāh (sallAllāhu 'alayhi wa sallam) and those in authority after him legislated some Sunan (pl. Sunnah); adhering to them is (equal to) following the Book of Allāh, fulfilling the obedience towards Allāh – the Exalted – and a strength in the religion of Allāh. It is not (allowed) for anyone from the creation to change it, nor to exchange it, nor to look into something that opposes it. Whoever is guided by it he is (rightly) guided, and whoever seeks support by it is given support. And whoever leaves it has followed a way other than that of the muminūn, and Allāh will leave him to what he has chosen, and He will place him in Jahannam, and what an evil abode."*

---

[161] Calling all of the people of *bida' Khawārij* is narrated from several of the leaders of the *Sunnah*.
- In "Al-Qadar" by Al-Firyābī (375) Sallām ibn Abī Mutī' said: Ayyūb used to call all of the people of *bida' Khawārij*, and he would say: *"Verily, the Khawārij differed in the names, and they agreed upon the sword."*
- And in "Al-Qadā wal-Qadar" (482) from 'Abdur-Rahmān ibn Muhammad ibn Al-Qāsim Al-Husaynī who said: *"The Mu'tazilah are those from the Khawārij who sit down (and do not fight). They were unable to fight the people with the sword, so they sat down with the people to fight them or strive against them with their tongues."*
- And in "As-Sunnah" by 'Abdullāh (345) from Abū Ishāq Al-Fazārī who said: I heard Sufyān Ath-Thawrī and Al-Awzā'ī both say: *"Verily, the opinion of the Murjiah ends up with the sword."*
- And in (2286) the statement of Sufyān Ath-Thawrī about the *Murjiah* will come: *"And they consider the sword (permissible) against the people of the qiblah."*
- And a similar statement from Yūsuf ibn Asbāt in "As-Sunnah" by Harb Al-Karmānī (190).
- Al-Barbahārī said in "Sharh As-Sunnah" (136): *"And know that all of the desires are rotten; all of them invites to the sword."*

❖ **Muhammad ibn Al-Husayn said:**

**160 – فَإِنْ قَالَ قَائِلٌ**: هَذَا الَّذِي ذَكَرْتَهُ وَبَيَّنْتَهُ قَدْ عَرِفْنَاهُ، فَإِذَا لَمْ تَكُنْ مُنَاظَرَتُنَا فِي شَيْءٍ مِنَ الْأَهْوَاءِ الَّتِي يُنْكِرُهَا أَهْلُ الْحَقِّ، وَنُهِينَا عَنِ الْجِدَالِ وَالْمِرَاءِ وَالْخُصُومَةِ فِيهَا، فَإِنْ كَانَتْ مَسْأَلَةٌ مِنَ الْفِقْهِ فِي الْأَحْكَامِ، مِثْلُ الطَّهَارَةِ وَالصَّلَاةِ وَالزَّكَاةِ وَالصِّيَامِ وَالْحَجِّ وَالنِّكَاحِ وَالطَّلَاقِ، وَمَا أَشْبَهَ ذَلِكَ مِنَ الْأَحْكَامِ، هَلْ لَنَا مُبَاحٌ أَنْ نُنَاظِرَ فِيهِ وَنُجَادِلَ، أَمْ هُوَ مَحْظُورٌ عَلَيْنَا، عَرِّفْنَا مَا يَلْزَمُ فِيهِ كَيْفَ السَّلَامَةُ،

**160. Then if someone would say:**

*"This what you have mentioned and explained, we have verily learned (now). So if our debating cannot be regarding anything from the desires that the people of truth reject, and we have been prohibited from discussing, debating and disputing, then what about if the issue is from the fiqh in the ahkām (judgments, rulings), such as: Tahārah, salāh, zakāh, siyām, hajj, nikāh, talāq and what is similar to these from the ahkām. Is it then allowed for us to debate and dispute regarding this, or is it prohibited for us? Inform us about what is necessary in this and how one stays safe in it?"*

قِيلَ لَهُ: هَذَا الَّذِي ذَكَرْتَهُ مَا أَقَلَّ مَنْ يَسْلَمُ مِنَ الْمُنَاظَرَةِ فِيهِ، حَتَّى لَا يَلْحَقَهُ فِيهِ فِتْنَةٌ وَلَا مَأْثَمٌ، وَلَا يَظْفَرُ فِيهِ الشَّيْطَانُ

**It is said to him:** In this what you have mentioned, how few is it who are free from debating regarding it, where no *fitnah* or sin follows him in this, and the *Shaytān* does not win anything in this.

**فَإِنْ قَالَ**: كَيْفَ؟

**Then if he says:** *"How?"*

**قِيلَ لَهُ**: هَذَا، قَدْ كَثُرَ فِي النَّاسِ جِدًّا فِي أَهْلِ الْعِلْمِ وَالْفِقْهِ فِي كُلِّ بَلَدٍ يُنَاظِرُ الرَّجُلُ الرَّجُلَ يُرِيدُ مُغَالَبَتَهُ، وَيَعْلُو صَوْتُهُ، وَالِاسْتِظْهَارُ عَلَيْهِ بِالِاحْتِجَاجِ، فَيَحْمَرُّ لِذَلِكَ وَجْهُهُ، وَتَنْتَفِخُ أَوْدَاجُهُ، وَيَعْلُو صَوْتُهُ، وَكُلُّ وَاحِدٍ مِنْهُمَا يُحِبُّ أَنْ يُخْطِئَ صَاحِبُهُ، وَهَذَا الْمُرَادُ مِنْ كُلِّ وَاحِدٍ مِنْهُمَا خَطَأٌ عَظِيمٌ، لَا يُحْمَدُ عَوَاقِبُهُ وَلَا يَحْمَدُهُ الْعُلَمَاءُ مِنَ الْعُقَلَاءِ؛ لِأَنَّ مُرَادَكَ أَنْ يُخْطِئَ مُنَاظِرُكَ: خَطَأٌ مِنْكَ، وَمَعْصِيَةٌ عَظِيمَةٌ، وَمُرَادُهُ أَنْ تُخْطِئَ خَطَأً مِنْهُ وَمَعْصِيَةً، فَمَتَى يَسْلَمُ الْجَمِيعُ؟

**It is said to him:** It has verily become very frequent among the people from the people of knowledge and *fiqh* in every country, that a man debates another man while wanting to win over him, that his voice become the highest and that he wins over him in the argumentation. And by that his face becomes red, the veins on his neck swell up and he raises his voice. And every one of them would love to describe his companion as being mistaken. And this intention from each one of them is a huge mistake. Its consequences are not praised, and the scholars from the intellectuals do not praise it. Because your intention to describe the one you debate with as mistaken is a mistake from you and a great sin. And his intention to describe (you) as mistaken is a mistake from him and a sin. So when will everyone be safe?!

**فَإِنْ قَالَ قَائِلٌ**: فَإِنَّمَا نُنَاظِرُ لِتَخْرُجَ لَنَا الْفَائِدَةُ؟

**Then if he says:** *"We verily debate in order to extract a benefit for ourselves."*

**قِيلَ لَهُ**: هَذَا كَلَامٌ ظَاهِرٌ، وَفِي الْبَاطِنِ غَيْرُهُ

**It is said to him:** These are apparent words, while there is something else on the inside.

**وَقِيلَ لَهُ**: إِذَا أَرَدْتَ وَجْهَ السَّلَامَةِ فِي الْمُنَاظَرَةِ لِطَلَبِ الْفَائِدَةِ، كَمَا ذَكَرْتَ، فَإِذَا كُنْتَ أَنْتَ حِجَازِيًّا، وَالَّذِي يُنَاظِرُكَ عِرَاقِيًّا، وَبَيْنَكُمَا مَسْأَلَةٌ، تَقُولُ أَنْتَ: حَلَالٌ، وَيَقُولُ هُوَ: بَلْ حَرَامٌ فَإِنْ كُنْتُمَا تُرِيدَانِ السَّلَامَةَ، وَطَلَبَ الْفَائِدَةِ، فَقُلْ لَهُ: رَحِمَكَ اللَّهُ هَذِهِ الْمَسْأَلَةُ قَدِ اخْتَلَفَ فِيهَا مَنْ تَقَدَّمَ مِنَ الشُّيُوخِ، فَتَعَالَ حَتَّى نَتَنَاظَرَ فِيهَا مِنًّا صِحَّةً لَا مُغَالَبَةً فَإِنْ يَكُنِ الْحَقُّ فِيهَا مَعَكَ، اتَّبَعْتُكَ، وَتَرَكْتُ قَوْلِي، وَإِنْ يَكُنِ الْحَقُّ مَعِي، اتَّبَعْتَنِي وَتَرَكْتَ قَوْلَكَ، لَا أُرِيدُ أَنْ تُخْطِئَ وَلَا أُغَالِبُكَ، وَلَا تُرِيدُ أَنْ أُخْطِئَ، وَلَا تُغَالِبُنِي فَإِنْ جَرَى الْأَمْرُ عَلَى هَذَا فَهُوَ حَسَنٌ جَمِيلٌ، وَمَا أَعَزَّ هَذَا فِي النَّاسِ فَإِذَا قَالَ كُلُّ وَاحِدٍ مِنْهُمَا: لَا نُطِيقُ هَذَا، وَصَدَقَا عَنْ أَنْفُسِهِمَا قِيلَ: لِكُلِّ وَاحِدٍ مِنْهُمَا، قَدْ عَرَفْتَ قَوْلَكَ وَقَوْلَ صَاحِبِكَ وَأَصْحَابِكَ وَاحْتِجَاجِهِمْ، وَأَنْتَ فَلَا تَرْجِعْ عَنْ قَوْلِكَ، وَتَرَى أَنَّ خَصْمَكَ عَلَى الْخَطَأِ وَقَالَ خَصْمُكَ كَذَلِكَ، فَمَا بِكُمَا إِلَى الْمُجَادَلَةِ وَالْمِرَاءِ وَالْخُصُومَةِ حَاجَةٌ إِذَا كَانَ كُلُّ وَاحِدٍ مِنْكُمَا لَيْسَ يُرِيدُ الرُّجُوعَ عَنْ مَذْهَبِهِ، وَإِنَّمَا مُرَادُ كُلِّ وَاحِدٍ مِنْكُمَا أَنْ يُخْطِئَ صَاحِبُهُ، فَأَنْتُمَا آثِمَانِ بِهَذَا الْمُرَادِ، أَعَاذَ اللَّهُ الْعُلَمَاءَ الْعُقَلَاءَ عَنْ مِثْلِ هَذَا الْمُرَادِ فَإِذَا لَمْ تُجْرِ الْمُنَاظَرَةُ عَلَى الْمُنَاصَحَةِ، فَالسُّكُوتُ أَسْلَمُ، قَدْ عَرَفْتَ مَا عِنْدَكَ وَمَا عِنْدَهُ وَعَرَفَ مَا عِنْدَهُ وَمَا عِنْدَكَ، وَالسَّلَامُ ثُمَّ لَا نَأْمَنُ أَنْ يَقُولَ لَكَ فِي مُنَاظَرَتِهِ: قَالَ رَسُولُ اللَّهِ ﷺ، فَتَقُولُ لَهُ: هَذَا حَدِيثٌ ضَعِيفٌ، أَوْ تَقُولَ: لَمْ يَقُلْهُ النَّبِيُّ ﷺ كُلُّ ذَلِكَ، لِتَرُدَّ قَوْلَهُ، وَهَذَا عَظِيمٌ، وَكَذَلِكَ يَقُولُ لَكَ أَيْضًا، فَكُلُّ وَاحِدٍ مِنْكُمَا يَرُدُّ حُجَّةَ صَاحِبِهِ بِالْمُحَارَقَةِ وَالْمُغَالَبَةِ وَهَذَا مَوْجُودٌ فِي كَثِيرٍ مِمَّنْ رَأَيْنَا يُنَاظِرُ وَيُجَادِلُ وَنَتَجَادَلُ، حَتَّى رُبَّمَا خَرَقَ بَعْضُهُمْ عَلَى بَعْضٍ هَذَا الَّذِي خَافَهُ النَّبِيُّ ﷺ عَلَى أُمَّتِهِ، وَكَرِهَهُ الْعُلَمَاءُ مِمَّنْ تَقَدَّمَ وَاللَّهُ أَعْلَمُ

**And it is said to him:** If you want the aspect of safety in debating, in order to seek a benefit, just as you have mentioned, then if you are from *Hijāz* and the one debating with you is from *'Irāq*, and there is an issue between you in which you say: *"Halāl"*, and he says: *"Rather, harām."* Then if you both (really) want safety and to seek a benefit, then say to him: *"May Allāh show you mercy. In this issue those who went forth from the shuyūkh disagreed, so come and let us debate regarding it to advise each other and not to win over each other. Then if the truth in it is with you, then I will follow you and leave my opinion. And if the truth is with me, then you follow me and leave your opinion. And I do not want to describe you as being mistaken nor to win over you. And you do not want to describe me as being mistaken nor to win over me."* So if the issues plays out in this manner, then this is good and beautiful. And this is much cherished for the people.

But if each one of them says: *"We cannot endure (or tolerate) this."* And they speak the truth about themselves.

Then it is said to each one of them: You verily know your own opinion, and (also) the opinion of your companion, and your companions and their argumentation. And you will not go back from your opinion, and you believe that your opponent is upon a mistake. And your opponent says the same. Then the both of you have no need for discussing, debating and disputing, when each one of you does not want to go back from his *madhhab*, and the intention of the both of you is to describe his companion as being mistaken. So the both of you are sinning by this intention. May Allāh protect the intelligent scholars from this type of intention.

Because if the debate is not performed for mutual advising, then remaining silent is more safe. You verily know what you have and what he has (of arguments and evidences), and he knows what he has and what you have. *Was-Salām*.

Furthermore, we are not safe from him saying to you during his debating: *"The Messenger of Allāh (sallAllāhu 'alayhi wa sallam) said."*

So you say: *"This is a weak hadīth."* Or you say: *"The Prophet (sallAllāhu 'alayhi wa sallam) did not say this."*

All of this in order to refute his opinion. And this is a mighty thing.

And he will also say (the same things) to you. So each one of you refutes the *hujjah* (argument, evidence) of his companion by speculation and to win over him. And this is present among many of those whom we have seen debating and disputing. To the extent that they might show ignorance (and stupidity) towards each other. This is what the Prophet (*sallAllāhu 'alayhi wa sallam*) feared for his *ummah*, and the scholars from those who went forth hated it. And Allāh knows best.[162]

---

[162] Ibn Battah spoke lengthy in "Al-Ibānah Al-Kubrā" (723) about disputing and discussing regarding the issues of *fiqh* and *ahkām*. And he mentioned that this is built upon three principles. He said: *"So that which is necessary for the muslims in their gatherings and debates in the issues of fiqh and ahkām is:*

***a.*** *Rectifying the intention by advising.*

***b.*** *Using fairness and being just.*

***c.*** *Wanting the truth by which the heavens and earth were established."* Then he gave a lengthy explanation of it.

## 14. Chapter: The mention of the prohibition of quarrelling (or arguing) regarding the Qurān[163]

**161** – حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي دَاوُدَ السِّجِسْتَانِيُّ قَالَ: حَدَّثَنَا أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرٍو قَالَ: أنا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي سُلَيْمَانُ بْنُ بِلَالٍ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «**مِرَاءٌ فِي الْقُرْآنِ كُفْرٌ**»

**161.** Abū Bakr ibn Abī Dāwūd As-Sijistānī narrated to us and said: Abū Tāhir Ahmad ibn ‘Amr narrated to us and said: Ibn Wahb narrated to us and said: Sulaymān ibn Bilal informed me, from Muhammad ibn ‘Amr, from Abū Salamah ibn ‘Abdir-Rahmān, from Abū Hurayrah (*radiAllāhu ‘anhu*) who said that the Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) said: ***“Disputing regarding the Qurān is kufr.”***[164]

**162** – حَدَّثَنَا أَبُو حَفْصٍ عُمَرُ بْنُ أَيُّوبَ السَّقَطِيُّ قَالَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا يَحْيَى بْنُ يَعْلَى التَّيْمِيُّ، عَنْ مَنْصُورٍ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**الْمِرَاءُ فِي الْقُرْآنِ كُفْرٌ**»

**162.** Abū Hafs ‘Umar ibn Ayyūb As-Saqatī narrated to us and said: Abū Bakr ibn Abī Shaybah narrated to us and said: Yahyā ibn Ya’lā At-Taymī narrated to us, from Mansūr, from Sa’d ibn Ibrāhīm, from Abū Salamah, from Abū Hurayrah (*radiAllāhu ‘anhu*) who said that the Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) said: ***“The disputing regarding the Qurān is kufr.”***

**163** – حَدَّثَنَا الْفِرْيَابِيُّ قَالَ: ثنا مُحَمَّدُ بْنُ عُبَيْدِ بْنِ حَسَّابٍ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ قَالَ: حَدَّثَنَا أَبُو عِمْرَانَ الْجَوْنِيُّ قَالَ: كَتَبَ إِلَيَّ عَبْدُ اللهِ بْنُ رَبَاحٍ الْأَنْصَارِيُّ: إِنِّي سَمِعْتُ عَبْدَ اللهِ بْنَ عَمْرٍو يَقُولُ: هَاجَرْتُ إِلَى رَسُولِ اللهِ ﷺ يَوْمًا إِذْ سَمِعَ صَوْتَ رَجُلَيْنِ اخْتَلَفَا فِي آيَةٍ مِنَ الْقُرْآنِ فَخَرَجَ عَلَيْنَا رَسُولُ اللهِ ﷺ يُعْرَفُ فِي وَجْهِهِ الْغَضَبُ، فَقَالَ: «**إِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِاخْتِلَافِهِمْ فِي الْكِتَابِ**»

**163.** Al-Firyābī narrated to us and said: Muhammad ibn ‘Ubayd ibn Hisāb narrated to us and said: Hammād ibn Zayd narrated to us and said: Abū ‘Imrān Al-Jawnī narrated to us and said: ‘Abdullāh ibn Rabāh Al-Ansārī wrote to me (saying): I verily heard ‘Abdullāh ibn ‘Amr say: One day I came early to the Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) when he heard the voices of two men who disagreed regarding an *āyah* from the Qurān. So the Messenger of Allāh

---

[163] Al-Azharī said in “Tahdhīb Al-Lughah” (15/204) while he was speaking about *Al-Mirā* (disputing): *“Its foundation in the language is to discuss, and for a man to bring out some words and meanings of disagreement from the one he is debating.”*

[164] It was narrated by Ahmad (7848 and 10539) and Abū Dāwūd (4603), and it is a *sahīh hadīth*. And there occurred some disagreement regarding this *hadīth* which Ad-Dāraqutnī clarified in his “‘Ilal” (9/315-316).

(*sallAllāhu ʻalayhi wa sallam*) came out to us while the anger was visible on his face. Then he said: ***"Verily, those who were before you became destroyed due to their disagreement regarding the Book."***[165]

**164** – حَدَّثَنَا أَبُو بَكْرٍ عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ الْوَاسِطِيُّ قَالَ: حَدَّثَنَا زُهَيْرُ بْنُ مُحَمَّدٍ الْمَرْوَزِيُّ قَالَ: أنا عَبْدُ الرَّزَّاقِ قَالَ: أنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: سَمِعَ رَسُولُ اللَّهِ ﷺ قَوْمًا يَتَدَارَءُونَ فِي الْقُرْآنِ، فَقَالَ: «**إِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِهَذَا ضَرَبُوا كِتَابَ اللَّهِ عز وجل بَعْضَهُ بِبَعْضٍ وَإِنَّمَا كِتَابُ اللَّهِ يُصَدِّقُ بَعْضُهُ بَعْضًا، فَلَا تُكَذِّبُوا بَعْضَهُ بِبَعْضٍ، فَمَا عَلِمْتُمْ مِنْهُ فَقُولُوا بِهِ، وَمَا جَهِلْتُمْ فَكِلُوهُ إِلَى عَالِمِهِ**»

**164.** Abū Bakr ʻAbdullāh ibn Muhammad ibn ʻAbdil-Hamīd Al-Wāsitī narrated to us and said: Zuhayr ibn Muhammad Al-Marwazī narrated to us and said: ʻAbdur-Razzāq narrated to us and said: Ma'mar narrated to us, from Az-Zuhrī, from ʻAmr ibn Shu'ayb, from his father, from ʻAbdullāh ibn ʻAmr (*radiAllāhu ʻanhu*) who said: The Messenger of Allāh (*sallAllāhu ʻalayhi wa sallam*) heard some people disagreeing regarding the Qurān. So he said: ***"Verily, those who were before you were destroyed due to this. They argued with something from the Book of Allāh – ʻazza wa jalla – against something other from it. And verily, some of the Book of Allāh (only) affirms another part of it. So do not reject a part of it by another part. And whatever you know of it you can say, and whatever you are ignorant about, then leave it up the one who knows about it."***[166]

**165** – حَدَّثَنَا عُمَرُ بْنُ أَيُّوبَ السَّقَطِيُّ قَالَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ قَالَ: مُوسَى بْنُ عُبَيْدَةَ قَالَ: أنا عَبْدُ اللَّهِ بْنُ يَزِيدَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ ثَوْبَانَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**دَعُوا الْمِرَاءَ فِي الْقُرْآنِ، فَإِنَّ الْأُمَمَ قَبْلَكُمْ لَمْ يُلْعَنُوا حَتَّى اخْتَلَفُوا فِي الْقُرْآنِ، وَإِنَّ الْمِرَاءَ فِي الْقُرْآنِ كُفْرٌ**»

**165.** ʻUmar ibn Ayyūb As-Saqatī narrated to us and said: Abū Bakr ibn Abī Shaybah narrated to us and said: ʻAbdullāh ibn Numayr narrated to us and said: Mūsā ibn ʻUbaydah narrated to us and said: ʻAbdullāh ibn Yazīd narrated to us, from ʻAbdur-Rahmān ibn Thawbān, from ʻAbdullāh ibn ʻAmr (*radiAllāhu ʻanhu*) who said: The Messenger of Allāh (*sallAllāhu ʻalayhi wa sallam*) said: ***"Leave disputing regarding the Qurān. For verily, the nations before you were not cursed***

---

[165] It was narrated by Muslim (2666).

[166] It was narrated by ʻAbdur-Razzāq (20367), Ahmad (6741) and Ibn Mājah (85), and it is a *sahīh hadīth*.

- Al-Bukhārī said in "Khalq Af'āl Al-ʻIbād" (231): *"And everything that is unclear for him, then his manner (of dealing with it should be): That he leaves it up to the one who knows about it. Just as ʻAbdullāh ibn ʻAmr (radiAllāhu ʻanhu) said, from the Prophet (sallAllāhu ʻalayhi wa sallam):* ***'And whatever is problematic (or difficult) for you, then leave it up to the one who knows about it.'*** *And he should not enter into the unclear things, except that which is explained for him."*

***until they disagreed regarding the Qurān. And verily, disputing regarding the Qurān is kufr."***[167]

**166** – وَحَدَّثَنَا أَبُو بَكْرِ بْنُ عَبْدِ الْحَمِيدِ قَالَ: حَدَّثَنَا زُهَيْرُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ قَالَ: حَدَّثَنَا سُوَيْدٌ أَبُو حَاتِمٍ، عَنِ الْقَاسِمِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي أُمَامَةَ قَالَ: بَيْنَمَا نَحْنُ نَتَذَاكَرُ عِنْدَ بَابِ رَسُولِ اللهِ ﷺ الْقُرْآنَ، يَنْزِعُ هَذَا بِآيَةٍ وَهَذَا بِآيَةٍ فَخَرَجَ عَلَيْنَا رَسُولُ اللهِ ﷺ وَكَأَنَّمَا صُبَّ عَلَى وَجْهِهِ الْخَلُّ، فَقَالَ: «**يَا هَؤُلَاءِ، لَا تَضْرِبُوا كِتَابَ اللهِ بَعْضَهُ بِبَعْضٍ، فَإِنَّهُ لَمْ تَضِلَّ أُمَّةٌ إِلَّا أُوتُوا الْجَدَلَ**»

**166.** And Abū Bakr ibn ʻAbdil-Hamīd narrated to us and said: Zuhayr ibn Muhammad narrated to us and said: ʻAbdullāh ibn Al-Mubārak narrated to us and said: Suwayd Abū Hātim narrated to us, from Al-Qāsim ibn ʻAbdir-Rahmān, from Abū Umāmah (*radiAllāhu ʻanhu*) who said: While we were reminding each other about the Qurān at the door of the Messenger of Allāh (*sallAllāhu ʻalayhi wa sallam*), one would pull out (i.e. mention) an *āyah*, and another (would mention) another *āyah*. Then the Messenger of Allāh (*sallAllāhu ʻalayhi wa sallam*) came out (to us) and it was as if vinegar had been poured over his face. Then he said: ***"O you people, do not use a part of the Book of Allāh as an argument against another part of it. For verily, no nation went astray except when they were given the disputing."***[168]

- **Muhammad ibn Al-Husayn – *rahimahullāh* – said:**

**167** – **فَإِنْ قَالَ قَائِلٌ**: عَرِّفْنَا هَذَا الْمِرَاءَ الَّذِي هُوَ كُفْرٌ، مَا هُوَ؟

**167. Then if someone would say:** *"Define for us what the disputing that is kufr is?"*

**قِيلَ لَهُ:** نَزَلَ هَذَا الْقُرْآنُ عَلَى رَسُولِ اللهِ ﷺ عَلَى سَبْعَةِ أَحْرُفٍ، وَمَعْنَاهَا: عَلَى سَبْعِ لُغَاتٍ، فَكَانَ رَسُولُ اللهِ ﷺ يُلَقِّنُ كُلَّ قَبِيلَةٍ مِنَ الْعَرَبِ الْقُرْآنَ عَلَى حَسَبِ مَا يَحْتَمِلُ مِنْ لُغَتِهِمْ، تَخْفِيفًا مِنَ اللهِ تَعَالَى بِأُمَّةِ مُحَمَّدٍ ﷺ، فَكَانُوا رُبَّمَا إِذَا الْتَقَوْا، يَقُولُ بَعْضُهُمْ لِبَعْضٍ: لَيْسَ هَكَذَا الْقُرْآنُ، وَلَيْسَ هَكَذَا عَلَّمَنَا رَسُولُ اللهِ ﷺ، وَيَعِيبُ بَعْضُهُمْ قِرَاءَةَ بَعْضٍ فَنُهُوا عَنْ هَذَا: اقْرَءُوا كَمَا عَلِمْتُمْ، وَلَا يَجْحَدُ بَعْضُكُمْ قِرَاءَةَ بَعْضٍ، وَاحْذَرُوا الْجِدَالَ وَالْمِرَاءَ فِيمَا قَدْ تَعَلَّمْتُمْ، وَالْحُجَّةُ فِيمَا قُلْنَا مَا:

**It is said to him:** The Qurān descended upon the Messenger of Allāh (*sallAllāhu ʻalayhi wa sallam*) in seven letters. And this means: In seven dialects.[169] So the

---

[167] It was narrated by Ibn Battah in "Al-Ibānah Al-Kubrā" (840) and Al-Harawī in "Dhamm Al-Kalām" (48). And in its *isnād* is Mūsā ibn ʻUbaydah. He is weak in *hadīth*, just as this has gone forth in number (60).

[168] It was narrated by Ibn Battah in "Al-Ibānah Al-Kubrā" (553 and 843). And in its *isnād* is Suwayd ibn Ibrāhīm. Ibn ʻAdī said in "Al-Kāmil" (4/489): *"He is closer to being weak (or to weakness)."*

[169] And Abū ʻUbayd Al-Qāsim ibn Sallam – *rahimahullāh* – also came with this explanation in "Gharīb Al-Hadīth" (2/642) when he said: *"His words: **'Seven letters'** means: Seven dialects from the dialects of the Arabs. And it does not mean that every single letter has seven aspects. This has never been heard (from anyone). Rather, he says: These seven dialects are spread out in the Qurān. So some of it was revealed in the dialect of Quraysh. And some of it in the dialect of Hawāzin. And some of it in the dialect of =*

Messenger of Allāh (*sallAllāhu ʻalayhi wa sallam*) would teach every tribe from the Arabs the Qurān in accordance with what is possible in their dialect, as an easing from Allāh – the Exalted – to the *ummah* of Muhammad (*sallAllāhu ʻalayhi wa sallam*). So if they met, they would perhaps say to each other: *"The Qurān is not like that"*, and: *"This is not how the Messenger of Allāh (sallAllāhu ʻalayhi wa sallam) has taught us."* And they would criticize the recitation of each other. Then they were prohibited from this and it was said to them: Recite how you have been taught, and some of you should reject the recitation of others, and be aware against discussing and disputing regarding what you have learned.

And the evidence for what we have said is:

**168** – حَدَّثَنَا أَبُو مُحَمَّدٍ يَحْيَى بْنُ مُحَمَّدِ بْنِ صَاعِدٍ قَالَ: حَدَّثَنَا أَبُو هِشَامٍ مُحَمَّدُ بْنُ يَزِيدَ الرِّفَاعِيُّ قَالَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ قَالَ حَدَّثَنَا عَاصِمٌ، عَنْ زِرٍّ، عَنْ عَبْدِ اللَّهِ قَالَ: قُلْتُ لِرَجُلٍ: أَقْرِئْنِي مِنَ الْأَحْقَافِ ثَلَاثِينَ آيَةً، فَأَقْرَأَنِي خِلَافَ مَا أَقْرَأَنِي رَسُولُ اللَّهِ ﷺ، قُلْتُ لِآخَرَ: أَقْرِئْنِي مِنَ الْأَحْقَافِ ثَلَاثِينَ آيَةً، فَأَقْرَأَنِي خِلَافَ مَا أَقْرَأَنِي الْأَوَّلُ، وَأَتَيْتُ بِهِمَا النَّبِيَّ ﷺ ، فَغَضِبَ، وَعَلِيُّ بْنُ أَبِي طَالِبٍ رضي الله عنه عِنْدَهُ جَالِسٌ فَقَالَ عَلِيٌّ كَرَّمَ اللَّهُ وَجْهَهُ: قَالَ لَكُمْ: «**اقْرَءُوا كَمَا عَلِمْتُمْ**»

**168.** Abū Muhammad Yahyā ibn Muhammad ibn Sā'id narrated to us and said: Abū Hishām Muhammad ibn Yazīd Ar-Rifā'ī narrated to us and said: Abū Bakr ibn ʻAyyāsh narrated to us and said: ʻĀsim narrated to us, from Zirr, from ʻAbdullāh (*radiAllāhu ʻanhu*) who said: I said to a man: *"Recite thirty verses for me from Al-Ahqāf."* Then he recited differently for me from how the Messenger of Allāh (*sallAllāhu ʻalayhi wa sallam*) recited for me. I said to another (man): *"Recite thirty verses for me from Al-Ahqāf."* Then he recited differently for me from what the first one recited for me. And I came with both of them to the Prophet (*sallAllāhu ʻalayhi wa sallam*), so he became angry. And ʻAlī ibn Abī Tālib (*radiAllāhu ʻanhu*) was sitting with him. So ʻAlī (*radiAllāhu ʻanhu*) said: *"He said to you: **'Recite how you have been taught.'**"*[170]

---

*Hudhayl. And some of it in the dialect of the people of Yemen. And similarly the rest of the dialects. And its meanings in all of this is one. And from that which clarifies this to you, are the words of Ibn Mas'ūd (radiAllāhu ʻanhu)…: 'I verily heard the recitation, and I found them to be resembling. So recite how you have learned (to recite). It is verily like the statement of any of you: Halumma (come) and ta'āl (come).' And Ibn Sīrīn said the same: 'It is verily like your words: Halumma (come) and ta'āl (come) and aqbil (come).' Then Ibn Sīrīn explained this and said: 'In the recitation of Ibn Mas'ūd (radiAllāhu ʻanhu): 'In kānat illa zaqiyyatan wāhidah', and in our recitation: 'In kānat illa sayhatan wāhidah'. And the meaning in both of them is the same. And the rest of the dialects are in accordance with this."*

**I said:** And regarding the definition of the seven letters, there is a big disagreement between the scholars, and here is not the place to expound on it.

[170] It was narrated by Abū Ya'lā (536) and ʻAbdullāh ibn Ahmad in his "Zawāid ʻalā Al-Musnad" (832), and his wording is: Then ʻAlī (*radiAllāhu ʻanhu*) said: *"Verily, the Messenger of Allāh (sallAllāhu ʻalayhi wa sallam) commands you to recite how you have been taught."* And its *isnād* is *hasan*.
And it was narrated by Ibn Battah in "Al-Ibānah Al-Kubrā" (851).

**169** – وَحَدَّثَنَا أَيْضًا أَبُو مُحَمَّدِ بْنُ صَاعِدٍ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ سِنَانٍ الْقَطَّانُ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، أنا شَرِيكٌ، عَنْ عَاصِمٍ، عَنْ زِرٍّ، عَنْ عَبْدِ اللَّهِ أَنَّهُ قَالَ: أَقْرَأَنِي رَسُولُ اللَّهِ ﷺ سُورَةً، فَدَخَلْتُ الْمَسْجِدَ فَقُلْتُ: أَفِيكُمْ مَنْ يَقْرَأُ؟ فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: أَنَا أَقْرَأُ فَقَرَأَ السُّورَةَ الَّتِي أَقْرَأَنِيهَا رَسُولُ اللَّهِ ﷺ، فَإِذَا هُوَ يَقْرَأُ بِخِلَافِ مَا أَقْرَأَنِي رَسُولُ اللَّهِ ﷺ، فَانْطَلَقْنَا إِلَى رَسُولِ اللَّهِ ﷺ أَنَا وَالرَّجُلُ، وَإِذَا عِنْدَهُ عَلِيُّ بْنُ أَبِي طَالِبٍ كَرَّمَ اللَّهُ وَجْهَهُ فَقُلْنَا: يَا رَسُولَ اللَّهِ ﷺ اخْتَلَفْنَا فِي قِرَاءَتِنَا، فَتَغَيَّرَ وَجْهُ رَسُولِ اللَّهِ ﷺ فَقَالَ عَلِيٌّ كَرَّمَ اللَّهُ وَجْهَهُ: إِنَّ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**إِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِالِاخْتِلَافِ، فَلْيَقْرَأْ كُلُّ رَجُلٍ مِنْكُمْ مَا أُقْرِئَ**»

**169.** And Abū Muhammad ibn Sā'id also narrated to us and said: Ahmad ibn Sinān Al-Qattān narrated to us and said: Yazīd ibn Hārūn narrated to us and said: Sharīk narrated to us, from 'Āsim, from Zirr, from 'Abdullāh (*radiAllāhu 'anhu*) that he said: The Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) recited a *sūrah* for me. Then I entered the *masjid* and said: *"Is there anyone among you who recites?"* Then a man from the people said: *"I recite."* So he recited the *sūrah* which the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) recited for me, but he was reciting it differently from how the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) recited it for me. So we went to the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*), and we said: *"O Messenger of Allāh, we disagree (or differ) in our recitation."* Then the face of the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) changed, so 'Alī (*radiAllāhu 'anhu*) said: *"Verily, the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) says:* ***'Verily, those who were before you were destroyed due to their disagreement. So let every man among you recite how it was recited for him.'***"[171]

**170** – وَأَخْبَرَنَا إِبْرَاهِيمُ بْنُ مُوسَى الْجَوْزِيُّ قَالَ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ، قَالَ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ قَالَ: أنا مَالِكُ بْنُ أَنَسٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدٍ الْقَارِيِّ، عَنْ عُمَرَ بْنِ الْخَطَّابِ رضي الله عنه قَالَ: سَمِعْتُ هِشَامَ بْنَ حَكِيمٍ، يَقْرَأُ سُورَةَ الْفُرْقَانِ فِي الصَّلَاةِ عَلَى غَيْرِ مَا أَقْرَؤُهَا، وَكَانَ رَسُولُ اللَّهِ ﷺ أَقْرَأَنِيهَا، فَأَخَذْتُ بِثَوْبِهِ، فَذَهَبْتُ بِهِ إِلَى رَسُولِ اللَّهِ ﷺ فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنِّي سَمِعْتُ هَذَا يَقْرَأُ سُورَةَ الْفُرْقَانِ عَلَى غَيْرِ مَا أَقْرَأْتَنِيهَا، فَقَالَ: «**اقْرَأْ**» فَقَرَأَ الْقِرَاءَةَ الَّتِي سَمِعْتُهَا مِنْهُ، فَقَالَ: «**هَكَذَا أُنْزِلَ إِنَّ هَذَا الْقُرْآنَ نَزَلَ عَلَى سَبْعَةِ أَحْرُفٍ فَاقْرَءُوا مَا تَيَسَّرَ مِنْهُ**»

**170.** And Ibrāhīm ibn Mūsā Al-Jawzī informed us and said: Ya'qūb ibn Ibrāhīm Ad-Dawraqī narrated to us and said: 'Abdur-Rahmān ibn Mahdī narrated to us and said: Mālik ibn Anas narrated to us, from Az-Zuhrī, from 'Urwah, from

---

[171] It was narrated by Ahmad (3992).
And it was narrated by Al-Bukhārī (2410) by way of Shu'bah, from 'Abdul-Malik ibn Maysarah who said: I heard An-Nazzāl ibn Saburah who said: From 'Abdullāh (*radiAllāhu 'anhu*) who said: I heard a man recite an *āyah* which I heard differently from the Prophet (*sallAllāhu 'alayhi wa sallam*). So I took him by his hand and went to the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*). Then he said: ***"You are both doing good."***
Shu'bah said: I think that he said: ***"Do not disagree. For verily, those before you disagreed and so they were destroyed."***

'Abdur-Rahmān ibn 'Abd Al-Qārī, from 'Umar ibn Al-Khattāb (*radiAllāhu 'anhu*) who said: I heard Hishām ibn Hakīm recite *sūrah* Al-Furqān in a prayer (but) differently from how I recite it. And the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) used to recite it for me. So I grabbed him by his garment and I walked with him to the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*). Then I said: *"O Messenger of Allāh, I verily heard this (man) recite sūrah Al-Furqān differently from how you recited it for me."* So he said: ***"Recite."*** Then he recited the same recitation that I heard from him. Then he said: ***"This is how it was revealed. Verily, this Qurān was revealed in seven letters, so recite what is easy from it."***[172]

- **Muhammad ibn Al-Husayn said:**

**171** – فَصَارَ الْمِرَاءُ فِي الْقُرْآنِ كُفْرًا بِهَذَا الْمَعْنَى يَقُولُ هَذَا: قِرَاءَتِي أَفْضَلُ مِنْ قِرَاءَتِكَ، وَيَقُولُ الْآخَرُ: بَلْ قِرَاءَتِي أَفْضَلُ مِنْ قِرَاءَتِكَ، وَيُكَذِّبُ بَعْضُهُمْ بَعْضًا، فَقِيلَ لَهُمْ: لِيَقْرَأْ كُلُّ إِنْسَانٍ كَمَا عَلِمَ، وَلَا يَعِبْ بَعْضُكُمْ قِرَاءَةَ غَيْرِهِ، وَاتَّقُوا اللَّهَ، وَاعْمَلُوا بِمُحْكَمِهِ، وَآمِنُوا بِمُتَشَابِهِهِ، وَاعْتَبِرُوا بِأَمْثَالِهِ، وَأَحِلُّوا حَلَالَهُ، وَحَرِّمُوا حَرَامَهُ

**171.** So disputing regarding the Qurān became *kufr* by this meaning. A person says: *"My recitation is better than your recitation."*

And the other one says: *"Rather, my recitation is better than your recitation."*

And they reject one another. So it is said to them: Let every person recite however he was taught, and none of you should criticize the recitation of another person. And fear Allāh, act upon His clear verses, believe in His unclear verses, learn a lesson from His examples, allow His *halāl* and prohibit His *harām*.[173]

---

[172] It was narrated by Al-Bukhārī (2419) and Muslim (818).

[173] Abū 'Ubayd said in "Gharīb Al-Hadīth" (2/11): ***"Do not dispute regarding the Qurān. For verily, disputing regarding it is kufr."*** *"The aspect of this hadīth for us is not the disagreement in the interpretation (of the verses), but for us it is regarding the disagreement regarding the wording; that a man recites the recitation in accordance with one letter (i.e. dialect), so another man says to him: 'It is not like that. Rather it is like this, different from it (i.e. your recitation).' While Allāh revealed both of them.*
*This is known in the hadīth of the Prophet (sallAllāhu 'alayhi wa sallam) where he said:* ***'Verily, the Qurān was revealed in seven letters. Every letter from them is curing and sufficient.'***
*And from this is the hadīth of 'Abdullāh ibn Mas'ūd (radiAllāhu 'anhu): 'Be aware against disagreeing and going to extremes. For it is verily like the words of one of you: Hallumma (come) and ta'āl (come).'*
*So if any of these two men rejects what his companion recited, then he is not safe from this having brought him to kufr based upon this meaning."*

❖ **Muhammad ibn Al-Husayn – *rahimahullāh* – said:**

وَقَدْ ذَكَرْتُ فِي تَأْلِيفِ كِتَابِ الْمُصْحَفِ، مُصْحَفَ عُثْمَانَ بْنِ عَفَّانَ رضي الله عنه الَّذِي أَجْمَعَتْ عَلَيْهِ الْأُمَّةُ وَالصَّحَابَةُ، وَمَنْ بَعْدَهُمْ مِنَ التَّابِعِينَ، وَأَئِمَّةُ الْمُسْلِمِينَ فِي كُلِّ بَلَدٍ، وَقَوْلِ السَّبْعَةِ الْأَئِمَّةِ فِي الْقُرْآنِ مَا فِيهِ كِفَايَةٌ، وَلَمْ أُحِبَّ تَرْدَادَهُ هَاهُنَا، وَإِنَّمَا مُرَادِي هَاهُنَا تَرْكُ الْجِدَالِ وَالْمِرَاءِ فِي الْقُرْآنِ، فَإِنَّا قَدْ نُهِينَا عَنْهُ، وَلَا يَقُولُ إِنْسَانٌ فِي الْقُرْآنِ بِرَأْيِهِ، وَلَا يُفَسِّرُ الْقُرْآنَ، إِلَّا مَا جَاءَ بِهِ النَّبِيُّ ﷺ أَوْ عَنْ أَحَدٍ مِنَ الصَّحَابَةِ، أَوْ عَنْ أَحَدٍ مِنَ التَّابِعِينَ أَوْ عَنْ إِمَامٍ مِنْ أَئِمَّةِ الْمُسْلِمِينَ، وَلَا يُمَارِي وَلَا يُجَادِلُ،

**172.** And I verily mentioned in the writing of the book "Al-Mushaf"[174], the *Mushaf* of 'Uthmān ibn 'Affān (*radiAllāhu 'anhu*) which the *ummah*, the *sahābah* (*radiAllāhu 'anhum*) and those after them from the *tābi'ūn*, and the leaders of the muslims in all countries agreed upon, and (I also mentioned) the statement of the seven leaders regarding the Qurān, what there is sufficiency in, and I would not love to repeat it here. My intention here is to leave the discussion and disputing regarding the Qurān, because we have verily been prohibited from that. And a person should not speak about the Qurān with his opinion, nor should he explain the Qurān except by what the Prophet (*sallAllāhu 'alayhi wa sallam*) came with, or from one of the *sahābah*, or from one of the *tābi'ūn*, or from a leader from the leaders of the muslims. And he should not dispute nor discuss.

**فَإِنْ قَالَ قَائِلٌ:**

**Then if someone would say:**

**173** – فَإِنَّا قَدْ نَرَى الْفُقَهَاءَ يَتَنَاظَرُونَ فِي الْفِقْهِ، فَيَقُولُ أَحَدُهُمْ: قَالَ اللَّهُ تَعَالَى كَذَا، وَقَالَ النَّبِيُّ كَذَا وَكَذَا، فَهَلْ يَكُونُ هَذَا مِنْ مِرَاءٍ فِي الْقُرْآنِ؟

**173.** *"We might see that the scholars debate regarding fiqh, so one of them would say: 'Allāh – the Exalted – said this. And He said this and that.' So is this disputing regarding the Qurān?"*

**قِيلَ:** مَعَاذَ اللَّهِ، لَيْسَ هَذَا مِرَاءً فَإِنَّ الْفَقِيهَ رُبَّمَا نَاظَرَهُ الرَّجُلُ فِي مَسْأَلَةٍ، فَيَقُولُ لَهُ عَلَى جِهَةِ الْبَيَانِ وَالنَّصِيحَةِ حُجَّتُنَا فِيهِ قَالَ اللَّهُ تَعَالَى كَذَا وَقَالَ النَّبِيُّ ﷺ عَلَى جِهَةِ النَّصِيحَةِ وَالْبَيَانِ، لَا عَلَى جِهَةِ الْمُمَارَاةِ، فَمَنْ كَانَ هَكَذَا، وَلَمْ يُرِدِ الْمُغَالَبَةَ، وَلَا أَنْ يُخْطِئَ خَصْمُهُ وَيَسْتَظْهِرَ عَلَيْهِ سَلِمَ، وَقُبِلَ إِنْ شَاءَ اللَّهُ تَعَالَى كَمَا ذَكَرْنَا فِي الْبَابِ الَّذِي قَبْلَهُ

**It is said:** Refuge is sought with Allāh! This is not disputing. For verily, a man might debate with the *faqīh* (i.e. scholar of *fiqh*), so he says to him from the aspect of explaining and advising: *"Our hujjah regarding this is: Allāh – the Exalted – said this, and the Prophet (sallAllāhu 'alayhi wa sallam) said this."* From the aspect of advising and explaining, and not from the aspect of disputing. So whoever is like this and he does not want to win, nor to describe his opponent as being mistaken

[174] And this is among the lost books of the author *rahimahullāh*.

and to defeat him, he is safe. And he will be accepted, *in shā Allāhu ta'ālā*, just as we have mentioned in the previous chapter.

**174** – قَالَ الْحَسَنُ: الْمُؤْمِنُ لَا يُدَارِي وَلَا يُمَارِي، يَنْشُرُ حِكْمَةَ اللَّهِ، فَإِنْ قُبِلَتْ حَمِدَ اللَّهَ وَإِنْ رُدَّتْ حَمِدَ اللَّهَ عز وجل وَعَلَا

**174.** Al-Hasan said: *"The mumin does not flatter and he does not dispute. He spreads the wisdom of Allāh. Then if it is accepted he praises Allāh, and if it is rejected he praises Allāh."*

وَبَعْدَ هَذَا فَأُكْرِهَ الْجِدَالُ وَالْمِرَاءُ وَرَفْعُ الصَّوْتِ فِي الْمُنَاظَرَةِ فِي الْفِقْهِ إِلَّا عَلَى الْوَقَارِ وَالسَّكِينَةِ الْحَسَنَةِ

And after this, then I hate (or dislike) discussing, disputing and raising the voices in debates regarding *fiqh*, except (if the debate is) in accordance with (manners of) respects and good tranquillity.

**175** – وَقَالَ عُمَرُ بْنُ الْخَطَّابِ رضي الله عنه :تَعَلَّمُوا الْعِلْمَ، وَتَعَلَّمُوا لِلْعِلْمِ السَّكِينَةَ وَالْحِلْمَ، وَتَوَاضَعُوا لِمَنْ تَتَعَلَّمُونَ مِنْهُ وَلِيَتَوَاضَعَ لَكُمْ مَنْ تُعَلِّمُونَهُ وَلَا تَكُونُوا جَبَابِرَةَ الْعُلَمَاءِ، فَلَا يَقُومُ عِلْمُكُمْ بِجَهْلِكُمْ

**175.** And 'Umar ibn Al-Khattāb (*radiAllāhu 'anhu*) said: *"Learn the knowledge, and learn tranquillity and kindness (or forbearance) for the knowledge. And humble yourselves for the one you are learning from, and let the one whom you are teaching humble himself for you. And do not be tyrant scholars, because your knowledge will not be established by your ignorance."*[175]

[175] The author mentioned the *isnād* of this narration in the book "Fard Al-'Ilm" (59), and it is *sahīh* from him.
- And in "Al-'Ilm" by Abū Khaythamah (82) 'Atā ibn Yasār said: *"No thing is added to something that is more beautiful than kindness (or forbearance) to knowledge."*

## 15. Chapter: The Prophet (*sallAllāhu ‘alayhi wa sallam*) warning to those from his *ummah* who dispute regarding the unclear[176] of the Qurān, and the punishment of the leader of those who dispute regarding it[177]

**176** – أَخْبَرَنَا أَبُو زَكَرِيَّا يَحْيَى بْنُ مُحَمَّدٍ الْحِنَّائِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدِ بْنِ حَسَّابٍ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ، أَنَّ عَائِشَةَ رضي الله عنها قَالَتْ: تَلَا رَسُولُ اللَّهِ ﷺ يَوْمًا هَذِهِ الْآيَةَ:

**176.** Abū Zakariyyā Yahyā ibn Muhammad Al-Hannāī informed us and said: Muhammad ibn ‘Ubayd ibn Hisāb narrated to us and said: Hammād ibn Zayd narrated to us, from Ayyūb, from ‘Abdullāh ibn Abī Mulaykah, that ‘Āishah (*radiAllāhu ‘anhā*) said: One day the Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) recited this *āyah*:

﴿ هُوَ الَّذِى أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ ﴾

**“He is the One who revealed the Book to you. In it there are clear verses, they are the foundations of the Book, and others that are unclear.”** (Ālu ‘Imrān 3:7)

---

[176] *Al-Mutashābih min Al-Qurān* (the unclear of the Qurān): These are the verses that can carry many aspects (and meanings), so there is a need for returning them to the plain, clear and obvious of verses.

And in (53) the words of Sa’īd ibn Jubayr have gone forth: *“As for ‘the unclear verses’, then they are verses in the Qurān that are unclear for the people when they recite them. And due to this, those who claim these words go astray amongst those who go astray. Every group recites verses from the Qurān, and they claim that it is (an argument) for them, (and that) by it they have achieved guidance.”*

[177] In “Al-Ibānah Al-Kubrā” (587) from Ayyūb As-Sikhtiyānī who said: *“I do not know anyone from the people of desires who dispute, except (that they use) the mutashābih.”*

- And in it (187) ‘Abdullāh ibn Mas’ūd (*radiAllāhu ‘anhu*) said: *“There will verily occur some unclear affairs, so it is upon you to slow down and being cautious. For verily, that you are a follower in goodness is better than you being a head in evil.”*

- And in it (199) from An-Nazzāl ibn Saburah who said: ‘Abdullāh (*radiAllāhu ‘anhu*) was asked about an issue in which there was some unclarity. So ‘Abdullāh said: *“O people, Allāh verily revealed His command and He clarified it. So whoever comes to the command from its (true) aspect, then it will be clear for him. And whoever opposes, then by Allāh, we will not tolerate their disagreement (or opposition).”*

- And in “Musannaf Ibn Abī Shaybah” (38836) from ‘Abdur-Rahmān ibn Abzā who said: When the issue of ‘Uthmān (*radiAllāhu ‘anhu*) happened, and the people spoke about the issue, I went to Ka’b (*radiAllāhu ‘anhu*) and said to him: *“Abū Al-Mundhir, what is the solution (to all of this)?”* He said: *“The Book of Allāh. Whatever from it that is clear for you, then act upon it and derive benefit from it. And whatever is unclear for you, then believe in it and leave it up to the one who knows about it.”*

- And in it (30656) ‘Abdullāh (*radiAllāhu ‘anhu*) said: *“Verily, the Qurān has lights just like the lights on the road. So whatever you know, then adhere to it. And whatever is unclear for you, then leave it (i.e. up to the one who knows about it).”*

إِلَى آخِرِ الْآيَةِ فَقَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «**فَإِذَا رَأَيْتُمُ الَّذِينَ يُجَادِلُونَ فِيهِ، أَوْ بِهِ، فَهُمُ الَّذِينَ عَنَى اللَّهُ تَعَالَى، فَاحْذَرُوهُمْ**»

Until the end of the verse. Then she said: The Messenger of Allāh (*sallAllāhu ʻalayhi wa sallam*) said: ***"And when you see those who dispute regarding it*** – or ***about it – then they are those whom Allāh – the Exalted – meant, so be aware against them."***[178]

**177** – حَدَّثَنَا أَبُو أَحْمَدَ هَارُونُ بْنُ يُوسُفَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عُمَرَ الْعَدَنِيُّ قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ، عَنْ أَيُّوبَ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عَائِشَةَ رضي الله عنها أَنَّ رَسُولَ اللهِ ﷺ قَرَأَ:

**177.** Abū Ahmad Hārūn ibn Yūsuf narrated to us and said: Muhammad ibn Abī ʻUmar Al-ʻAdanī narrated to us and said: ʻAbdul-Wahhāb Ath-Thaqafī narrated to us, from Ayyūb, from Ibn Abī Mulaykah, from ʻĀishah (*radiAllāhu ʻanhā*) that the Messenger of Allāh (*sallAllāhu ʻalayhi wa sallam*) recited:

﴿ هُوَ الَّذِى أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ ﴾

**"He is the One who revealed the Book to you. In it there are clear verses, they are the foundations of the Book, and others that are unclear."** (Ālu ʻImrān 3:7)

إِلَى آخِرِ الْآيَةِ فَقَالَ: «**إِذَا رَأَيْتُمُ الَّذِينَ يُجَادِلُونَ فِيهِ، فَهُمُ الَّذِينَ عَنَى اللَّهُ تَعَالَى، فَاحْذَرُوهُمْ**»

Until the end of the verse. Then he said: ***"When you see those who dispute regarding it, then they are those whom Allāh – the Exalted – meant, so be aware against them."***

**178**– حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي دَاوُدَ قَالَ: ثنا يَحْيَى بْنُ حَكِيمٍ قَالَ: ثنا عَبْدُ الْوَهَّابِ بْنُ عَبْدِ الْمَجِيدِ، قَالَ: ثنا أَيُّوبُ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عَائِشَةَ رضي الله عنها أَنَّ النَّبِيَّ ﷺ تَلَا هَذِهِ الْآيَةَ:

**178.** Abū Bakr ibn Abī Dāwūd narrated to us and said: Yahyā ibn Hakim narrated to us and said: ʻAbdul-Wahhāb ibn ʻAbdil-Majīd narrated to us and said: Ayyūb narrated to us, from Ibn Abī Mulaykah, from ʻĀishah (*radiAllāhu ʻanhā*) that the Prophet (*sallAllāhu ʻalayhi wa sallam*) recited this *āyah*:

﴿ هُوَ الَّذِى أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ ﴾ إِلَى قَوْلِهِ: ﴿ إِلَّا أُولُو الْأَلْبَابِ ﴾

**"He is the One who revealed the Book to you. In it there are clear verses, they are the foundations of the Book."** Until His Words: **"Except the people of intellect."** (Ālu ʻImrān 3:7)

---

[178] It was narrated by Ahmad (24210).
And it was narrated by Al-Bukhārī (4547) and Muslim (2665). And their wording is: ***"So when you see those who follow what is unclear from it, then they are those whom Allāh named, so be aware against them."***

فَقَالَ: «**يَا عَائِشَةُ إِذَا رَأَيْتُمُ الَّذِينَ يُجَادِلُونَ فِيهِ فَهُمُ الَّذِينَ عَنَى اللَّهُ فَاحْذَرُوهُمْ**» وَلِهَذَا الْحَدِيثِ طُرُقٌ جمَاعَةٍ

Then he said: ***"O 'Āishah, when you see those who dispute regarding it, then they are those whom Allāh meant, so be aware against them."*** And this *hadīth* has many ways.

**179** – حَدَّثَنَا أَبُو بَكْرٍ عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ الْوَاسِطِيُّ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي الْحَارِثِ قَالَ: حَدَّثَنَا مَكِّيُّ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا الْجُعَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ يَزِيدَ بْنِ خُصَيْفَةَ، عَنِ السَّائِبِ بْنِ يَزِيدَ قَالَ: أُتِيَ عُمَرُ بْنُ الْخَطَّابِ رضي الله عنه فَقَالُوا: يَا أَمِيرَ الْمُؤْمِنِينَ، إِنَّا لَقِينَا رَجُلًا يَسْأَلُ عَنْ تَأْوِيلِ الْقُرْآنِ، فَقَالَ: اللَّهُمَّ أَمْكِنِّي مِنْهُ قَالَ: فَبَيْنَا عُمَرُ ذَاتَ يَوْمٍ يُغَدِّي النَّاسَ، إِذْ جَاءَهُ رَجُلٌ عَلَيْهِ ثِيَابٌ وَعِمَامَةٌ يَتَغَدَّى حَتَّى إِذَا فَرَغَ قَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ

**179.** Abū Bakr 'Abdullāh ibn Muhammad ibn 'Abdil-Hamīd Al-Wāsitī narrated to us and said: Ismā'īl ibn Abī Al-Hārith narrated to us and said: Makkī ibn Ibrāhīm narrated to us and said: Al-Ju'ayd ibn 'Abdir-Rahmān narrated to us, from Yazīd ibn Khusayfah, from As-Sāib ibn Yazīd who said: Some people came to 'Umar ibn Al-Khattāb (*radiAllāhu 'anhu*) and said: *"O Amīr Al-Muminīn, we verily found a man asking about the tawīl (interpretation) of the Qurān."* So he said: *"O Allāh enable me to (get a hold of) him."*

He said: Then one day while 'Umar was feeding the people, then a man wearing a cloak and a turban came to him and ate. Then when he finished he said: *"O Amīr Al-Muminīn,*

﴿ وَالذَّارِيَاتِ ذَرْوًا ۝١ فَالْحَامِلَاتِ وِقْرًا ﴾

**"By those scattering** (and) **dispersing. And those carrying a load."**
(Adh-Dhāriyāt 51:1-2)*"*

فَقَالَ عُمَرُ: أَنْتَ هُوَ؟ فَقَامَ إِلَيْهِ فَحَسَرَ عَنْ ذِرَاعَيْهِ فَلَمْ يَزَلْ يَجْلِدُهُ حَتَّى سَقَطَتْ عِمَامَتُهُ، فَقَالَ: "وَالَّذِي نَفْسُ عُمَرَ بِيَدِهِ، لَوْ وَجَدْتُكَ مَحْلُوقًا لَضَرَبْتُ رَأْسَكَ، أَلْبِسُوهُ ثِيَابَهُ، وَاحْمِلُوهُ عَلَى قَتَبٍ، ثُمَّ أَخْرِجُوهُ حَتَّى تَقْدِمُوا بِهِ بِلَادَهُ، ثُمَّ لِيَقُمْ خَطِيبًا، ثُمَّ لِيَقُلْ: إِنَّ صَبِيغًا طَلَبَ الْعِلْمَ فَأَخْطَأَهُ فَلَمْ يَزَلْ وَضِيعًا فِي قَوْمِهِ حَتَّى هَلَكَ وَكَانَ سَيِّدَ قَوْمِهِ

So 'Umar said: *"Are you him (who asks about the unclear)?"* Then he got up to him and uncovered his arms, and he did not stop whipping him until his turban fell off. Then he said: *"By the One in Whose Hand the soul of 'Umar is in, if I find you shaven then I will strike your head. Let him wear his clothes, and carry him upon a small saddle and then drive him out until you reach his land. And then a speaker should get up and say: Verily, Sabīgh*[179] *sought the knowledge but he failed to achieve it."* And he remained

[179] In "Tahdhīb Al-Lughah" (8/63) Sabīgh: The name of a man who used to confuse (or annoy) people by asking about the unclear (verses) from the Qurān. Then 'Umar ibn Al-Khattāb (*radiAllāhu 'anhu*) commanded that he should be disciplined and expelled to *Basrah*. And he wrote to Abū Mūsā (*radiAllāhu 'anhu*) that he should prohibit the people from sitting with him.

dishonoured among his people until he died, and he used to be a leader of his people.[180]

**180** – أَخْبَرَنَا أَبُو عُبَيْدٍ عَلِيُّ بْنُ الْحُسَيْنِ بْنِ حَرْبٍ الْقَاضِي قَالَ: حَدَّثَنَا أَبُو الْأَشْعَثِ أَحْمَدُ بْنُ الْمِقْدَامِ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ يَزِيدَ بْنِ حَازِمٍ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ: أَنَّ رَجُلًا مِنْ بَنِي تَمِيمٍ يُقَالُ لَهُ: صَبِيغُ بْنُ عَسَلٍ، قَدِمَ الْمَدِينَةَ، وَكَانَتْ عِنْدَهُ كُتُبٌ، فَجَعَلَ يَسْأَلُ عَنْ مُتَشَابِهِ الْقُرْآنِ، فَبَلَغَ ذَلِكَ عُمَرَ رضي الله عنه فَبَعَثَ إِلَيْهِ وَقَدْ أَعَدَّ لَهُ عَرَاجِينَ النَّخْلِ، فَلَمَّا دَخَلَ عَلَيْهِ جَلَسَ، فَقَالَ لَهُ عُمَرُ: مَنْ أَنْتَ؟ فَقَالَ: أَنَا عَبْدُ اللَّهِ صَبِيغٌ فَقَالَ عُمَرُ: وَأَنَا عَبْدُ اللَّهِ عُمَرُ، ثُمَّ أَهْوَى إِلَيْهِ فَجَعَلَ يَضْرِبُهُ بِتِلْكَ الْعَرَاجِينِ، فَمَا زَالَ يَضْرِبُهُ حَتَّى شَجَّهُ، فَجَعَلَ الدَّمُ يَسِيلُ عَلَى وَجْهِهِ، فَقَالَ: حَسْبُكَ يَا أَمِيرَ الْمُؤْمِنِينَ، فَقَدْ وَاللَّهِ ذَهَبَ الَّذِي كُنْتُ أَجِدُ فِي رَأْسِي

**180.** Abū ‘Ubayd ‘Alī ibn Al-Husayn ibn Harb Al-Qādī informed us and said: Abū Al-Ash’ath Ahmad ibn Al-Miqdām narrated to us and said: Hammād ibn Zayd narrated to us, from Yazīd ibn Harim, from Sulaymān ibn Yasār, that a man from *Banī Tamīm* who was called Sabīgh ibn ‘Isl came to *Al-Madīnah*, and he used to have some books. Then he started asking about the unclear of the Qurān. Then this reached ‘Umar (*radiAllāhu ‘anhu*), so he sent for him and he verily prepared two palm branches. Then when he entered upon him he sat down. So ‘Umar said to him: *“Who are you?”*

So he said: *“I am the slave of Allāh Sabīgh.”*

So ‘Umar said: *“And I am the slave of Allāh ‘Umar.”*

Then he leaned towards him and began to strike him with those palm branches. And he continued to strike him until he opened a cut on him, so the blood began to flow down his face. Then he said: *“It is enough, O Amīr Al-Muminīn. For by Allāh, verily that which I used to find in my head has disappeared.”*

- **Muhammad ibn Al-Husayn said:**

**181 – فَإِنْ قَالَ قَائِلٌ**: فَمَنْ يَسْأَلُ عَنْ تَفْسِيرِ

**181. Then if someone says:** *“So whoever asks about the tafsīr (explanation) of:*

﴿ وَالذَّارِيَاتِ ذَرْوًا ۝١ فَالْحَامِلَاتِ وِقْرًا ﴾

**“By those scattering** (and) **dispersing. And those carrying a load.”**
(Adh-Dhāriyāt 51:1-2)

---

[180] And with Al-Lālakāī (1052) and “Al-Hujjah fī Bayān Al-Mahajjah” (91) from Qatan ibn Ka’b who said: I heard a man from *Banū ‘Ijl* who was called Fulān ibn Zur’ah narrate from his father who said: *“I verily saw Sabīgh ibn ‘Isl in Basrah. It was as if he was a camel with scabies. He would come to a circle (of knowledge), but every time he sat down in a circle they would get up and leave him. And if he sat down with some people who did not know him, then the people from the other circle would call them (and inform them); due to the right of Amīr Al-Muminīn.”*

اسْتَحَقَّ الضَّرْبَ، وَالتَّنْكِيلَ بِهِ وَالْهِجْرَةَ؟

*He deserves to be beat, receive exemplary punishment and to be boycotted?"*

**قِيلَ لَهُ:** لَمْ يَكُنْ ضَرْبُ عُمَرَ رضي الله عنه لَهُ بِسَبَبٍ عَنْ هَذِهِ الْمَسْأَلَةِ، وَلَكِنْ لَمَّا تَأَدَّى إِلَى عُمَرَ مَا كَانَ يَسْأَلُ عَنْهُ مِنْ مُتَشَابِهِ الْقُرْآنِ مِنْ قَبْلِ أَنْ يَرَاهُ عَلِمَ أَنَّهُ مَفْتُونٌ، قَدْ شَغَلَ نَفْسَهُ بِمَا لَا يَعُودُ عَلَيْهِ نَفْعُهُ، وَعَلِمَ أَنَّ اشْتِغَالَهُ بِطَلَبِ عِلْمِ الْوَاجِبَاتِ مِنْ عِلْمِ الْحَلَالِ وَالْحَرَامِ أَوْلَى بِهِ، وَتَطَلُّبُ عِلْمِ سُنَنِ رَسُولِ اللَّهِ ﷺ أَوْلَى بِهِ، فَلَمَّا عَلِمَ أَنَّهُ مُقْبِلٌ عَلَى مَا لَا يَنْفَعُهُ، سَأَلَ عُمَرُ اللَّهَ تَعَالَى أَنْ يُمَكِّنَهُ مِنْهُ، حَتَّى يُنَكِّلَ بِهِ، وحَتَّى: يُحَذِّرَ غَيْرَهُ؛ لِأَنَّهُ رَاعٍ يَجِبُ عَلَيْهِ تَفَقُّدُ رَعِيَّتِهِ فِي هَذَا وَفِي غَيْرِهِ، فَأَمْكَنَهُ اللَّهُ تَعَالَى مِنْهُ

**It is said to him:** 'Umar (*radiAllāhu 'anhu*) did not beat him due to this issue. But when it was conveyed to 'Umar what he was asking about from the *mutashābih* of the Qurān before he even saw him, he knew that he was afflicted. He was occupying himself with something that does not return any benefit to him. And he knew that for him to seek the knowledge of the obligatory acts of worship, from the knowledge of the *halāl* and *harām*, is more suitable for him, and persistently seeking the knowledge of the *Sunan* of the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) is more suitable for him. So when he knew that he was engaging in what does not benefit him, 'Umar asked Allāh to enable him to get a hold of him in order for him to make an example of him (through punishment) and to warn others than him. Because he is a shepherd for whom it is obligatory to examine his subjects regarding this and other things. So Allāh made it possible for him to get a hold of him

وَقَدْ قَالَ عُمَرُ رضي الله عنه :سَيَكُونُ أَقْوَامٌ يُجَادِلُونَكُمْ بِمُتَشابَهِ الْقُرْآنِ فَخُذُوهُمْ بِالسُّنَنِ، فَإِنَّ أَصْحَابَ السُّنَنِ أَعْلَمُ بِكِتَابِ اللَّهِ تَعَالَى

And 'Umar ibn Al-Khattāb (*radiAllāhu 'anhu)* verily said: *"There will be some people who will dispute with you using the mutashābih of the Qurān, so take them with the Sunan. For verily, the companions of the Sunan are most knowledgeable about the Book of Allāh the Exalted."*

**182** – حَدَّثَنَا أَبُو مُحَمَّدٍ الْحَسَنُ بْنُ عَلُّوِيَةَ الْقَطَّانُ قَالَ: حَدَّثَنَا عَاصِمُ بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ بُكَيْرِ بْنِ عَبْدِ اللَّهِ بْنِ الْأَشَجِّ قَالَ: إِنَّ عُمَرَ بْنَ الْخَطَّابِ رضي الله عنه قَالَ: إِنَّ نَاسًا يُجَادِلُونَكُمْ بِشِبْهِ الْقُرْآنِ، فَخُذُوهُمْ بِالسُّنَنِ، فَإِنَّ أَصْحَابَ السُّنَنِ أَعْلَمُ بِكِتَابِ اللَّهِ تَعَالَى

**182.** Abū Muhammad Al-Hasan ibn 'Alluwayh Al-Qattān narrated to us and said: 'Āsim ibn 'Alī narrated to us and said: Al-Layth ibn Sa'd narrated to us, from Yazīd ibn Abī Habīb, from Bukayr ibn 'Abdillāh ibn Al-Ashajj, that 'Umar ibn Al-Khattāb (*radiAllāhu 'anhu*) said: *"Verily, some people dispute with you using the unclear of the*

*Qurān. So take them with the Sunan. For verily, the companions of the Sunan are more knowledgeable about the Book of Allāh the Exalted."*[181]

❖ **Muhammad ibn Al-Husayn – *rahimahullāh* – said:**

وَهَكَذَا كَانَ مَنْ بَعْدِ عُمَرَ، عَلِيُّ بْنُ أَبِي طَالِبٍ رضي الله عنهما، إِذَا سَأَلَهُ إِنْسَانٌ عَمَّا لَا يَعْنِيهِ عَنَّفَهُ وَرَدَّهُ إِلَى مَا هُوَ أَوْلَى بِهِ

And it was (also) like this after 'Umar. If a person asked 'Alī ibn Abī Tālib (*radiAllāhu 'anhu*) about something that did not concern him, he would treat him harshly and return him to what was more suitable for him.

**183** – رُوِيَ أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ كَرَّمَ اللَّهُ وَجْهَهُ قَالَ يَوْمًا: سَلُونِي، فَقَامَ ابْنُ الْكَوَّاءِ فَقَالَ: مَا السَّوَادُ الَّذِي فِي الْقَمَرِ؟ فَقَالَ لَهُ: قَاتَلَكَ اللَّهُ، سَلْ تَفَقُّهًا، وَلَا تَسْأَلْ تَعَنُّتًا، أَلَا سَأَلْتَ عَنْ شَيْءٍ يَنْفَعُكَ فِي أَمْرِ دُنْيَاكَ أَوْ أَمْرِ آخِرَتِكَ؟ ثُمَّ قَالَ: ذَلِكَ مَحْوُ اللَّيْلِ

**183.** It was narrated that 'Alī ibn Abī Tālib (*radiAllāhu 'anhu*) said one day: *"Ask me."*

Then Ibn Al-Kawwā got up and said: *"What is the blackness which is on the moon?"*

So he said to him: *"May Allāh kill you! Ask to gain understanding, and do not ask to seek the unclear and difficult. Why do you not ask about something that benefits you in the affair of our dīn or the affair of your ākhirah?"*

Then he said: *"That is the blackout of the night."*[182]

---

[181] The commentary upon this has gone forth in number (106).

[182] The author narrated it in "Akhlāq Al-'Ulamā" (124) with his *isnād*.
And it was narrated by Ibn Battah in "Al-Ibānah Al-Kubrā" (359), and he said: *"And as such were the scholars and intelligent people when they were asked about something where its knowledge would not benefit the one asking, and being ignorant about it would not harm him. And perhaps is the answer also from that which the one asking cannot comprehend and it would not be understood by him. (In this case) they would not answer him, and perhaps they would reprimand him and treat him harshly."*

❖ **Muhammad ibn Al-Husayn said:**

**184** – وَقَدْ كَانَ الْعُلَمَاءُ قَدِيمًا وَحَدِيثًا يَكْرَهُونَ عُضْلَ الْمَسَائِلِ وَيَرُدُّونَهَا، وَيَأْمُرُونَ بِالسُّؤَالِ عَمَّا يَعْنِي خَوْفًا مِنَ الْمِرَاءِ وَالْجِدَالِ الَّذِي نُهُوا عَنْهُ

**184.** And the scholars of previous and recent times would hate the difficult (or complex) questions, and they would reject them. And they would command to ask about what is relevant, out of fear for the disputing and discussion which they were prohibited from.[183]

**185** – نَهَى النَّبِيُّ ﷺ عَنْ قِيلَ وَقَالَ، وَكَثْرَةِ السُّؤَالِ

**185.** The Prophet (*sallAllāhu 'alayhi wa sallam*) prohibited hearsay, and asking much.[184]

---

[183] Ibn Battah wrote a chapter in "Al-Ibānah Al-Kubrā" where he said: (8/Chapter (about) leaving asking about what is not relevant, and seeking and examining in depth (issues) where being ignorant about it does not harm, and warning against people who go in depth in the issues while they intend to introduce doubt in the muslims).
And he said: *"Know my brothers, that I thought about the reason that exited many people from the Sunnah and Jamā'ah, and forced them into the repulsive bid'ah, and that opened the door of catastrophe to their hearts, and veiled the light of the truth from their sights. And I found this to be from two aspects:*
*The first of them: Seeking and examining in depth, and asking much about what is not relevant, and being ignorant about it does not harm the intellectual person, nor does it benefit for the mumin to understand it.*
*And the second: Sitting with the one where one is not safe from his fitnah, and the hearts become corrupt due to accompanying him."*

[184] It was narrated by Al-Bukhārī (1477) and Muslim (593).
- Al-Baghawī said in "Sharh As-Sunnah" (1/203): *"It was said regarding his words:* ***'hearsay'*** *(that it is from) two aspects:*
*The first of them: That it is the conveyance (or speaking about) the statements of the people and their conversations, and seeking after this, so he says: 'Fulān said this, and this was said to fulān.' And this is from the door of spying which is prohibited.*
*And it was said: It is regarding that which returns to the affair of the dīn and the mention of what occurred in it of disagreement. He says: 'Fulān said this' and 'Fulān said that', with affirming and certainty, in order for him to blindly follow what he has heard and not to be on guard regarding the place of his choice from these statements.*
*And his words:* ***'And asking much'****, then it is verily asking the people for their money out of greediness, and leaving to restrict (one's self) to the amount that is needed. And it can also be asking about the affairs, and seeking it much, just as Allāh – the Exalted – said:* **"And do not ask about something that if it is clarified for you it will harm (or annoy) you."** (Al-Māidah 5:104) *And it can also be from the mutashābih which it was commanded to have īmān in the apparent of, in His – subhānahu wa ta'ālā – Words:* **"He is the One who revealed the Book to you. In it there are clear verses, they are the foundations of the Book, and others that are unclear. So as for those who have deviation in their hearts, then they follow that of it which in unclear seeking *fitnah* and seeking its interpretation. And no-one knows its** (true) **interpretation besides Allāh."** (Ālu 'Imrān 3:7)*."*

**186** – وَنَهَى عَنِ الْأُغْلُوطَاتِ

**186.** And he prohibited *al-ughlūtāt*.[185]

**187** – وَقَالَ النَّبِيُّ ﷺ: «أَعْظَمُ الْمُسْلِمِينَ فِي الْمُسْلِمِينَ جُرْمًا مَنْ سَأَلَ عَنْ شَيْءٍ لَمْ يُحَرَّمْ، فَحُرِّمَ مِنْ أَجْلِ مَسْأَلَتِهِ»

**187.** And the Prophet (*sallAllāhu 'alayhi wa sallam*) said: ***"The muslims who commit the greatest crime against the muslims, is the one who asks about something that has not been prohibited, and then it is prohibited due to him asking (about it)."***[186]

---

[185] It was narrated by Ahmad (23687) and Abū Dāwūd (3656).
- And in "Al-Ibānah Al-Kubrā" (320): 'Īsā ibn Yūnus said: *"Al-Ughlūtāt is what there is no need for from: How? And how?"*
- And also in it (322) Al-Awzā'ī said: *"The severe of issues and the difficult ones of them."*
- And in it (325) Al-Hasan said: *"Verily, the worst of the slaves of Allāh, are people who comes with the worst of issues by which they confuse the people."*
- The author – *rahimahullāh* – said in "Akhlāq Al-Ulamā" (118): *"And as for what we have mentioned regarding the ughlūtāt and the complicated issues, from that where the scholar should free himself from looking into it from that which has never occurred. And perhaps it will never occur, so they occupy themselves with theory, discussion and debate regarding it, until they by that becomes occupied from what is more suitable for them. And they describe each other as being mistaken, they seek for each other to slip (and make a mistake), and they ask each other. All of this is disliked and prohibited. This does not give back a benefit in his dīn for the one who wants this, and it is not the way of those who went forth from the righteous salaf. They would not seek out the mistake of each other, nor were their intentions to declare each other as being mistaken. Rather, they were intelligent scholars who would speak about the knowledge while advising. Allāh verily benefitted them by the knowledge."*
* And see "Dhamm Al-Kalām" (Chapter 3 and 11).

[186] It was narrated by Al-Bukhārī (7289) and Muslim (2358).
- Al-Baghawī said: *"Asking is from two aspects. One of them is what is from the aspect of clarifying and learning, in something there is a need for from the affair of the dīn. So this is allowed and commanded. Allāh – the Exalted – said:* **"So ask the people of *dhikr*** (remembrance) **if you do not know."** (An-Nahl 16:43)
*And the other aspect is what is from the aspect of burdening, and this is hated (or disliked). Because when the Owner of the Legislation has remained silent about something like this, He reprimanded and discouraged the one asking (about it). So if the answer occurs, then it is a punishment and harshness.*
*And the intended with the hadīth is this type of question. And Banū Isrāīl verily made things difficult for themselves by asking about the description of the cow, even though the sufficiency from it had already occurred with the earlier explanation. So Allāh made it difficult for them."*

كُلُّ هَذَا خَوْفًا مِنَ الْمِرَاءِ وَالْجِدَالِ، فَاتَّقُوا اللَّهَ يَا أَهْلَ الْقُرْآنِ، وَيَا أَهْلَ الْحَدِيثِ، وَيَا أَهْلَ الْفِقْهِ، وَدَعُوا الْمِرَاءَ وَالْجِدَالَ وَالْخُصُومَةَ فِي الدِّينِ وَاسْلُكُوا طَرِيقَ مَنْ سَلَفَ مِنْ أَئِمَّتِكُمْ، يَسْتَقِمْ لَكُمُ الْأَمْرُ الرَّشِيدُ، وَتَكُونُوا عَلَى الْمَحَجَّةِ الْوَاضِحَةِ إِنْ شَاءَ اللَّهُ تَعَالَى، فَقَدْ أُثْبِتَ فِي تَرْكِ الْمِرَاءِ وَالْجِدَالِ مَا فِيهِ كِفَايَةٌ لِمَنْ عَقَلَ، وَاللَّهُ الْمُوَفِّقُ لِمَنْ أَحَبَّ

All of this is due to fear for debating and disputing.

So fear Allāh, O people of the Qurān, and O people of *hadīth*, and O people of *fiqh*, and leave debating, discussing and disputing in the *dīn*. And follow the way of those who came before from your leaders. (By that) the correct affair will be upright for you and you will be upon a clear path, *in shā Allāh*. And I have verily established, regarding leaving debating and disputing, what there is sufficiency in for the one who understands. And Allāh is the One who grants success to the one He loves.[187]

[187] Abū Al-Fath Al-Maqdisī said in "Mukhtasar Al-Hujjah" (532): *"And this severity by the sahābah (radiAllāhu 'anhum) and the prohibition from speaking about these issues and what is similar to them – even if their answers were known for them and their judgments were understood – is them wanting to closing the door and cutting off the question. In order for this not to result in what was not commanded in the Sharī'ah, and for the issue not to expand into what opposes what Allāh commanded His Messenger (sallAllāhu 'alayhi wa sallam) to. And he verily said:* ***'Disputing regarding the Qurān is kufr.'*** *So this cuts off what is feared the most (compared to) what comes after it (of evidences). And today we have verily fallen in what they feared, and we have ended up in the middle of what they warned against. For verily, many of those who apply themselves to the people and are deeply immersed in leadership in the dīn, speaks about what they rejected, and they ask about what they feared, what they were severe in and what they warned against, in order to perform what he desires and leave what is more suitable. And as an opposition to the Sharī'ah, and entering into what is a mean for bātil and leaving the truth. They have verily lost what is relevant for them by occupying themselves with what is not relevant for them. So to Allāh we belong, and to Him we shall return."*

## 16. Chapter: The mention of the *īmān* in that the Qurān is the Word of Allāh – the Exalted – and that His Words are not created, and whoever claims that the Qurān is created he has verily committed *kufr*[188]

[188] And the reason for declaring *takfīr* upon them is, that the Qurān is from the knowledge of Allāh the Exalted. And whoever claims that the knowledge of Allāh is created, he has verily described Allāh with ignorance before He created knowledge for Himself. And this is the clear *kufr*, and the author – *rahimahullāh* – will clarify this.
- And in "As-Sunnah" (1863) by Al-Khallāl, *Imām* Ahmad – *rahimahullāh* – said: *"Whoever says: 'Verily, the knowledge of Allāh is created', he is a kāfir. And whoever claims that His knowledge is created, then it is as if He did not have any knowledge before He created the knowledge."*
- Ibn Battah – *rahimahullāh* – said in "Al-Ibānah Al-Kubrā" (2144): *"So they claimed that the Qurān is created, and the Qurān is the knowledge of Allāh – 'azza wa jalla – and it contains His uplifted Attributes and His beautiful Names.*
***a.*** *So whoever claims that the Qurān is created, he has verily claimed that Allāh was without any knowledge.*
***b.*** *And whoever claims that the Names and Attributes of Allāh are created, he has verily claimed that Allāh is created and recently invented, and that He did not exist and then He existed. Far above and exalted is Allāh above what the Jahmiyyah heretics (or disbelievers) say."*
**I said:** And due to this the leaders of the *Sunnah* all agreed upon the major *kufr* of the one who says the Qurān is created, which brings a person out of the *millah*. And whoever conveys something other than this from them, then his statement is rejected for him and not accepted.
- Abū Hātim and Abū Zu'rah – *rahimahumāllāh* – said in their *'aqīdah* in which they conveyed the *'ijmā* of the people of *Sunnah* in all of the countries. They said: *"We met the scholars in all of the countries; Hijāz, 'Irāq, Shām and Yaman, and their madhhab was: …And whoever claims that the Qurān is created, he is a kāfir in Allāh the Almighty with a kufr that brings a person out of the millah. And whoever doubts regarding his kufr, among those who understand, then he is (also) a kāfir."*
See: "Al-Jāmi fī 'Aqāid wa Rasāil Ahlis-Sunnah" (p. 524).
- And Ja'far Al-Faqīh said: I asked Abū Al-Qāsim At-Tabarānī: *"What is your statement – rahimakallāh – about the one who says: 'Verily, the people of Tawhīd will exit from Hellfire, except the one who says that the Qurān is created?'"*
So he wrote in his answer: *"Whoever says that the Qurān is created, he is a kāfir in Allāh the Almighty without any disagreement between the people of knowledge and Sunnah. Because he has claimed that Allāh is created, because the Qurān is the Words of Allāh – 'azza wa jalla – which He spoke. And (then) Jibrīl Ar-Rūh Al-Amīn spoke it… Whoever says: 'It is verily created', he is verily a kāfir which is worse than the jews, the christians and the worshipper of the idols, and he is not from the sincere people of Tawhīd whom Allāh will enter into Hellfire as a punishment from him due to some deeds by which they deserved Hellfire, and then Allāh will bring them out due to His mercy or due to the intercession of His Prophet Muhammad (sallAllāhu 'alayhi wa sallam) and the intercession of those who intercede. And whoever claims that… the one who says that the Qurān is created will exit from Hellfire, he is like the one who claims that the jews and the christians will exit from Hellfire."* ["Al-Hujjah 'alā Tārik Al-Mahajjah" (2/485)].

❖ **Muhammad ibn Al-Husayn said:**

**188** – اعْلَمُوا رَحِمَنَا اللَّهُ وَإِيَّاكُمْ أَنَّ قَوْلَ الْمُسْلِمِينَ الَّذِينَ لَمْ يُزِغْ قُلُوبَهُمْ عَنِ الْحَقِّ، وُوُفِّقُوا لِلرَّشَادِ قَدِيمًا وَحَدِيثًا أَنَّ الْقُرْآنَ كَلَامُ اللَّهِ تَعَالَى لَيْسَ بِمَخْلُوقٍ؛ لِأَنَّ الْقُرْآنَ مِنْ عِلْمِ اللَّهِ، وَعِلْمُ اللَّهِ لَا يَكُونُ مَخْلُوقًا، تَعَالَى اللَّهُ عَنْ ذَلِكَ دَلَّ عَلَى ذَلِكَ الْقُرْآنُ وَالسُّنَّةُ، وَقَوْلُ الصَّحَابَةِ رضي الله عنهم وَقَوْلُ أَئِمَّةِ الْمُسْلِمِينَ لَا يُنْكِرُ هَذَا إِلَّا جَهْمِيٌّ خَبِيثٌ، وَالْجَهْمِيُّ فَعِنْدَ الْعُلَمَاءِ كَافِرٌ قَالَ اللَّهُ تَعَالَى:

**188.** Know – may Allāh have mercy upon you and us – that the belief of the muslims – those whose hearts did not deviate from the truth and they were granted success in (following) the guidance in both older and recent times – is that the Qurān is the *Kalām* (Words, Speech) of Allāh – the Exalted – and not created. Because the Qurān is from the knowledge of Allāh, and the knowledge of Allāh is not created. Exalted is Allāh from this.

This has been proven by the Qurān, the *Sunnah*, the statements of the *sahābah* (*radiAllāhu 'anhum*) and the statements of the leaders of the muslims. No-one rejects this, except a dirty *jahmī*. **And with the scholars, the *jahmī* is a *kāfir*.**[189]

Allah – the Exalted – said:

﴿ وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلَامَ اللَّهِ ﴾

**"And if anyone from the *mushrikūn* seek your protection, then protect him so he may hear the Words of Allāh."** (At-Tawbah 9:6)

وَقَالَ تَعَالَى:

And He – the Exalted – said:

﴿ وَقَدْ كَانَ فَرِيقٌ مِنْهُمْ يَسْمَعُونَ كَلَامَ اللَّهِ ثُمَّ يُحَرِّفُونَهُ مِنْ بَعْدِ مَا عَقَلُوهُ ﴾

**"While a group of them verily used to hear the Words of Allāh and then distort it after they had understood it, while they knew."** (Al-Baqarah 2:75)

وَقَالَ تَعَالَى لِنَبِيِّهِ ﷺ:

And He – the Exalted – said to His Prophet (*sallAllāhu 'alayhi wa sallam*):

---

[189] Harb Al-Karmānī – *rahimahullāh* – said in his "'Aqīdah" (96): *"The Jahmiyyah: The enemies of Allāh. And they are those who claim that the Qurān is created, that Allāh – 'azza wa jalla – did not speak to Mūsā, that Allāh does not speak (at all), He is not seen (ever), no place is known for Him, Allāh has no Throne, nor Footstool and many statements which I dislike to say. And they are kuffār zanādiqah enemies of Allāh, so beware of them."*

﴿ قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ فَآمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلِمَاتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ ﴾

**"Say: O people, I am verily the Messenger of Allāh** (sent) **to all of you. The One to whom the dominion of the heavens and the earth belong. There is no-one worthy of worship besides Him. He gives life and causes death. So believe in Allāh and His Messenger; the unlettered Prophet who believes in Allāh and His Words. And follow him, so that you may be guided."** (Al-A'rāf 7:158)

وَهُوَ الْقُرْآنُ، وَقَالَ لِمُوسَى عليه السلام:

And that (i.e. His Words) is the Qurān.

And He said to Mūsā (*'alayhis-salām*):

﴿ إِنِّي اصْطَفَيْتُكَ عَلَى النَّاسِ بِرِسَالَاتِي وَبِكَلَامِي ﴾

**"I have verily chosen you over** (all) **people with My messages and My Speech."** (Al-A'rāf 7:144)

- **Muhammad ibn Al-Husayn said:**

وَمِثْلُ هَذَا فِي الْقُرْآنِ كَثِيرٌ

And there is much similar to this in the Qurān.

وَقَالَ تَعَالَى:

And He – the Exalted – said:

﴿ فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ ﴾

**"So whoever argues with you regarding it after what has come to you of knowledge."** (Ālu 'Imrān 3:61)

وَقَالَ تَعَالَى:

And He – the Exalted – said:

﴿ وَلَئِنْ أَتَيْتَ الَّذِينَ وَلَئِنِ اتَّبَعْتَ أَهْوَاءَهُمْ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ إِنَّكَ إِذًا لَمِنَ الظَّالِمِينَ ﴾

**"And if you would follow their desires after what has come to you of knowledge, then you would verily be from the unjust."** (Al-Baqarah 2:145)

❖ **Muhammad ibn Al-Husayn – *rahimahullāh* – said:**

لَمْ يَزَلِ اللَّهُ عَالِمًا مُتَكَلِّمًا سَمِيعًا بَصِيرًا بِصِفَاتِهِ قَبْلَ خَلْقِ الْأَشْيَاءِ، مَنْ قَالَ غَيْرَ هَذَا كَفَرَ وَسَنَذْكُرُ مِنَ السُّنَنِ وَالْآثَارِ وَقَوْلِ الْعُلَمَاءِ الَّذِينَ لَا يُسْتَوْحَشُ مِنْ ذِكْرِهِمْ مَا إِذَا سَمِعَهَا مَنْ لَهُ عِلْمٌ وَعَقْلٌ، زَادَهُ عِلْمًا وَفَهْمًا، وَإِذَا سَمِعَهَا مَنْ فِي قَلْبِهِ زَيْغٌ، فَإِنْ أَرَادَ اللَّهُ هِدَايَتَهُ إِلَى طَرِيقِ الْحَقِّ رَجَعَ عَنْ مَذْهَبِهِ، وَإِنْ لَمْ يَرْجِعْ فَالْبَلَاءُ عَلَيْهِ أَعْظَمُ

Allāh has always been knowledgeable, speaking, hearing and seeing with His Attributes before He created all things. Whoever says something other than this has committed *kufr*.[190]

And we will mention – from the *Sunan*, the *āthār* (narrations) and the statements of the scholars – those (scholars) where an aversion is not felt when mentioning them – that which when the one who has knowledge and intellect hears it, then it increases him in knowledge and understanding. And when the one who has deviation in his heart hears it, then if Allāh wants to guide him to the path of truth, he returns from his *madhhab*. And if he does not return, then the affliction upon him is even worse.

**189** – حَدَّثَنَا أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ صَالِحِ بْنِ ذَرِيحٍ الْعُكْبَرِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَجِيدِ التَّمِيمِيُّ قَالَ حَدَّثَنَا أَبُو إِسْحَاقَ الْفَزَارِيُّ، عَنِ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ النَّخَعِيِّ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ قَالَ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ رضي الله عنه يَقُولُ عَلَى مِنْبَرِهِ: أَيُّهَا النَّاسُ إِنَّ هَذَا الْقُرْآنَ كَلَامُ اللَّهِ فَلَا أَعْرِفَنَّ مَا عَطَفْتُمُوهُ عَلَى أَهْوَائِكُمْ، فَإِنَّ الْإِسْلَامَ قَدْ خَضَعَتْ لَهُ رِقَابُ النَّاسِ، فَدَخَلُوهُ طَوْعًا وَكَرْهًا، وَقَدْ وُضِعَتْ لَكُمُ السُّنَنُ، وَلَمْ يُتْرَكْ لِأَحَدٍ مَقَالًا إِلَّا أَنْ يَكْفُرَ عَبْدٌ عَمْدًا عَيْنًا، فَاتَّبِعُوا وَلَا تَبْتَدِعُوا، فَقَدْ كُفِيتُمْ، اعْمَلُوا بِمُحْكَمِهِ، وَآمِنُوا بِمُتَشَابِهِهِ

**189.** Abū Ja'far Muhammad ibn Sālih ibn Dharīh Al-'Ukbarī narrated to us and said: Muhammad ibn 'Abdil-Majīd At-Tamīmī narrated to us and said: Abū Ishāq Al-Fazārī narrated to us, from Al-Hasan ibn 'Ubaydillāh An-Nakha'ī, from Sa'īd ibn 'Ubaydah, from Abū 'Abdir-Rahmān As-Sulamī who said: I heard 'Umar ibn

---

[190] Also from the reasons for declaring *takfīr* upon the one who says that the Qurān is created is that they want to invalidate the Islamic Legislation and the judgments, because they are verily taken from the Qurān. And the Qurān for them is created, so the *hujjah* (argument) cannot be established by it.

- 'Abdullāh ibn Ahmad – *rahimahullāh* – said in "As-Sunnah" (76): And a *shaykh* from the people of Khurāsān mentioned and said: When Ibn 'Ulayyah spoke (about the issue of the Qurān) I said to Al-Hajjāj Al-A'war: *"Explain to us (and) teach us, what do they mean by (it being) created?"* He said: *"They mean that He is nothing."* And he said another time: I asked Al-Hajjāj about those who say that the Qurān is created; what do they mean? He said: *"At-Ta'tīl (invalidation of Allāh and His Names and Attributes)."*

- And in "As-Sunnah" (1763) by Al-Khallāl and "Al-Ibānah Al-Kubrā" (2244) Ya'qūb Ad-Dawraqī said to *Imām* Ahmad: *"Do these people revolve around ibtāl (cancellation) and ta'tīl (invalidation)?"*
He said: *"Yes."* And Ahmad ibn Hanbal said: *"May the curse of Allāh be upon them."*
And he said: *"In their words are the words of the zanādiqah. They revolve around ta'tīl. They do not establish anything, and as such are the zanādiqah."*

Al-Khattāb (*radiAllāhu ‘anhu*) say upon his pulpit: *“O people, this Qurān is verily the Kalām (Words, Speech) of Allāh. So do not let me find you twisting it according to your desires. For verily, the necks of the people have bent down for Islām, so they entered into it voluntarily and by force. And the Sunan has verily been placed for you, and there was not left any opinion (or statement) for anyone, except that a slave would commit kufr purposefully. So follow and do not innovate, for you have verily been sufficed. Act upon the clear of it and believe in the unclear of it.”*[191]

**190** – أَخْبَرَنَا أَبُو مُحَمَّدٍ عَبْدُ اللَّهِ بْنُ صَالِحٍ الْبُخَارِيُّ قَالَ: حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا جَرِيرٌ، عَنْ لَيْثِ بْنِ أَبِي سُلَيْمٍ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ أَبِي الزَّعْرَاءِ عَبْدِ اللَّهِ بْنِ هَانِئٍ قَالَ: قَالَ عُمَرُ بْنُ الْخَطَّابِ رضي الله عنه :الْقُرْآنُ كَلَامُ اللَّهِ فَلَا تَصْرِفُوهُ عَلَى آرَائِكُمْ

**190.** And Abū Muhammad ‘Abdullāh ibn Sālih Al-Bukhārī informed us and said: ‘Uthmān ibn Abī Shaybah narrated to us and said: Jarīr narrated to us, from Layth ibn Abī Sulaym, from Salamah ibn Kuhayl, from Abū Az-Za’rā ‘Abdullāh ibn Hāni who said: ‘Umar ibn Al-Khattāb (*radiAllāhu ‘anhu*) said: *“The Qurān is the Kalām of Allāh, so do not distort it according to your opinions.”*[192]

**191** – حَدَّثَنَا أَبُو الْقَاسِمِ عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الْعَزِيزِ الْبَغَوِيُّ قَالَ: حَدَّثَنَا دَاوُدُ بْنُ رُشَيْدٍ قَالَ: حَدَّثَنَا أَبُو حَفْصٍ الْأَبَّارُ، عَنْ مَنْصُورٍ، عَنْ هِلَالِ بْنِ يَسَافٍ، عَنْ فَرْوَةَ بْنِ نَوْفَلٍ قَالَ: أَخَذَ خَبَّابُ بْنُ الْأَرَتِّ بِيَدِي فَقَالَ: يَا هَنَاهُ، تَقَرَّبْ إِلَى اللَّهِ تَعَالَى بِمَا اسْتَطَعْتَ، فَإِنَّكَ لَسْتَ تَتَقَرَّبُ إِلَيْهِ بِشَيْءٍ أَحَبَّ إِلَيْهِ مِنْ كَلَامِهِ

**191.** Abū Al-Qāsim ‘Abdullāh ibn Muhammad ibn ‘Abdil-‘Azīz Al-Baghawī narrated to us and said: Dāwūd ibn Rushayd narrated to us and said: Abū Hafs Al-Abbār narrated to us, from Mansūr, from Hilāl ibn Yasāf, from Farwah ibn Nawfal who said: Khabbāb ibn Al-Aratt grabbed my hand and said: *“O hanāh*[193]*. Seek nearness to Allāh – the Exalted – with what you are capable of. And verily, you will not seek nearness to Him with anything more beloved to Him than His Words.’”*

**192** – حَدَّثَنَا أَبُو عَبْدِ اللَّهِ أَحْمَدُ بْنُ أَبِي عَوْفٍ الْبَزُورِيُّ قَالَ: حَدَّثَنَا سُوَيْدُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمَّارٍ قَالَ: سُئِلَ جَعْفَرُ بْنُ مُحَمَّدٍ رضي الله عنهما عَنِ الْقُرْآنِ، أَخَالِقٌ أَوْ مَخْلُوقٌ؟ قال: «لَيْسَ خَالِقًا وَلَا مَخْلُوقًا، وَلَكِنَّهُ كَلَامُ اللَّهِ تَعَالَى«

**192.** Abū ‘Abdillāh Ahmad ibn Abī ‘Awf Al-Buzūrī narrated to us and said: Suwayd ibn Sa’īd narrated to us and said: Mu’āwiyah ibn ‘Ammār narrated to us and said: Ja’far ibn Muhammad (*radiAllāhu ‘anhu*) was asked about the Qurān, whether it is a creator or created?

---

[191] Its *isnād* is *sahīh*.

[192] Narrated by ‘Abdullāh ibn Ahmad in “As-Sunnah” (3398), Ad-Dārimī in “Al-Musnad” (3398) and Ad-Dārimī in “Ar-Radd ‘alā Al-Jahmiyyah” (304).

[193] A word substituting the word ‘man’. Only used when calling someone. “Tāj Al-‘Arūs” (36/289).

He said: *"It is not a creator and it is not created. Rather, it is the Kalām of Allāh the Exalted."*[194]

**193** – حَدَّثَنَا أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ مَخْلَدٍ الْعَطَّارُ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ السِّجِسْتَانِيُّ قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ الصَّبَّاحِ الْبَزَّارُ قَالَ: حَدَّثَنَا مَعْبَدٌ أَبُو عَبْدِ الرَّحْمَنِ ثِقَةٌ، عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ: سَأَلْتُ جَعْفَرَ بْنَ مُحَمَّدِ بْنِ حُسَيْنٍ عَنِ الْقُرْآنِ؟ فَقَالَ: لَيْسَ بِخَالِقٍ وَلَا مَخْلُوقٍ، وَلَكِنَّهُ كَلَامُ اللَّهِ تَعَالَى وَهُوَ مَعْبَدُ بْنُ رَاشِدٍ كُوفِيٌّ رَوَى عَنْ مُوسَى بنِ دَاوُدَ وَرُوَيْمِ بْنِ يَزِيدَ

**193.** Abū 'Abdillāh Muhammad ibn Makhlad Al-'Attār narrated to us and said: Abū Dāwūd As-Sijistānī narrated to us and said: Al-Hasan ibn As-Sabbāh Al-Bazzār narrated to us and said: Ma'bad Abū 'Abdir-Rahmān – trustworthy – narrated to us, from Mu'āwiyah ibn 'Ammār who said: I asked Ja'far ibn Muhammad about the Qurān?

So he said: *"It is not a creator and it is not created. Rather, it is the Kalām of Allāh."*

He said: And he is Ma'bad ibn Rāshid Kūfī. Mūsā ibn Dāwūd and Ruwaym ibn Yazīd narrated from him.

**194** – وَحَدَّثَنَا أَبُو عَبْدِ اللَّهِ جَعْفَرُ بْنُ إِدْرِيسَ الْقَزْوِينِيُّ قَالَ: حَدَّثَنَا حَمُّويَهُ بْنُ يُونُسَ إِمَامُ مَسْجِدِ جَامِعِ قَزْوِينَ قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدِ بْنِ فُضَيْلٍ الرَّأْسِيُّ، رَأْسُ الْعَيْنِ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ صَالِحٍ، كَاتِبُ اللَّيْثِ بْنِ سَعْدٍ قَالَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ صَالِحٍ، عَنْ عَلَيِّ بْنِ أَبِي طَلْحَةَ، عَنِ ابْنِ عَبَّاسٍ، فِي قَوْلِهِ تَعَالَى:

**194.** Abū 'Abdillāh Ja'far ibn Idrīs Al-Qazwīnī narrated to us and said: Hammūyah ibn Yūnus – the *Imām* of the *masjid* Jāmi' Qazwayn – narrated to us and said: 'Abdullāh ibn Sālih – the writer of Al-Layth ibn Sa'd – narrated to us and said: Mu'āwiyah ibn Sālih narrated to us, from 'Alī ibn Abī Talhah, from Ibn 'Abbās (*radiAllāhu 'anhu*) regarding His – the Exalted – Words:

﴿ قُرْءَانًا عَرَبِيًّا غَيْرَ ذِى عِوَجٍ ﴾

**"An Arabic Qurān without any crookedness."** (Az-Zumar 39:28)

قَالَ: غَيْرَ مَخْلُوقٍ

He said: *"Not created."*

---

[194] And in "Al-Ibānah Al-Kubrā" (2262) Ja'far ibn Muhammad said: *"Whoever says that the Qurān is created, he is killed and is not asked to repent (first)."*
And Ja'far ibn Muhammad ibn 'Alī ibn Al-Husayn ibn 'Alī ibn Abī Tālib, the truthful *Imām*, died in year 148h, *rahimahullāh*.

وَقَالَ حَمُّوَيْهِ بْنُ يُونُسَ: بَلَغَ أَحْمَدَ بْنَ حَنْبَلٍ هَذَا الْحَدِيثُ، فَكَتَبَ إِلَى جَعْفَرِ بْنِ مُحَمَّدِ بْنِ فُضَيْلٍ، يَكْتُبُ إِلَيْهِ بِإِجَازَتِهِ فَكَتَبَ إِلَيْهِ بِإِجَازَتِهِ فَسُرَّ أَحْمَدُ بِهَذَا الْحَدِيثِ وَقَالَ كَيْفَ فَاتَنِي عَنْ عَبْدِ اللَّهِ بْنِ صَالِحٍ هَذَا الْحَدِيثُ

Hammūyah ibn Yūnus said: This *hadīth* reached Ahmad ibn Hanbal, so he wrote to Ja'far ibn Muhammad ibn Fudayl about its confirmation (i.e. whether or not it was confirmed). So he wrote back to him that it was confirmed. And Ahmad was very happy due to this *hadīth*, and he said: *"How did this hadīth from 'Abdullāh ibn Sālih escape me?!"*[195]

**195** – حَدَّثَنَا أَبُو حَفْصٍ عُمَرُ بْنُ أَيُّوبَ السَّقَطِيُّ قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ الصَّبَّاحِ الْبَزَّارُ قَالَ: حَدَّثَنِي أَخٌ لِي مِنَ الْأَنْصَارِ، عَنْ أَبِي زَكَرِيَّا يَحْيَى بْنِ يُوسُفَ الزِّمِّيِّ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ إِدْرِيسَ: وَسَأَلَهُ رَجُلٌ عَمَّنْ يَقُولُ: الْقُرْآنُ مَخْلُوقٌ فَقَالَ: مِنَ الْيَهُودِ؟ قَالَ: لَا، قَالَ: مِنَ النَّصَارَى؟ قَالَ: لَا، قَالَ: مِنَ الْمَجُوسِ؟ قَالَ: لَا، قَالَ: فَمِمَّنْ؟ قَالَ: مِنْ أَهْلِ التَّوْحِيدِ، قَالَ: مَعَاذَ اللَّهِ أَنْ يَكُونَ هَذَا مِنْ أَهْلِ التَّوْحِيدِ، هَذَا زِنْدِيقٌ، مَنْ زَعَمَ أَنَّ الْقُرْآنَ مَخْلُوقٌ فَقَدْ زَعَمَ أَنَّ اللَّهَ تَعَالَى مَخْلُوقٌ، يَقُولُ اللَّهُ تَعَالَى

**195.** Abū Hafs 'Umar ibn Ayyūb As-Saqatī narrated to us and said: Al-Hasan ibn As-Sabbāh Al-Bazzār narrated to us and said: One of my brother from the Ansar narrated to me, from Abū Zakariyyā Yahyā ibn Yūsuf Az-Zimmī who said: I heard 'Abdullāh ibn Idrīs when a man asked him about the one who says: The Qurān is created.

So he said: *"Is he from the jews?"* He said: *"No."*

He said: *"From the christians?"* He said: *"No."*

---

[195] There is something to look into regarding the correctness of this *hadīth*. Because several people from the people of *Sunnah* mentioned, that the statement regarding the Qurān, that it is 'not created' was not said by the *sahābah* (*radiAllāhu 'anhum*) or the *tābi'ūn*. Speaking about this issue first occurred after the emergence of the *Jahmiyyah* and when they clearly stated that the Qurān is created. At that time it was not allowed for the leaders of the *Sunnah* to remain silent. So they clearly stated, and they added in the clarification and refutation of the *Jahmiyyah*, that the Qurān is the *Kalām* of Allāh and not created. And soon the words of *Imām* Ad-Dārimī – *rahimahullāh* – about this will come.

- And the eagerness of *Imām* Ahmad – and Allāh knows best – to write down this narration, is from the aspect of mentioned everything which was narrated in this issue of arguments against the *Jahmiyyah* in the issue of the Qurān, and that it is the *Kalām* of Allāh and not created. And one does not take from his eagerness that it is *sahīh*. For verily, that which is established with the leaders of the *Sunnah* is, that the statement of the Qurān being 'not created' did not appear except after the emergence of the *Jahmiyyah*. And the first *salaf* had not said anything about this. And Allāh knows best.

- **Benefit:** Ibn 'Adī – *rahimahullāh* – said in "Al-Kāmil" (2/124): From Anas (*radiAllāhu 'anhu*) that he said: *"The Qurān is the Kalām of Allāh, and the Kalām of Allāh is not created."*

Ibn 'Adī said: *"And this hadīth, even if it is mawqūf upon Anas (radiAllāhu 'anhu), then it is munkar (rejected). Because it is not known about the sahābah (radiAllāhu 'anhum) that they would engage in talking about the Qurān."*

He said: *"From the magians?"* He said: *"No."*

He said: *"Then from who?"*

He said: *"From the people of Tawhīd."*

He said: *"Refuge with Allāh is sought from this person being from the people of Tawhīd! This person is a zindīq. Whoever claims that the Qurān is created, he has verily claimed that Allāh – the Exalted – is created. Allāh – the Exalted – says:*

﴿ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴾

**"In the Name of Allāh, *Ar-Rahmān*, *Ar-Rahīm*."**

فَالرَّحْمَنُ لَا يَكُونُ مَخْلُوقًا، وَالرَّحِيمُ لَا يَكُونُ مَخْلُوقًا، وَاللَّهُ لَا يَكُونُ مَخْلُوقًا، فَهَذَا أَصْلُ الزَّنْدَقَةِ

*So Ar-Rahmān is not created, and Ar-Rahīm is not created, and Allāh is not created. This is the foundation of zandaqah."*[196]

❖ **Muhammad ibn Al-Husayn said:**

**196** – وَحَدَّثَنَا أَحْمَدُ بْنُ أَبِي عَوْفٍ قَالَ: سَأَلْتُ الْحَسَنَ بْنَ عَلِيٍّ الْحُلْوَانِيُّ، فَقُلْتُ لَهُ: إِنَّ النَّاسَ قَدِ اخْتَلَفُوا عِنْدَنَا فِي الْقُرْآنِ، فَمَا تَقُولُ رَحِمَكَ اللَّهُ؟ قَالَ: الْقُرْآنُ كَلَامُ اللَّهِ غَيْرُ مَخْلُوقٍ، مَا نَعْرِفُ غَيْرَ هَذَا قَالَ أَحْمَدُ بْنُ أَبِي عَوْفٍ: وَسَمِعْتُ هَارُونَ الْفَرْوِينِيُّ يَقُولُ: لَمْ أَسْمَعْ أَحَدًا مِنْ أَهْلِ الْعِلْمِ بِالْمَدِينَةِ، وَأَهْلِ السُّنَنِ، إِلَّا وَهُمْ يُنْكِرُونَ عَلَى مَنْ قَالَ: الْقُرْآنُ مَخْلُوقٌ، وَيُكَفِّرُونَهُ قَالَ هَارُونُ: وَأَنَا أَقُولُ بِهَذِهِ السُّنَّةِ وَقَالَ لَنَا أَحْمَدُ بْنُ أَبِي عَوْفٍ: وَأَنَا أَقُولُ بِمِثْلِ مَا قَالَ هَارُونُ قَالَ ابْنُ أَبِي عَوْفٍ، وَسَمِعْتُ هَارُونَ يَقُولُ: مَنْ وَقَفَ عَلَى الْقُرْآنِ بِالشَّكِّ، وَلَمْ يَقُلْ غَيْرَ مَخْلُوقٍ، فَهُوَ كَمَنْ قَالَ هُوَ مَخْلُوقٌ

**196.** And Ahmad ibn Abī 'Awf narrated to us and said: I asked Al-Hasan ibn 'Alī Al-Hulwānī and said to him: *"Verily, some people with us disagreed regarding the Qurān, so what do you say, may Allāh have mercy upon you?"*

He said: *"The Qurān is the Kalām of Allāh and not created. We do not know anything other than this."*

Ahmad ibn Abī 'Awf said: And I heard Hārūn Al-Farwī say: *"I never heard anyone from the people of knowledge in Al-Madīnah and the people of Sunan, except that they would reject the one who said that the Qurān is created, and they declare takfīr upon him."*

Hārūn said: *"And I believe in this Sunnah."*

And Ahmad ibn Abī 'Awf said to us: *"And I say the same as what Hārūn said."*

[196] **I said:** The people of *Sunnah* agreed upon that the *Jahmiyyah* are misguided *zanādiqah*, and their statements regarding this are many. And some of them will come under narration number (204).

Ibn Abī ‘Awf said: And I heard Hārūn say: *“Whoever stops regarding the Qurān due to doubt, and he does not say ‘not created’, then he is like the one who says that it is created.”*

**197** – وَحَدَّثَنَا أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ مَخْلَدٍ الْعَطَّارُ قَالَ: ثنا أَبُو دَاوُدَ السِّجِسْتَانِيُّ قَالَ: حَدَّثَنَا حَمْزَةُ بْنُ سَعِيدٍ الْمَرْوَزِيُّ وَكَانَ ثِقَةً مَأْمُونًا قَالَ: سَأَلْتُ أَبَا بَكْرِ بْنَ عَيَّاشٍ فَقُلْتُ: يَا أَبَا بَكْرٍ، قَدْ بَلَغَكَ مَا كَانَ مِنْ أَمْرِ ابْنِ عُلَيَّةَ فِي الْقُرْآنِ، فَمَا تَقُولُ فِيهِ؟ فَقَالَ: اسْمَعْ إِلَيَّ وَيْلَكَ مَنْ زَعَمَ أَنَّ الْقُرْآنَ مَخْلُوقٌ فَهُوَ عِنْدَنَا كَافِرٌ زِنْدِيقٌ عَدُوٌّ لِلَّهِ تَعَالَى، لَا تُجَالِسْهُ وَلَا تُكَلِّمْهُ

**197.** Abū ‘Abdillāh Muhammad ibn Makhlad Al-‘Attār narrated to us and said: Abū Dāwūd As-Sijistānī narrated to us and said: Hamzah ibn Sa’īd Al-Marwazī – and he was trustworthy and reliable – narrated to us and said: I asked Abū Bakr ibn ‘Ayyāsh and said: *“O Abū Bakr, it has verily reached you what occurred from the affair of Ibn ‘Ulayyah*[197] *regarding the Qurān, so what do you say about this?”*

So he said: *“Listen to me. Woe to you! Whoever claims to you that the Qurān is created, then for us he is a kāfir zindīq (and) and an enemy of Allāh. Do not sit with him and do not speak with him.”*

**198** – حَدَّثَنَا أَبُو الْقَاسِمِ عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الْعَزِيزِ الْبَغَوِيُّ قَالَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ الْعِجْلِيُّ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ قَالَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ الْمُبَارَكِ قَرَأَ شَيْئًا مِنَ الْقُرْآنِ ثُمَّ قَالَ: مَنْ زَعَمَ أَنَّ هَذَا مَخْلُوقٌ، فَقَدْ كَفَرَ بِاللَّهِ الْعَظِيمِ

**198.** Abū Al-Qāsim ‘Abdullāh ibn Muhammad ibn ‘Abdil-‘Azīz Al-Baghawī narrated to us and said: Husayn ibn ‘Alī Al-‘Ijlī narrated to us and said: Ahmad ibn Yūnus narrated to us and said: I heard ‘Abdullāh ibn Al-Mubārak reciting something from the Qurān. Then he said: *“Whoever claims that this is created, he has verily committed kufr to Allāh the Almighty.”*

---

[197] Al-Mizzī said in “Tahdhīb Al-Kamāl” (7/328): *“And Ibn ‘Ulayyah who is mentioned here, is Ibrāhīm ibn Ismā’īl ibn ‘Ulayyah the mutakallim (i.e. follower of kalām). As for his father Ismā’īl ibn ‘Ulayyah, then he is from the supporters of the people of Sunnah. And Allāh knows best.”*

**I said:** As for ‘Ulayyah, then she is his mother. And Ismā’īl is from the great narrators of *hadīth*, and he verily said some words about the Qurān in which he agreed with the *Jahmiyyah*, so the leaders of the *Sunnah* in his time rejected this for him, so he retracted it and repented.

- *Imām* Ahmad – *rahimahullāh* – said: *“Ismā’īl continued to be humiliated due to the words he said until he died.”* So it was said to him: *“Did he not retract this and repent in front of the people (i.e. publicly)?”*
He said: *“Yes, verily. But he continued to be hated by the people of hadīth after those words until he died.”*
See: “Al-Masail” (1892) by Ibn Hāni, Al-Lālakāī (401) and “Tabaqāt Al-Hanābilah” (1/264).
As for his son Ibrāhīm, then he was a *jahmī*.

- In “Al-Ibānah Al-Kubrā” (2452) Al-Athram said: I mentioned Ibrāhīm ibn Ismā’īl ibn ‘Ulayyah to Abū ‘Abdillāh, so he said: *“Misguided (and) misguiding.”*

**199** – أَخْبَرَنَا أَبُو مُحَمَّدٍ عَبْدُ اللَّهِ بْنُ صَالِحٍ الْبُخَارِيُّ قَالَ: حَدَّثَنَا الْعُمَرِيُّ قَالَ: سَمِعْتُ إِسْمَاعِيلَ بْنَ أَبِي أُوَيْسٍ يَقُولُ: سَمِعْتُ مَالِكَ بْنَ أَنَسٍ، يَقُولُ: الْقُرْآنُ كَلَامُ اللَّهِ، وَكَلَامُ اللَّهِ مِنَ اللَّهِ، وَلَيْسَ مِنَ اللَّهِ شَيْءٌ مَخْلُوقٌ

**199.** Abū Muhammad ‘Abdullāh ibn Sālih Al-Bukhārī informed us and said: Al-‘Umarī narrated to us and said: I heard Ismā’īl ibn Abī Uways say: I heard Mālik ibn Anas say: *“The Qurān is the Kalām of Allāh, and the Kalām of Allāh is from Allāh. And nothing from Allāh is created.”*

**200** – حَدَّثَنَا عُمَرُ بْنُ أَيُّوبَ السَّقَطِيُّ قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ الصَّبَّاحِ الْبَزَّارُ قَالَ: حَدَّثَنَا سُرَيْجُ بْنُ النُّعْمَانِ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نَافِعٍ قَالَ: كَانَ مَالِكُ بْنُ أَنَسٍ يَقُولُ: الْقُرْآنُ كَلَامُ اللَّهِ، وَيَسْتَفْظِعُ قَوْلَ مَنْ يَقُولُ: الْقُرْآنُ مَخْلُوقٌ، قَالَ مَالِكٌ: يُوجَعُ ضَرْبًا، وَيُحْبَسُ حَتَّى يَمُوت

**200.** ‘Umar ibn Ayyūb As-Saqatī narrated to us and said: Al-Hasan ibn As-Sabbāh Al-Bazzār narrated to us and said: Surayj ibn An-Nu’mān narrated to us and said: ‘Abdullāh ibn Nāfi’ narrated to us and said: Mālik ibn Anas used to say: *“The Qurān is the Kalām of Allāh.”* And he would consider the statement of the one who says that the Qurān is created as horrible. Mālik said: *“He is hurt with strikes and imprisoned until he dies.”*[198]

---

[198] Adh-Dhahabī said in “Al-‘Arsh” (155): *“This is established from Mālik rahimahullāh. It was narrated by ‘Abdullāh ibn Ahmad in ‘Ar-Radd ‘alā Al-Jahmiyyah.’”* Then he mentioned its chain of narration.
**I said:** Many from the *salaf* stated the *istitābah* (asking for repentance) from the one who says the Qurān is created. Then either he repents, or else he is beheaded. And an opinion of killing him was narrated from *Imām* Mālik, *rahimahullāh*. And from this is what was narrated by At-Tabarānī who said: Al-Husayn ibn Ishāq narrated to us (and said): Yahyā ibn Khalaf At-Tartūsī – and he was from the trustworthy of the muslims – narrated to us and said: I was with Mālik when a man entered upon him and said: *“O Abū ‘Abdillāh, what do you say about the one who says that the Qurān is created?”* Then Mālik said: *“Zindīq. Kill him.”* So he said: *“O Abū ‘Abdillāh, I am verily speaking about some words that I heard (and I do not say this myself).”*
He said: *“I verily heard it from you.”* And he considered this statement big (and awful).
This was narrated by Harb Al-Karmānī in “As-Sunnah” (375) and Abū Nu’aym in “Al-Hilyah” (6/325).
- And in “As-Siyar” (8/102) Al-Qādī ‘Iyād said: Ibn Nāfi’ narrated, from Mālik: *“Whoever says that the Qurān is created is whipped and imprisoned.”*
He said: And in the narration of Bishr ibn Bakr, from Mālik who said: *“He is killed, and no tawbah (repentance) is accepted from him.”*
- And in “Al-Ibānah Al-Kubrā” (2335): Ibn Makhlad narrated to us (and said): Al-Marrūdhī narrated to us (and said): Abū Mus’ab Az-Zuhrī narrated to us and said: I heard Mālik ibn Anas – *rahimahullāh* – say: *“The Qurān is the Kalām of Allāh and not created. So whoever claims that it is created, then he has committed kufr in what was revealed to Muhammad (sallAllāhu ‘alayhi wa sallam). And the one who stops is worse than the one who says it.”*

**201** – حَدَّثَنَا عُمَرُ بْنُ أَيُّوبَ قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ الصَّبَّاحِ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ زِيَادٍ قَالَ: سَأَلْتُ عَبْدَ الرَّحْمَنِ بْنَ مَهْدِيٍّ فَقُلْتُ: مَا تَقُولُ فِيمَنْ يَقُولُ: الْقُرْآنُ مَخْلُوقٌ؟ فَقَالَ: لَوْ أَنِّي عَلَى سُلْطَانٍ لَقُمْتُ عَلَى الْجِسْرِ، فَكَانَ لَا يَمُرُّ بِي رَجُلٌ إِلَّا سَأَلْتُهُ، فَإِذَا قَالَ: الْقُرْآنُ مَخْلُوقٌ، ضَرَبْتُ عُنُقَهُ، وَأَلْقَيْتُهُ فِي الْمَاءِ

**201.** And ‘Umar ibn Ayyūb narrated to us and said: Al-Hasan ibn As-Sabbāh narrated to us and said: Ibrāhīm ibn Ziyād narrated to us and said: I asked ‘Abdur-Rahmān ibn Mahdī and said: *“What do you say about the one who says that the Qurān is created?”*

So he said: *“If I had any authority, then I would have stood on a bridge, and then no man would pass me by except that I would ask him (about this issue). If he then said: ‘The Qurān is created’, then I would behead him and throw him in the water.”*

**202** – وَحَدَّثَنَا ابْنُ مَخْلَدٍ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ قَالَ: قَالَ عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: لَوْ كَانَ لِيَ الْأَمْرُ لَقُمْتُ عَلَى الْجِسْرِ، فَلَا يَمُرُّ بِي أَحَدٌ يَقُولُ: الْقُرْآنُ مَخْلُوقٌ، إِلَّا ضَرَبْتُ عُنُقَهُ، وَأَلْقَيْتُهُ فِي الْمَاءِ

**202.** And Ibn Makhlad narrated to us and said: Abū Dāwūd narrated to us and said: ‘Ubaydullāh ibn ‘Umar Al-Qawārīrī narrated to us and said: ‘Abdur-Rahmān ibn Mahdī said: *“If it had been up to me then I would stand on a bridge, and then no-one would pass me by who says: ‘The Qurān is created’, except that I beheaded him and threw him in the water.”*

**203** – حَدَّثَنِي عُمَرُ بْنُ أَيُّوبَ قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ الصَّبَّاحِ قَالَ: قَالَ يَزِيدُ بْنُ هَارُونَ: وَذَكَرَ الْجَهْمِيَّةَ قَالَ: هُمْ وَاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ زَنَادِقَةٌ، عَلَيْهِمْ لَعْنَةُ اللَّهِ

**203.** ‘Umar ibn Ayyūb narrated to me and said: Al-Hasan ibn As-Sabbāh narrated to us and said: Yazīd ibn Hārūn mentioned the Jahmiyyah and said: *“They – by Allāh besides whom there is no ilāh – are zanādiqah. May the curse of Allāh be upon them.”*[199]

---

[199] Describing the *Jahmiyyah* as being *zanādiqah* is an issue of *ijmā’* between the people of *Sunnah*.
- Ad-Dārimī said in “An-Naqd” (1/580): *“So the Jahmiyyah for us are the dirtiest of the zanādiqah, because their opinion returns to ta’tīl, just as the madhhab of the zanādiqah.”*
And he said: *“The tajahhum for us is a big issue from the zandaqah. Their people are asked to repent. Then either they repent, or else they are killed.”*
- And in “Al-Ibānah Al-Kubrā” (2384) ‘Abdul-Wahhāb Al-Warrāq said: *“The Jahmiyyah are kuffār zanādiqah mushrikūn.”*
- And Harb Al-Karmānī – *rahimahullāh* – said in his “‘Aqīdah” (96): *“The Jahmiyyah: The enemies of Allāh. And they are those who claim that the Qurān is created, that Allāh – ‘azza wa jalla – did not speak to Mūsā, that Allāh does not speak (at all), He is not seen (ever), no place is known for Him, Allāh has no Throne, nor Footstool and many statements which I dislike to say. And they are kuffār zanādiqah enemies of Allāh, so beware of them.”*

**204** – حَدَّثَنَا أَبُو الْقَاسِمِ عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الْعَزِيزِ قَالَ: حَدَّثَنَا حَنْبَلُ بْنُ إِسْحَاقَ قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ أَحْمَدَ بْنَ حَنْبَلٍ وَسَأَلَهُ يَعْقُوبُ الدَّوْرَقِيُّ عَمَّنْ قَالَ: الْقُرْآنُ مَخْلُوقٌ؟ فَقَالَ: مَنْ زَعَمَ أَنَّ عِلْمَ اللَّهِ وَأَسْمَاءَهُ مَخْلُوقَةٌ فَقَدْ كَفَرَ، يَقُولُ اللَّهُ تَعَالَى:

**204.** Abū Al-Qāsim ʻAbdullāh ibn Muhammad ibn ʻAbdil-ʻAzīz narrated to us and said: Hanbal ibn Ishāq narrated to us and said: I heard Abū ʻAbdillāh Ahmad ibn Hanbal when Ya'qūb Ad-Dawraqī asked him about the one who says the Qurān is created.

So he said: *"Whoever claims that the knowledge of Allāh and His Names are created, he has committed kufr. Allāh – the Exalted – says:*

﴿ فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ ﴾

**"So whoever argues with you regarding it after what has come to you of knowledge."** (Ālu ʻImrān 3:61)

أَفَلَيْسَ هُوَ الْقُرْآنُ؟ فَمَنْ زَعَمَ أَنَّ عِلْمَ اللَّهِ وَأَسْمَاءَهُ وَصِفَاتَهُ مَخْلُوقَةٌ فَهُوَ كَافِرٌ لَا يُشَكُّ فِي ذَلِكَ، إِذَا أَعْتَقَدَ ذَلِكَ، وَكَانَ رَأْيُهُ وَمَذْهَبُهُ وَكَانَ دِينًا يَتَدَيَّنُ بِهِ، كَانَ عِنْدَنَا كَافِرٌ

*Is this not the Qurān? So whoever claims that the knowledge of Allāh and His Names and Attributes are created, then he is a kāfir without any doubt regarding this. If he believes in this and it is his opinion and madhhab, and it is a religion he believes in, then for us he is a kāfir."*

**205** – أَخْبَرَنَا أَبُو الْقَاسِمِ أَيْضًا قَالَ: حَدَّثَنِي سَعِيدُ بْنُ نُصَيْرٍ أَبُو عُثْمَانَ الْوَاسِطِيُّ فِي مَجْلِسِ خَلَفِ الْبَزَّارِ قَالَ: سَمِعْتُ ابْنَ عُيَيْنَةَ يَقُولُ: مَا يَقُولُ هَذِهِ الدُّوَيْبَّةُ؟ يَعْنِي بِشْرًا الْمِرِّيسِيُّ قَالُوا: يَا أَبَا مُحَمَّدٍ يَزْعُمُ أَنَّ الْقُرْآنَ مَخْلُوقٌ فَقَالَ: كَذَبَ قَالَ اللَّهُ تَعَالَى:

**205.** Abū Al-Qāsim also informed us and said: Sa'īd ibn Nusayr Abū 'Uthmān Al-Wāsitī narrated to me the gathering of Khalaf Al-Bazzār and said: I heard Ibn 'Uyaynah say: *"What is this small animal saying?"* Meaning: Bishr Al-Marīsī.[200]

They said: *"O Abū Muhammad, he is claiming that the Qurān is created."*

So he said: *"He has lied. Allāh – the Exalted – said:*

﴿ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ ﴾

**"Verily, the creation and the command belongs to Him."** (Al-A'rāf 7:54)

---

[200] Bishr ibn Ghiyāth Al-'Adawī Al-Marīsī Al-Jahmī. He died in the year 218h.
He was the one who spread the statement of the Qurān being created and he invited to this until he became the leader of the *Jahmiyyah* in his time. So the people of knowledge hated him and they declared *takfīr* upon him. And they rejoiced when he died.
- And with Al-Lālakāī (610/my tahqīq) Hishām ibn 'Ubaydillah said: *"Al-Marīsī for us is the successor of the misguided Jahm ibn Safwan."*

فَالْخَلْقُ: خَلْقُ اللَّهِ، وَالْأَمْرُ: الْقُرْآنُ

*So 'the creation' is the creation of Allāh, and 'the command' is the Qurān."*[201]

**206** – أَخْبَرَنَا أَبُو الْقَاسِمِ قَالَ: نا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْبَغَوِيُّ وَحَدَّثَنَا ابْنُ عَمِّ أَحْمَدَ بْنِ حَنْبَلٍ قَالَ: سَمِعْتُ أَحْمَدَ بْنَ حَنْبَلٍ: وَسُئِلَ عَمَّنْ قَالَ: الْقُرْآنُ مَخْلُوقٌ؟ فَقَالَ: كَافِرٌ

**206.** Abū Al-Qāsim informed us and said: Ishāq ibn Ibrāhīm Al-Baghawī – the cousin of Ahmad ibn Manī' – narrated to us and said: I heard Ahmad ibn Hanbal when he was asked about the one who says that the Qurān is created, so he said: *"Kāfir."*

**207** – قَالَ أَبُو الْقَاسِمِ: أنا وَهْبُ بْنُ بَقِيَّةَ الْوَاسِطِيُّ قَالَ: سَمِعْتُ وَكِيعًا يَقُولُ: مَنْ قَالَ: الْقُرْآنُ مَخْلُوقٌ فَهُوَ كَافِرٌ

**207.** Abū Al-Qāsim said: And Wahb ibn Baqiyyah Al-Wāsitī informed us and said: I heard Wakī' say: *"Whoever says that the Qurān is created, he is a kāfir."*

**208** – حَدَّثَنَا أَبُو بَكْرٍ مُحَمَّدُ بْنُ هَارُونَ الْعَسْكَرِيُّ الْفَقِيهُ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ بْنِ الطَّبَّاعِ قَالَ: سَمِعْتُ رَجُلًا سَأَلَ أَحْمَدَ بْنَ حَنْبَلٍ، فَقَالَ: يَا أَبَا عَبْدِ اللَّهِ، أُصَلِّي خَلْفَ مَنْ يَشْرَبُ الْمُسْكِرَ؟ قَالَ: لَا، قَالَ: فَأُصَلِّي خَلْفَ مَنْ يَقُولُ: الْقُرْآنُ مَخْلُوقٌ؟ قَالَ: سُبْحَانَ اللَّهِ أَنْهَاكَ عَنْ مُسْلِمٍ، وَتَسْأَلُنِي عَنْ كَافِرٍ؟

**208.** Abū Bakr Muhammad ibn Hārūn Al-'Askarī Al-Faqīh narrated to us and said: Muhammad ibn Yūsuf At-Tabbā' narrated to us and said: I heard a man who asked Ahmad ibn Hanbal and said: *"O Abū 'Abdillāh, should I pray behind the one who drinks intoxicants?"* He said: *"No."* He said: *"Then should I pray behind the one who says that the Qurān is created?"* He said: Then he said: *"Subhān-Allāh. I prohibit you from a muslim and (then) you ask me about a kāfir?!"*

---

[201] In "As-Sunnah" (181) by 'Abdullāh ibn Ahmad: Sawwār ibn 'Abdillāh Al-Qādī said: I heard my brother 'Abdur-Rahmān ibn 'Abdillāh ibn Sawwār say: I was with Sufyān ibn 'Uyaynah, when the people jumped upon Bishr Al-Marīsī until they hit him and they said: *"(You are a) jahmī."* So Sufyān said to him: *"O duwaibah (small crawling animal), O duwaibah. Have you not heard that Allāh – 'azza wa jalla – says:* **"Verily the creation and the command belongs to Him."** (Al-A'rāf 7:54) *So He – 'azza wa jalla – informed that the creation is something else than the command."* It was said to Sawwār: *"What did Bishr say?"* He said: *"He was quiet, as he did not have an argument."*
- *Imām* Ahmad said in "Ar-Radd 'alā Al-Jahmiyyah waz-Zanādiqah" (26): *"And Allāh verily separated between His Word and His creation, and He did not call it (i.e. the creation) words.* **"Verily to Him belong the creation and the command."** (Al-A'rāf 7:54) *So when He said:* **"Verily to Him belong the creation."** *Then there did not remain anything created except that it was included in that (statement). Then He mentioned what is not a creation and said:* **"And the command."** *So His command is His Word. Blessed is the Lord of the worlds from His Word being a creation.*
*And He said:* **"We verily sent it** (i.e. the Qurān) **down on a blessed night. Verily, We are ever warning. In it every matter of wisdom is ordained."** (Ad-Dukhān 44:3-4) *Then He said: It is a command from Us."*

**209** – أَخْبَرَنَا ابْنُ مَخْلَدٍ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ سَمِعْتُ أَحْمَدَ بْنَ حَنْبَلٍ، وَذُكِرَ لَهُ رَجُلٌ أَنَّ رَجُلًا قَالَ: إِنَّ أَسْمَاءَ اللَّهِ مَخْلُوقَةٌ وَالْقُرْآنَ مَخْلُوقٌ فَقَالَ أَحْمَدُ: كُفْرٌ بَيِّنٌ، قُلْتُ لِأَحْمَدَ: مَنْ قَالَ: الْقُرْآنُ مَخْلُوقٌ فَهُوَ كَافِرٌ؟ قَالَ: أَقُولُ: هُوَ كَافِرٌ

**209.** Ibn Makhlad informed us and said: Abū Dāwūd narrated to us and said: I heard Ahmad ibn Hanbal when a man mentioned to him that a man had said: *"Verily, the Names of Allāh are created, and the Qurān is created."*

So Ahmad said: *"Clear kufr."*

I said to Ahmad: *"The one who says: 'Verily, the Qurān is created', is he a kāfir?"*

He said: *"I say: He is a kāfir."*[202]

**210** – حَدَّثَنَا أَبُو الْفَضْلِ جَعْفَرُ بْنُ مُحَمَّدٍ الصَّنْدَلِيُّ قَالَ حَدَّثَنَا الْفَضْلُ بْنُ زِيَادٍ قَالَ: حَدَّثَنَا أَبُو طَالِبٍ قَالَ: قَالَ لِي أَحْمَدُ: يَا أَبَا طَالِبٍ لَيْسَ شَيْءٌ أَشَدَّ عَلَيْهِمْ مِمَّا أَدْخَلْتَ عَلَيَّ مَنْ قَالَ: الْقُرْآنُ مَخْلُوقٌ، قُلْتُ: عِلْمُ اللَّهِ مَخْلُوقٌ؟ قَالُوا: لَا، قُلْتُ: فَإِنَّ عِلْمَ اللَّهِ هُوَ الْقُرْآنُ قَالَ اللَّهُ تَعَالَى:

**210.** Abū Al-Fadl Ja'far ibn Muhammad As-Sandalī narrated to us and said: Al-Fadl ibn Ziyād narrated to us and said: Abū Tālib narrated to us and said: Ahmad (ibn Hanbal) said to me: *"O Abū Tālib, there is nothing more severe for them than what I entered upon the one who says: 'The Qurān is created.' I said: 'Is the knowledge of Allāh created?' (So) they said: 'No.'*

*I said: 'Verily the knowledge of Allāh is the Qurān. Allāh – the Exalted – said:*

﴿ وَلَئِنْ أَتَيْتَ الَّذِينَ وَلَئِنِ اتَّبَعْتَ أَهْوَاءَهُمْ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ إِنَّكَ إِذًا لَمِنَ الظَّالِمِينَ ﴾

**"And if you would follow their desires after what has come to you of knowledge, then you would verily be from the unjust."** (Al-Baqarah 2:145)

وَقَالَ تَعَالَى:

*And He – the Exalted – said:*

﴿ فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ ﴾

**"So whoever argues with you regarding it after what has come to you of knowledge."** (Ālu 'Imrān 3:61)

هَذَا فِي الْقُرْآنِ فِي غَيْرِ مَوْضِعٍ

*This is in several places in the Qurān."*

---

[202] And in "As-Sunnah" (1863) by Al-Khallāl, *Imām* Ahmad – *rahimahullāh* – said: *"The one who says: 'Verily, the Names of Allāh are created', then it is as if the Names of Allāh did not exist before they were created. And everything created will verily perish. So this person for me is a kāfir if he says this."*

**211** – حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْجَصَّاصُ قَالَ: حَدَّثَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ قَالَ: سَمِعْتُ الشَّافِعِيَّ يَقُولُ وَذَكَرَ الْقُرْآنَ وَمَا يَقُولُ حَفْصٌ الْفَرْدُ، وَكَانَ الشَّافِعِيُّ يَقُولُ: حَفْصٌ الْمُنْفَرِدُ، وَنَاظَرَهُ بِحَضْرَةِ وَالٍ كَانَ بِمِصْرَ فَقَالَ لَهُ الشَّافِعِيُّ رضي الله عنه فِي الْمُنَاظَرَةِ: كَفَرْتَ وَاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ، ثُمَّ قَامُوا، فَانْصَرَفُوا، فَسَمِعْتُ حَفْصًا يَقُولُ: أَشَاطَ وَاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ الشَّافِعِيُّ بِدَمِي قَالَ الرَّبِيعُ: وَسَمِعْتُ الشَّافِعِيَّ رَحِمَهُ اللَّهُ تَعَالَى يَقُولُ: الْقُرْآنُ كَلَامُ اللَّهِ غَيْرُ مَخْلُوقٍ، وَمَنْ قَالَ: الْقُرْآنُ مَخْلُوقٌ فَهُوَ كَافِرٌ

**211.** Al-Hasan ibn ʻAlī Al-Jassās narrated to us and said: Ar-Rabīʻ ibn Sulaymān narrated to us and said: I heard Ash-Shāfiʻī say when he mentioned the Qurān and what Hafs Al-Fard[203] would say. And Ash-Shāfiʻī – *rahimahullāh* – used to say: Hafs Al-Munfarid. And he debated him with the presence of a governor in Egypt. And Ash-Shāfiʻī said to him during the debate: *"You have committed kufr to Allāh, besides whom there is no ilāh."*

Then they got up and left. Then I heard Hafs saying: *"By the One besides whom there is no ilāh, Ash-Shāfiʻī has verily spilled my blood."*[204]

Ar-Rabīʻ said: I heard Ash-Shāfiʻī say: *"The Qurān is the Kalām of Allāh and not created. And whoever says it is created, he is a kāfir."*

Ar-Rabīʻ said: *"The Qurān is the Kalām of Allāh and not created. So whoever says: 'The Qurān is created', then he is a kāfir."*

**212** – حَدَّثَنَا عَلِيُّ بْنُ حَسْنَوَيْهِ الْقَطَّانُ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ الصَّاغَانِيُّ قَالَ: سَمِعْتُ أَبَا عُبَيْدٍ الْقَاسِمَ بْنَ سَلَّامٍ يَقُولُ: «مَنْ قَالَ: الْقُرْآنُ مَخْلُوقٌ فَقَدِ افْتَرَى عَلَى اللَّهِ، وَقَالَ عَلَى اللَّهِ مَا لَمْ يَقُلْهُ الْيَهُودُ وَلَا النَّصَارَى»

**212.** ʻAlī ibn Hasnawayh Al-Qattān narrated to us and said: Muhammad ibn Ishāq As-Sāghānī narrated to us and said: I heard Abū ʻUbayd Al-Qāsim ibn Sallām say: *"Whoever says that the Qurān is created, then he has verily invented a lie about Allāh, and he has said about Allāh what neither the jews, nor the christians have said."*[205]

---

[203] In "As-Siyar" (10/30) Muhammad ibn Ishāq ibn Khuzaymah said: I heard Ar-Rabīʻ say: When Ash-Shāfiʻī spoke with Hafs Al-Fard, then Hafs said: *"The Qurān is created."*
So Ash-Shāfiʻī said to him: *"You have committed kufr to Allāh the Almighty."*

[204] The statement of Ash-Shāfiʻī – *rahimahullāh* – to Hafs: *"You have committed kufr to Allāh the Almighty"*, is clear regarding the *kufr* of the specific person, opposite of those who claims that Ash-Shāfiʻī did not declare *takfīr* upon him. And those who say this could have been right, if Ash-Shāfiʻī had said: *"Your words are kufr"* or another expression similar to it, where this would be possible. But the only thing that can be understood from this (first) expression is the major *takfīr* that brings a person out of the religion of Islām. We ask Allāh for safety and soundness.

[205] And with Al-Lālakāī (417) from Abū ʻUbayd Al-Qāsim ibn Sallām who said: *"Whoever says that the Qurān is created, he is worse than the one who says: 'Verily, Allāh is a third of three'. Mighty and Exalted is Allāh. Because these affirm something, while those (i.e. the Jahmiyyah) do not affirm the meaning."*

❖ **Muhammad ibn Al-Husayn – *rahimahullāh* – said:**

**213** – وَقَدِ احْتَجَّ أَحْمَدُ بْنُ حَنْبَلٍ رحمه الله بِحَدِيثِ ابْنِ عَبَّاسٍ: إِنَّ أَوَّلَ مَا خَلَقَ اللَّهُ مِنْ شَيْءٍ الْقَلَمَ وَذَكَرَ أَنَّهُ حُجَّةٌ قَوِيَّةٌ عَلَى مَنْ يَقُولُ: إِنَّ الْقُرْآنَ مَخْلُوقٌ، كَأَنَّهُ يَقُولُ: قَدْ كَانَ الْكَلَامُ قَبْلَ خَلْقِ الْقَلَمِ، وَإِذَا كَانَ أَوَّلُ خَلْقِ اللَّهِ مِنْ شَيْءٍ الْقَلَمَ دَلَّ عَلَى أَنَّ كَلَامَهُ لَيْسَ بِمَخْلُوقٍ؛ ولِأَنَّهُ قَبْلَ خَلْقِ الْأَشْيَاءِ

**213.** And Ahmad ibn Hanbal – *rahimahullāh* – verily used the *hadīth* of Ibn ʻAbbās as an argument: ***"Verily, the first thing that Allāh created was the pen."*** And he mentioned that this is a strong argument (or evidence) against those who say that the Qurān is created. It is as if he is saying: There was verily Speech before the creation of the pen. And if the first thing that Allāh created was the pen, then this proves that His *Kalām* (Speech, Words) are not created, because it existed before the creation of things.

**214** – حَدَّثَنَا أَبُو الْفَضْلِ جَعْفَرُ بْنُ مُحَمَّدٍ الصَّنْدَلِيُّ قَالَ: حَدَّثَنَا الْفَضْلُ بْنُ زِيَادٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَنْ عَبَّاسٍ النَّرْسِيِّ، فَقُلْتُ: كَانَ صَاحِبُ سُنَّةٍ؟ فَقَالَ :رحمه الله قُلْتُ: بَلَغَنِي عَنْهُ أَنَّهُ قَالَ: مَا قُولِي: الْقُرْآنُ غَيْرُ مَخْلُوقٍ، إِلَّا كَقَوْلِي: لَا إِلَهَ إِلَّا اللَّهُ، فَضَحِكَ أَبُو عَبْدِ اللَّهِ، وَسُرَّ بِذَلِكَ، قُلْتُ: يَا أَبَا عَبْدِ اللَّهِ، أَلَيْسَ هُوَ كَمَا قَالَ؟ قَالَ: بَلَى، وَلَكِنْ هَذَا الشَّيْخُ دَلَّنَا عَلَيْهِ لُؤَيْنٌ عَلَى شَيْءٍ لَمْ يَفْطِنْ لَهُ، قَوْلُهُ: إِنَّ أَوَّلَ مَا خَلَقَ اللَّهُ تَعَالَى مِنْ شَيْءٍ خَلَقَ الْقَلَمَ، وَالْكَلَامُ قَبْلَ الْقَلَمِ، قُلْتُ: يَا أَبَا عَبْدِ اللَّهِ، أَنَا سَمِعْتُهُ يَقُولُهُ قَالَ: سُبْحَانَ اللَّهِ، مَا أَحْسَنَ مَا قَالَ كَأَنَّهُ كَشَفَ عَنْ وَجْهِي الْغِطَاءَ، وَرَفَعَ يَدَهُ إِلَى وَجْهِهِ، قُلْتُ: إِنَّهُ شَيْخٌ قَدْ نَشَأَ بِالْكُوفَةِ، فَقَالَ أَبُو عَبْدِ اللَّهِ: إِنَّ وَاحِدَ الْكُوفَةِ وَاحِدٌ، ثُمَّ ذَكَرَ حَدِيثَ ابْنِ عَبَّاسٍ: إِنَّ أَوَّلَ مَا خَلَقَ اللَّهُ مِنْ شَيْءٍ الْقَلَمُ فَقَالَ: كَمْ تَرَى، قَدْ كَتَبْنَاهُ؟ ثُمَّ قَالَ: نَظَرْتُ فِيهِ، فَإِذَا قَدْ رَوَاهُ خَمْسَةٌ عَنِ ابْنِ عَبَّاسٍ

**214.** And Abū Al-Fadl Ja'far ibn Muhammad As-Sandalī narrated to us and said: Al-Fadl ibn Ziyād narrated to us and said: I asked Abū ʻAbdillāh about ʻAbbās An-Narsī, and I said: *"Was he a follower of the Sunnah?"*

So he said: *"May Allāh have mercy upon him."*

I said: *"It has reached me about him that he said: My statement that the Qurān is not created, is no different than my statement of Lā ilāha illā Allāh."*

Then Abū ʻAbdillāh laughed. And this pleased him.

I said: *"O Abū ʻAbdillāh, is it not as he said?"*

He said: *"Yes, verily. But (from) this Shaykh, then Luwayn pointed something out to us which we had not paid attention to. His words: 'Verily, the first thing Allāh created was that He created the pen.' And the Kalām was before the pen."*

I said: *"O Abū ʻAbdillāh, I heard him say it."*

He said: *"Subhān-Allāh! How good was what he said. It is as if he removed the cover from my face."* And he raised his hand to his face.

I said: *"He is verily a Shaykh who grew up in Kūfah."*

Then Abū ʻAbdillāh said: *"Verily, one person from Kūfah is one."*[206] Then he mentioned the *hadīth* of Ibn ʻAbbās (*radiAllāhu ʻanhu*): *"Verily, the first thing Allāh created was the pen."*

And he said: *"How many times do you think we have written it down?!"*

Then he said: *"I looked into it, and there was verily five who narrated it from Ibn ʻAbbās (radiAllāhu ʻanhu)."*[207]

❖ **Muhammad ibn Al-Husayn said:**

وَقَدْ خَرَّجْتُ هَذَا الْبَابَ فِي كِتَابِ الْقَدَرِ، وَأَنَا أَذْكُرُهُ هَهُنَا لِتَقْوَى بِهِ حُجَّةُ أَهْلِ الْحَقِّ عَلَى أَهْلِ الزَّيْغِ

And I verily narrated this chapter in "Kitāb Al-Qadar", and I mention it here to strengthen the *hujjah* (argument) of the people of truth against the people of deviation.

**215** – أَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا أَبُو مَرْوَانَ هِشَامُ بْنُ خَالِدٍ الدِّمَشْقِيُّ يَعْنِي الْأَزْرَقَ قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ يَحْيَى الْخُشَنِيُّ، عَنْ أَبِي عَبْدِ اللَّهِ مَوْلَى بَنِي أُمَيَّةَ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**أَوَّلُ شَيْءٍ خَلَقَ اللَّهُ الْقَلَمُ، ثُمَّ خَلَقَ بَعْدَهُ النُّونَ، وَهِيَ الدَّوَاةُ، ثُمَّ قَالَ: اكْتُبْ قَالَ: وَمَا أَكْتُبُ؟ قَالَ: اكْتُبْ مَا يَكُونُ، وَمَا هُوَ كَائِنٌ مِنْ عَمَلٍ، أَوْ أَثَرٍ، أَوْ رِزْقٍ، فَكَتَبَ مَا يَكُونُ، وَمَا هُوَ كَائِنٌ إِلَى يَوْمِ الْقِيَامَةِ، فَذَلِكَ قَوْلُهُ عز وجل:**

**215.** Al-Firyābī informed us and said: Abū Marwan Hishām ibn Khālid Ad-Dimashqī – i.e. Al-Azraq – narrated to us and said: Al-Hasan ibn Yahyā Al-Khushanī narrated to us, from Abū ʻAbdillāh the *mawlā* of *Banū* Umayyah, from Abū Sālih, from Abū Hurayrah (*radiAllāhu ʻanhu*) who said: I heard the Messenger of Allāh (*sallAllāhu ʻalayhi wa sallam*) say: ***"The first thing Allāh created was the pen. Then He created the nūn, and that is the inkwell. Then He said: 'Write.' It said: 'And what should I write?' He said: 'Write what will be (or occur), and what will happen of deeds or action or provision.' So it wrote what will be and what will occur until the Day of Resurrection. And that is His Words:***

﴿ ن وَالْقَلَمِ وَمَا يَسْطُرُونَ ﴾

**"*Nūn*. And the pen and what they write down."** (Al-Qalam 68:1)

**ثُمَّ خَتَمَ عَلَى الْقَلَمِ، فَلَمْ يَنْطِقْ، وَلَا يَنْطِقُ إِلَى يَوْمِ الْقِيَامَةِ»**

***Then He sealed the pen, so it did not speak (anymore), and it will not speak until the Day of Resurrection."***[208]

---

[206] **Translator:** *Imām* Ahmad here is referring to that Luwayn originates from *Kūfah*.

[207] Al-Khallāl narrated a similar narration in "As-Sunnah" (1873) with a few more details, so see it there.

[208] Narrated by Al-Firyābī in "Al-Qadar" (18) and Ibn Battah in "Al-Ibānah Al-Kubrā" (1477).

**216** – وَأَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ قَالَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ صَالِحٍ قَالَ: حَدَّثَنِي أَيُّوبُ بْنُ زِيَادٍ الْحِمْصِيُّ، عَنْ عُبَادَةَ بْنِ الْوَلِيدِ بْنِ عُبَادَةَ بْنِ الصَّامِتِ، عَنْ أَبِيهِ أَنَّهُ دَخَلَ عَلَى عُبَادَةَ وَهُوَ مَرِيضٌ يَرَى فِيهِ الْمَوْتَ فَقَالَ: يَا أَبَتِ أَوْصِنِي وَاجْتَهِدْ قَالَ: اجْلِسْ، إِنَّكَ لَنْ تَجِدَ طَعْمَ الْإِيمَانِ، وَلَنْ تَبْلُغَ حَقِيقَةَ الْإِيمَانِ، حَتَّى تُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ، قُلْتُ وَكَيْفَ لِي أَنْ أَعْلَمَ خَيْرَهُ وَشَرَّهُ؟ قَالَ: تَعْلَمُ أَنَّ مَا أَخْطَأَكَ لَمْ يَكُنْ لِيُصِيبَكَ، وَأَنَّ مَا أَصَابَكَ لَمْ يَكُنْ لِيُخْطِئَكَ، سَمِعْتُ رَسُولَ اللَّهِ يَقُولُ: «**إِنَّ أَوَّلَ شَيْءٍ خَلَقَ اللَّهُ تَعَالَى الْقَلَمُ، فَقَالَ لَهُ: اجْرِ، فَجَرَى تِلْكَ السَّاعَةَ إِلَى يَوْمِ الْقِيَامَةِ بِمَا هُوَ كَائِنٌ، فَإِنْ مِتَّ وَأَنْتَ عَلَى غَيْرِ ذَلِكَ، دَخَلْتَ النَّارَ**»

**216.** And Al-Firyābī informed us and said: Abū Bakr ibn Abī Shaybah narrated to us and said: Zayd ibn Al-Hubāb narrated to us and said: Mu'āwiyah ibn Sālih narrated to us and said: Ayyūb Abū Zayd Al-Humsī narrated to me, from 'Ubādah ibn Al-Walīd ibn 'Ubādah ibn As-Sāmit, from his father that he entered upon 'Ubādah while he was sick and death could be seen upon him. Then he said: *"O my father, advise me and strive (in giving me advice)."*

He said: *"Sit down."* Then he said: *"You will never find the taste of īmān, and you will not attain the reality of īmān before you believe in the qadar; the good of it and the bad."*

I said: *"And how can I know the good of it and the bad of it?"*

He said: *"You know that whatever passed you by would never befall you, and what has befallen you would never pass you by. I heard the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) say:* ***'Verily, the first thing Allāh – the Exalted – created was the pen. Then he said to it: 'Run (i.e. write).' Then it ran (i.e. wrote) from that time until the Day of Resurrection with what will occur. And if you die while you are upon (i.e. believe in) something other than this, then you will enter Hellfire.'***"[209]

**217** – حَدَّثَنَا أَبُو عَبْدِ اللَّهِ أَحْمَدُ بْنُ مُحَمَّدِ بْنِ شَاهِينَ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ الْكُوفِيُّ قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ سُلَيْمَانَ، عَنْ مُعَاوِيَةَ بْنِ يَحْيَى، عَنِ الزُّهْرِيِّ، عَنْ مُحَمَّدِ بْنِ عُبَادَةَ بْنِ الصَّامِتِ قَالَ: دَخَلْتُ عَلَى أَبِي فَقَالَ: إِلَيَّ بُنَيَّ إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**إِنَّ أَوَّلَ شَيْءٍ خَلَقَ اللَّهُ الْقَلَمَ فَقَالَ: اكْتُبْ، قَالَ: وَمَا أَكْتُبُ؟ قَالَ: اكْتُبِ الْقَدَرَ، فَجَرَى تِلْكَ السَّاعَةَ بِمَا هُوَ كَائِنٌ إِلَى يَوْمِ الْقِيَامَةِ**» وَلِهَذَا الْحَدِيثِ طُرُقٌ جَمَاعَةٍ

**217.** Abū 'Abdillāh Ahmad ibn Muhammad ibn Shāhīn narrated to us and said: 'Abdullāh ibn 'Umar Al-Kūfī narrated to us and said: Ishāq ibn Sulaymān narrated to us, from Mu'āwiyah ibn Yahyā, from Az-Zuhrī, from Muhammad ibn 'Ubādah ibn As-Sāmit who said: I entered upon my father, and he said: *"O my son, I verily heard the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) say:* ***'Verily, the first thing Allāh created was the pen. Then He said: 'Write.' It said: 'And what should I***

[209] Narrated by Ahmad (22705, 22707), Abū Dāwūd (4700), At-Tirmidhī (2155), and it is *sahīh*.

***write?' He said: 'Write the qadar.' Then it ran from that time with what will occur until the Day of Resurrection.'"*** And this *hadīth* has a group of chain of narrations.

**218** – وَحَدَّثَنَا ابْنُ شَاهِينَ قَالَ: حَدَّثَنَا أَبُو هِشَامٍ الرِّفَاعِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ الْفُضَيْلِ قَالَ: حَدَّثَنَا عَطَاءٌ، عَنْ أَبِي الضُّحَى، عَنِ ابْنِ عَبَّاسٍ قَالَ: «أَوَّلُ مَا خَلَقَ اللَّهُ تَعَالَى: الْقَلَمَ، فَقَالَ: اكْتُبْ قَالَ: وَمَا أَكْتُبُ؟ قَالَ: اكْتُبْ مَا هُوَ كَائِنٌ إِلَى يَوْمِ الْقِيَامَةِ، ثُمَّ خَلَقَ النُّونَ فَكَبَسَ عَلَى ظَهْرِهِ الْأَرْضَ، فَذَلِكَ قَوْلُهُ:

**218.** And Ibn Shāhīn narrated to us and said: Abū Husham Ar-Rifā'ī narrated to us and said: Muhammad ibn Al-Fudayl narrated to us and said: 'Atā narrated to us, from Abū Ad-Duhā, from Ibn 'Abbās (*radiAllāhu 'anhumā*) who said: *"The first thing Allāh – the Exalted – created was the pen. Then He said: 'Write.' It said: 'And what should I write?' He said: 'Write what will occur (and happen) until the Day of Resurrection.' Then He created the nūn (i.e. the whale), and He pressed the earth down on its back. And that is His Words:*

﴿ ن وَالْقَلَمِ وَمَا يَسْطُرُونَ ﴾

**"*Nūn*. And the pen and what they write down."** (Al-Qalam 68:1)"

**219** – وَأَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا مِنْجَابُ بْنُ الْحَارِثِ قَالَ: أَخْبَرَنَا ابْنُ مُسْهِرٍ، عَنِ الْأَعْمَشِ، عَنْ أَبِي ظَبْيَانَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: «إِنَّ أَوَّلَ مَا خَلَقَ اللَّهُ الْقَلَمُ» وَذَكَرَ الْحَدِيثَ

**219.** And Al-Firyābī informed us and said: Minjāb ibn Al-Hārith narrated to us and said: Ibn Mushir narrated to us, from Al-A'mash, from Abū Dhibyān, from Ibn 'Abbās (*radiAllāhu 'anhumā*) who said: *"Verily, the first thing Allāh – the Exalted – created was the pen…"* And he mentioned the *hadīth*.[210]

**220** – وَأَخْبَرَنَا أَبُو عُبَيْدٍ عَلِيُّ بْنُ الْحُسَيْنِ بْنِ حَرْبٍ الْقَاضِي قَالَ: حَدَّثَنَا أَبُو الْأَشْعَثِ أَحْمَدُ بْنُ الْمِقْدَامِ قَالَ: حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا عِصْمَةُ أَبُو عَاصِمٍ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: «إِنَّ أَوَّلَ مَا خَلَقَ اللَّهُ تَعَالَى مِنْ شَيْءٍ الْقَلَمُ. . .» وَذَكَرَ الْحَدِيثَ وَلِحَدِيثِ ابْنِ عَبَّاسٍ رضي الله عنهما طُرُقُ جَمَاعَةٍ

**220.** And Abū 'Ubayd 'Alī ibn Al-Husayn ibn Harb Al-Qādī informed us and said: Abū Al-Ash'ath Ahmad ibn Al-Miqdām narrated to us and said: Al-Mu'tamir ibn Sulaymān narrated to us and said: 'Ismah Abī 'Āsim narrated to us, from 'Atā ibn As-Sāib, from Miqsam, from Ibn 'Abbās (*radiAllāhu 'anhumā*) who said: *"Verily, the first thing Allāh – the Exalted – created was the pen…"* And he mentioned the *hadīth*.

And the *hadīth* of Ibn 'Abbās (*radiAllāhu 'anhumā*) has a group of chains of narration.

[210] These narrations from the interpreter of the Qurān Ibn 'Abbās (*radiAllāhu 'anhumā*) are correct.

❖ **Muhammad ibn Al-Husayn said:**

وَفِي حَدِيثِ آدَمَ مَعَ مُوسَى عليهما السلام حُجَّةٌ قَوِيَّةٌ أَنَّ الْقُرْآنَ كَلَامُ اللَّهِ تَعَالَى، لَيْسَ بِمَخْلُوقٍ، وَسَنَذْكُرُهُ إِنْ شَاءَ اللَّهُ تَعَالَى

And in the *hadīth* regarding Ādam with Mūsā there is a strong *hujjah* for that the Qurān is the *Kalām* of Allāh – the Exalted – and not created. And we will mention it, *in shā Allāhu ta'ālā*.

**221** – حَدَّثَنَا أَبُو الْعَبَّاسِ عَبْدُ اللَّهِ بْنُ الصَّقْرِ السُّكَّرِيُّ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ الْحِزَامِيُّ قَالَ :حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ،

**221.** Abū Al-'Abbās 'Abdullāh ibn As-Saqr Ash-Shukrī narrated to us and said: Ibrāhīm ibn Al-Mundhir Al-Hizāmī narrated to us and said: 'Abdullāh ibn Wahb narrated to us.

**221a** – وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي دَاوُدَ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ الْمِصْرِيُّ، وَأَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرٍو قَالَا: حَدَّثَنَا ابْنُ وَهْبٍ،

**221/a.** And Abū Bakr ibn Abī Dāwūd narrated to us and said: Ahmad ibn Sālih Al-Misrī and Abū At-Tāhir Ahmad ibn 'Amr both narrated to us and said: Ibn Wahb narrated to us.

**221b** – وَأَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا أَبُو مَسْعُودٍ أَحْمَدُ بْنُ الْفُرَاتِ قَالَ: أَصْبَغُ بْنُ الْفَرَجِ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ قَالَ: حَدَّثَنَا هِشَامُ بْنُ سَعْدٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ، عَنْ عُمَرَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ: **"إِنَّ مُوسَى عليه السلام قَالَ: يَا رَبِّ، أَرِنَا آدَمَ الَّذِي أَخْرَجَنَا مِنَ الْجَنَّةِ، فَأَرَاهُ اللَّهُ تَعَالَى آدَمَ، فَقَالَ: أَنْتَ أَبُونَا آدَمُ؟ فَقَالَ لَهُ آدَمُ: نَعَمْ، قَالَ: أَنْتَ الَّذِي نَفَخَ اللَّهُ فِيكَ مِنْ رُوحِهِ، وَعَلَّمَكَ الْأَسْمَاءَ كُلَّهَا، وَأَمَرَ مَلَائِكَتَهُ فَسَجَدُوا لَكَ؟ قَالَ: نَعَمْ قَالَ: فَمَا حَمَلَكَ عَلَى أَنْ أَخْرَجْتَنَا وَنَفْسَكَ مِنَ الْجَنَّةِ؟ قَالَ لَهُ آدَمُ: وَمَنْ أَنْتَ؟ قَالَ: أَنَا مُوسَى قَالَ: أَنْتَ نَبِيُّ بَنِي إِسْرَائِيلَ، أَنْتَ الَّذِي كَلَّمَكَ اللَّهُ تَعَالَى مِنْ وَرَاءِ حِجَابٍ، وَلَمْ يَجْعَلْ بَيْنَكَ وَبَيْنَهُ رَسُولًا مِنْ خَلْقِهِ؟ قَالَ: نَعَمْ قَالَ: فَمَا وَجَدْتَ فِي كِتَابِ اللَّهِ تَعَالَى أَنَّ ذَلِكَ كَانَ فِي كِتَابِ اللَّهِ تَعَالَى قَبْلَ أَنْ أُخْلَقَ؟ قَالَ نَعَمْ قَالَ: فَلِمَ تَلُومُنِي فِي شَيْءٍ سَبَقَ مِنْ عِلْمِ اللَّهِ تَعَالَى فِيهِ الْقَضَاءُ قَبْلِي؟** قَالَ النَّبِيُّ ﷺ عِنْدَ ذَلِكَ: «**فَحَجَّ آدَمُ مُوسَى**»

**221/b.** And Al-Firyābī informed us and said: Abū Mas'ūd Ahmad ibn Al-Furāt narrated to me and said: Asbagh ibn Al-Faraj narrated to us and said: 'Abdullāh ibn Wahb narrated to us and said: Hishām ibn Sa'd narrated to us, from Zayd ibn Aslam, from his father, from 'Umar (*radiAllāhu 'anhu*) who said: The Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said: ***"Mūsā ('alayhis-salām) verily said: 'My Lord, show me Ādam who brought us out of Paradise.' So Allāh – the Exalted – showed him Ādam.***

***Then he said: 'Are you our father Ādam?' So Ādam said to him: 'Yes.'***

***He said: 'Are you the one whom Allāh blew into from His soul, and He taught you all of the names, and He commanded all of the angels so they performed sujūd to you?' He said: 'Yes.'***

***He said: 'What made you bring us all and yourself out from Paradise?'***

***Ādam said to him: 'And who are you?' He said: 'I am Mūsā.'***

***He said: 'Are you the prophet of Banū Israel? Are you the one whom Allāh – the Exalted – spoke to from behind a veil, and He did not place between you and Him any messenger from His creation?' He said: 'Yes.'***

***He said: 'Then did you not find in the Book of Allāh – the Exalted – that this was (written) in the Book[211] of Allāh – the Exalted – before I was created?' He said: 'Yes.'***

***He said: 'Then why are you blaming me for something where the decree of Allāh – the Exalted – has gone forth before me (i.e. before I existed)?!'"***

At that, the Prophet (*sallAllāhu 'alayhi wa sallam*) said: ***"So Ādam refuted Mūsā."***[212]

- **Muhammad ibn Al-Husayn said:**

**فَإِنْ قَالَ قَائِلٌ**: أَيْنَ مَوْضِعُ الْحُجَّةِ فِيمَا قُلْتَ؟

**Then if someone would say:** *"Where is the place of hujjah (evidence, argument) in what you have said?"*

**قِيلَ لَهُ**: قَوْلُ آدَمَ لِمُوسَى: أَنْتَ الَّذِي كَلَّمَكَ اللَّهُ مِنْ وَرَاءِ حِجَابٍ، وَلَمْ يَجْعَلْ بَيْنَكَ وَبَيْنَهُ رَسُولًا مِنْ خَلْقِهِ؟ وَإِنَّمَا كَانَ بَيْنَهُمَا الْكَلَامُ فَدُلَّ عَلَى أَنَّ كَلَامَ اللَّهِ تَعَالَى لَيْسَ بِمَخْلُوقٍ، إِذْ قَالَ: «لَمْ يَجْعَلْ بَيْنَكَ وَبَيْنَهُ رَسُولًا، مِنْ خَلْقِهِ» فَتَفَّهَّمُوا هَذَا تَفْقَهُوا إِنْ شَاءَ اللَّهُ

**Then it is said to him:** The statement of Ādam to Mūsā: ***"Are you the one whom Allāh – the Exalted – spoke to from behind a veil, and He did not place between you and Him any messenger from His creation?"*** And there verily was some conversation between them. So this proves that the *Kalām* of Allāh – the Exalted – is not created. Because he said: ***"And He did not place between you and Him any messenger from His creation."***

So consider this and understand it, *in shā Allāh*.

---

[211] **Translator:** This refers to *Al-Lawh Al-Mahfūdh* (The Preserved Tablet).

[212] Narrated by Abū Dāwūd (4702), and what was narrated by Al-Bukhārī (3409, 6614) and Muslim (2652) testify to it.

**223** – حَدَّثَنَا ابْنُ مَخْلَدٍ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ سَمِعْتُ إِسْحَاقَ بْنَ رَاهَوَيْهِ، وَهَنَّادَ بْنَ السَّرِيِّ، وَعَبْدَ الْأَعْلَى بْنَ حَمَّادٍ، وَعُبَيْدَ اللَّهِ بْنَ عُمَرَ، وَحَكِيمَ بْنَ سَيْفٍ الرَّقِّيَّ، وَأَيُّوبَ بْنَ مُحَمَّدٍ، وَسَوَّارَ بْنَ عَبْدِ اللَّهِ، وَالرَّبِيعَ بْنَ سُلَيْمَانَ، صَاحِبَ الشَّافِعِيِّ وَعَبْدَ الْوَهَّابِ بْنَ عَبْدِ الْحَكَمِ، وَمُحَمَّدَ بْنَ الصَّبَّاحِ، وَعُثْمَانَ بْنَ أَبِي شَيْبَةَ، وَمُحَمَّدَ بْنَ بَكَّارِ بْنِ الرَّيَّانِ، وَأَحْمَدَ بْنَ جَوَّاسٍ الْحَنَفِيَّ، وَوَهْبَ بْنَ بَقِيَّةَ، وَمَنْ لَا أُحْصِيهِمْ مِنْ عُلَمَائِنَا، كُلُّ هَؤُلَاءِ سَمِعْتَهُمْ يَقُولُونَ: الْقُرْآنُ كَلَامُ اللَّهِ لَيْسَ بِمَخْلُوقٍ، وَبَعْضُهُمْ قَالَ: غَيْرُ مَخْلُوقٍ

**223.** And Ibn Makhlad narrated to us and said: Abū Dāwūd narrated to us and said: I heard Ishāq ibn Rāhūyah, Hannād ibn As-Sirrī, 'Abdul-A'lā ibn Hammād, 'Ubaydullāh ibn 'Umar, Hakīm ibn Sayf Ar-Raqqī, Ayyūb ibn Muhammad, Sawwār ibn 'Abdillāh, Ar-Rabī' ibn Sulaymān the companion of Ash-Shāfi'ī, 'Abdul-Wahhāb ibn 'Abdil-Hakīm, Muhammad ibn As-Sabbāh, 'Uthmān ibn Abī Shaybah, Muhammad ibn Bakkār ibn Ar-Rayyān, Ahmad ibn Jawwās Al-Hanafī, Wahb ibn Baqiyyah and people I cannot count from our scholars. I heard all of those saying: *"The Qurān is the Kalām (Speech, Words) of Allāh and it is not created."* And some of them said: *"Not created."*[213]

❖ **Muhammad ibn Al-Husayn said:**

فِيمَا ذَكَرْتُ مِنْ هَذَا الْبَابِ بَلَاغٌ لِمَنْ عَقَلَ وَسَلِمَ لَهُ دِينُهُ، وَاللَّهُ الْمُوَفِّقُ لِكُلِّ رَشَادٍ

In what I have mentioned regarding this issues there is excess for the one who understands and is safe in his *dīn*. And Allāh is the One who grants success to every guidance.

[213] Al-Lālakāī expanded the mention of the belief of the people of *Sunnah* regarding the Qurān, and that it is the *Kalām* of Allāh and not created, in "As-Sunnah" (460) where he said: *"And these are five hundred and fifty persons or more from the tābi'ūn and the followers of the tābi'ūn and the accepted leaders besides the good-doing sahābah, opposite of (what has occurred in) the times and with the passing of years. And among them there are around hundred leaders whose words were accepted and they (i.e. the people) adopted their religion according to their madhhab. And if I had busied myself with narrating the words of the people of hadīth then their names would have reached many thousands. But I summarized and I deleted the chains of narration due to the summarization. And I narrated from these (scholars) time after time while no-one would reject anything from them. And whoever rejected their statement (regarding the Qurān), then they would ask him to repent, or they commanded for him to be killed, or they exiled him, or they crucified him. And there is no disagreement between the ummah, regarding that the first one to say that the Qurān is created was Ja'd ibn Dirham and then Jahm ibn Safwān."*

## 17. Chapter: The mention of the prohibition from the *madhāhib* of the *Wāqifah*

- **Muhammad ibn Al-Husayn said:**

**224** – وَأَمَّا الَّذِينَ قَالُوا: الْقُرْآنُ كَلَامُ اللَّهِ وَوَقَفُوا فِيهِ وَقَالُوا: لَا نَقُولُ: غَيْرُ مَخْلُوقٍ، فَهَؤُلَاءِ عِنْدَ كَثِيرٍ مِنَ الْعُلَمَاءِ مِمَّنْ رَدَّ عَلَى مَنْ قَالَ بِخَلْقِ الْقُرْآنِ، قَالُوا: هَؤُلَاءِ الْوَاقِفَةُ: مِثْلُ مَنْ قَالَ: الْقُرْآنُ مَخْلُوقٌ وَأَشَرُّ؛ لِأَنَّهُمْ شَكُّوا فِي دِينِهِمْ، وَنَعُوذُ بِاللَّهِ مِمَّنْ يَشُكُّ فِي كَلَامِ الرَّبِّ: إِنَّهُ غَيْرُ مَخْلُوقٍ وَأَنَا أَذْكُرُ مَا تَأَدَّى إِلَيْنَا مِنْهُ مِمَّنْ أَنْكَرَ عَلَى الْوَاقِفَةِ مِنْ أَهْلِ الْعِلْمِ

**224.** And as for those who said: 'The Qurān is the *Kalām* of Allāh', and then they stopped regarding it. And they said: *"We do not say: It is not created."* Regarding these people, then many of the scholars – among those who refuted those who was said that the Qurān is created – said: These *Wāqifah* are the same as those who say that the Qurān is created and even worse. Because they doubted in their religion, and we seek refuge with Allāh from those who doubt regarding the *Kalām* of the Lord; whether it is not created (or created).[214]

And I will mention what has reached us from it, from those who rejected the *Wāqifah* from the people of knowledge.

**225** – حَدَّثَنَا ابْنُ مَخْلَدٍ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ السِّجِسْتَانِيُّ قَالَ: سَمِعْتُ أَحْمَدَ يَسْأَلُ: هَلْ لَهُمْ رُخْصَةٌ أَنْ يَقُولَ الرَّجُلُ: الْقُرْآنُ كَلَامُ اللَّهِ، ثُمَّ يَسْكُتُ؟ فَقَالَ: وَلِمَ يَسْكُتُ؟ لَوْلَا مَا وَقَعَ فِيهِ النَّاسُ كَانَ يَسَعُهُ السُّكُوتُ، وَلَكِنْ حَيْثُ تَكَلَّمُوا فِيمَا تَكَلَّمُوا، لِأَيِّ شَيْءٍ لَا يَتَكَلَّمُونَ؟

**225.** Ibn Makhlad narrated to us and said: Abū Dāwūd As-Sijistānī narrated to us and said: I heard when Ahmad was asked: "Is there any concession for a man saying: *'The Qurān is the Kalām of Allāh' and then he remains silent?"*

So he said: *"And why would he remain silent?! If it had not been for what the people have fallen in, then it would have been allowed for him to remain silent. But when they said what they have said, then for which reason do they not speak?!"*

---

[214] And in "As-Sunnah" (1766) by Al-Khallāl, Abū Bakr Al-Marrūdhī said: I heard Abū 'Abdillāh Ahmad ibn Hanbal say: *"The Jahmiyyah became divided into three sects; those who said 'created', and those who doubted, and those who said: 'Our pronunciation of the Qurān is created.'"*
Abū 'Abdillāh said: *"And we do not say: These are the Wāqifah. We say: These are the doubters."*
- And Al-Karmānī – *rahimahullāh* – said in "As-Sunnah" (97): *"Al-Wāqifah: And they are those who claim that we say: Verily, the Qurān is the Kalām of Allāh. But we do not say: Not created. And they are the worse of the categories (of the Jahmiyyah) and the dirtiest of them."*

❖ **Muhammad ibn Al-Husayn said:**

مَعْنَى قَوْلِ أَحْمَدَ بْنِ حَنْبَلٍ فِي هَذَا الْمَعْنَى يَقُولُ: لَمْ يَخْتَلِفْ أَهْلُ الْإِيمَانِ أَنَّ الْقُرْآنَ كَلَامُ اللَّهِ تَعَالَى؟ فَلَمَّا جَاءَ جَهْمُ بْنُ صَفْوَانَ فَأَحْدَثَ الْكُفْرَ بِقَوْلِهِ: الْقُرْآنُ مَخْلُوقٌ لَمْ يَسَعِ الْعُلَمَاءَ إِلَّا الرَّدُّ عَلَيْهِ بِأَنَّ الْقُرْآنَ كَلَامُ اللَّهِ غَيْرُ مَخْلُوقٍ بِلَا شَكٍّ، وَلَا تَوَقُّفٍ فِيهِ، فَمَنْ لَمْ يَقُلْ غَيْرُ مَخْلُوقٍ سُمِّيَ وَاقِفِيًّا، شَاكًّا فِي دِينِهِ

**226.** The meaning of the statement of Ahmad ibn Hanbal regarding this meaning is that he is saying: The people of *īmān* do not disagree regarding the Qurān being the *Kalām* of Allāh the Exalted. So when Jahm ibn Safwān came and innovated the *kufr* by his statement: 'The Qurān is created', then it was not allowed for the scholars not to answer him back by saying that the Qurān is the *Kalām* of Allāh and not created, without any doubt nor any hesitation in this. So whoever does not say: 'Not created', he is called *wāqifī shākk* (doubter) in his *dīn*.[215]

---

[215] The first generation was upon the statement that the Qurān is the *Kalām* of Allāh, but they did not state that it is 'not created', until the *Jahmiyyah* clearly stated that the Qurān is created and they tested the people in this. And they made the issue of their *dīn* and *'aqīdah* regarding the *Kalām* of Allāh – the Exalted – unclear for the ordinary people. At that point it was not allowed for the leaders of the people of *Sunnah* to remain silent in front of this obvious, clear and misguided *kufr*. So they clearly stated that the Qurān is the *Kalām* of Allāh, and they added as additional explanation and clarification that it is 'not created. They even rejected those who stopped regarding it and he said: *"I do not say created, nor not created."*

- 'Uthmān Ad-Dārimī – *rahimahullāh* – said in "An-Naqd" (p. 310-312): *"Verily, whoever hated to speak about this among these mashāyikh – if your narration from them is correct – hated this because no-one would speak about this except a group of humiliated persons who would speak about this secretly among themselves. And the average people would adhere to the first Sunan and the first affair. So the people hated to speak about this, because this was not spoken about openly, and they were verily in the right when not speaking about this, when it was not made public.*

*But when they made it public through the authority of the ruler, and they invited the ordinary people to it with the swords and whips, and they claimed that the Speech of Allāh is created, then this was rejected for them by those who passed away of the scholars and those who remained from the people of understanding. They belied them, declared takfīr upon them, they warned the people about their affair and they explained what they intended with that (statement).*

*So from the Jahmiyyah this was engaging (in speech) which they were prohibited from, and from our companions it was a rejection of the clear kufr and standing up for Allāh – 'azza wa jalla – in order for Him not to be cursed and His Attributes (not to be) invalidated. And (also) a defence of the weak people in order for them not to go astray due to their (i.e. the Jahmiyyah) affliction, without them knowing the opposite of it from the arguments which refute their claim and invalidate their arguments.*

*Verily did 'Alī ibn Khashram write to me that he heard 'Īsā ibn Yūnus say: 'Do not sit with the Jahmiyyah, and clarify their affair to the people, in order for them to know them and be aware of them.'*

*And Ibn Al-Mubārak said: 'That I relate the words of the jews and the christians is more beloved to me, than relating the words of the Jahmiyyah.'*

*So when the Jahmiyyah spoke about some of this, they made it public and they claimed that the Speech of Allāh is created, then Ibn Al-Mubārak rejected this and said that it is not created. For verily the one who says that (the verse):* **"Verily there is no-one worthy of worship besides Me."** (Tā-Hā 20:14) *is created, he is a kāfir… So Ibn Al-Mubārak hated to relate their words before they made them public. And when they made it public he rejected this for them and criticized them. =*

*And likewise did Ibn Hanbal say: 'We used to believe in remaining silent regarding this before these (Jahmiyyah) engaged in this talk. So when they made it public we did not find any escape from opposing them and refuting them.'"*

- And Al-Khallāl (1804) narrated that Ibrāhīm ibn Al-Hārith Al-'Ibādī said: I got up from Abū 'Abdillāh (*Imām* Ahmad) and went to 'Abbās Al-'Anbarī. Then I informed him about what Abū 'Abdillāh had said about the issue of Ibn Al-Mu'adhdhil. This made him happy, so he wore his clothes – and along with him was Abū Bakr ibn Hāni – and he entered upon Abū 'Abdillāh. And 'Abbās began speaking and said: *"O Abū 'Abdillāh, some people here are narrating and they say: 'We do not say created, nor not created.'"*

He said: *"These are worse for the people than the Jahmiyyah. Woe to you. If you do not say: Not created, then (at least) say: Created."* Then Abū 'Abdillāh said: *"(All this is) evil speech."*

*** *Masalah*:** The people of *Sunnah* differentiated between the one who stopped regarding the Qurān due to ignorance about the foundation of the issue, and the one who knows about it.

- In "As-Sunnah" (209) by 'Abdullāh: I heard my father – *rahimahullāh* – when he was asked about the *Wāqifah*?

So my father said: *"Whoever among them disputes and is known for kalām (philosophy), he is a jahmī.*
*And the one who is not known for kalām, he is avoided until he return (to the truth).*
*And the one who has no knowledge, he must ask and learn."*

- And in "Al-Hujjah fī Bayān Al-Mahajjah" (1/424) Ahmad ibn Manī' – *rahimahullāh* – said: *"The one who stops regarding it; if he is from those who do not understand, such as the greengrocers, the women and the children, then nothing is said about him and he is taught.*
*And if he is from those who understand, then consider him being in the valley of the Jahmiyyah."*

- And Abū Hātim and Abū Zur'ah – *rahimahumāllāh* – said in their *'aqīdah*: *"We met the scholars in all of the countries; Hijāz, 'Irāq, Shām and Yaman, and their madhhab was: …And whoever stops regarding the Qurān due to ignorance, he is taught and declared as an innovator, and takfīr is not declared upon him."*

**227** – وَحَدَّثَنَا ابْنُ مَخْلَدٍ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: سَمِعْتُ أَحْمَدَ: وَذَكَرَ رَجُلَيْنِ كَانَا وَقَّفَا فِي الْقُرْآنِ، وَدَعَوْا إِلَيْهِ فَجَعَلَ يَدْعُو عَلَيْهِمَا وَقَالَ لِي: هَؤُلَاءِ فِتْنَةٌ عَظِيمَةٌ، وَجَعَلَ يَذْكُرُهُمَا بِالْمَكْرُوهِ

**227.** Ibn Makhlad narrated to us and said: Abū Dāwūd narrated to us and said: I heard Ahmad when he mentioned two men who stopped regarding the Qurān, and they invited to that (belief). Then he began invoking (Allāh) against them, and he said to me: *"These people are a great fitnah."* And he began mentioning the two (men) with evil words.[216]

---

[216] Among those whom *Imām* Ahmad – *rahimahullāh* – rejected for stopping regarding the Qurān is:
- Ahmad ibn Al-Mu'adhdhil Al-Basrī Al-Mutakallim. *Imām* Ahmad – *rahimahullāh* – said about him, as it will come: *"It has verily reached me about that dirty Ibn Mu'adhdhil that he has this opinion. And he verily afflicted many from the people of Basrah with this."*

**I said:** Ibn Al-Mu'adhdhil was the companion of the *Hāfidh* Ya'qūb ibn Shaybah, the author of "Al-Musnad Al-Kabīr" and his *shaykh*. And from him he took the stopping regarding the Qurān.
- Abū Bakr Al-Marrūdhī said: Ya'qūb ibn Shaybah showed that he stopped regarding the Qurān in that side of Baghdād, so Abū 'Abdillāh warned against him. And Al-Mutawakkil verily commanded 'Abdur-Rahmān ibn Yahyā ibn Khāqān to ask Ahmad ibn Hanbal about whom he should appoint as a judge. 'Abdur-Rahmān said: So I asked him about Ya'qūb ibn Shayhbah.
So he said: *"Mubtadi' (innovator). A follower of desires."*
See: "Tārīkh Baghdād (14/350) and "As-Siyar" (12/478).
And also among those whom *Imām* Ahmad – *rahimahullāh* – rejected for stopping regarding the Qurān is: Ishāq ibn Abī Isrāīl, and he was from the followers of *hadīth*.
- In "Tabaqāt Al-Hanābilah (1/459) Shāhīn ibn As-Samayda' said: I heard Abū 'Abdillāh say: *"Ishāq ibn Abī Isrāīl is an evil wāqifī. Except that he is a skilled narrator of hadīth."*
- And in "Tārīkh Al-Islām" (5/1084) Ibn Hāni said: I heard Abū 'Abdillāh Ahmad ibn Hanbal when he mentioned Ibn Abī Isrāīl and said: *"After seeking the hadīth and his plentiful listening (to the scholars) he doubted, and he became a misguided doubter."*
- And Abū Hātim – *rahimahullāh* – said: *"He stopped regarding the Qurān, so we stopped from his hadīth. And the people verily left him to the extent that I would pass by his masjid and he was alone and no-one would come near him, after the people had been with him in a large group."*
- And Zakariyyā As-Sājī said: *"He was truthful. They left him due to the issue of waqf (stopping)."*
- And Ishāq ibn Dāwūd said: *"Ishāq ibn Abī Isrāīl became a jahmī after ninety years."*

**I said:** and despite of this Adh-Dhahabī defended him in his "Siyar" (11/477) with his words: *"I said: His fear and firmness caused him to stop, not that he was a jahmī. Absolutely not!"*
And he said: *"Fairness regarding a person whose state is as such, is that he remains upon his correctness. And Allāh knows best."*

**I said:** Rather, fairness is what the leaders of the *Sunnah* and the scholars of *athar* (narration) were upon. For they verily discredited him and boycotted him due to his stopping, and they did not say: *"He remained silent due to fear!!"*
And how would it be allowed for him to remain silent and stop regarding it after the *hujjah* became clear, the evidence was established and the scholars agreed upon it is the *Kalām* of Allāh and not created. Furthermore, he did not only remain silent, just as others than him remained silent. Rather, he rejected the statement of the leaders of the *Sunnah*: 'Not created.'
- Abū 'Al-'Abbās As-Sarrāj said: I heard him say: *"These boys say: Kalām of Allāh and not created! Why do they not say: Kalām of Allāh, and then remain silent."* And he was pointing towards the house of *Imām* Ahmad *rahimahullāh*.

**227a** – قَالَ أَبُو دَاوُدَ: وَرَأَيْتُ أَحْمَدَ سَلَّمَ عَلَيْهِ رَجُلٌ مِنْ أَهْلِ بَغْدَادَ، مِمَّنْ وَقَّفَ فِيمَا بَلَغَنِي، فَقَالَ لَهُ: اغْرُبْ، لَا أَرَاكُ تَجِيءُ إِلَى بَابِي فِي كَلَامٍ غَلِيظٍ، وَلَمْ يَرُدَّ عليه السلام وَقَالَ لَهُ: مَا أَحْوَجَكَ أَنْ يَصْنَعَ بِكَ مَا صَنَعَ عُمَرُ بْنُ الْخَطَّابِ بِصُبَيْغٍ وَدَخَلَ بَيْتَهُ وَرَدَّ الْبَابَ

**227a.** Abū Dāwūd said: I saw Ahmad when a man from the people of *Baghdād*[217] greeted him, from those who stop, according to what reached me. So he said: *"Disappear. I do not want to see you coming to my door."* Among other harsh words. And he did not answer his greeting. And he said to him: *"So much you are in need of someone doing to you what 'Umar ibn Al-Khattāb (radiAllāhu 'anhu) did to Sabīgh*[218]*."* And he entered his house and closed the door.

**228** – حَدَّثَنَا ابْنُ مَخْلَدٍ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: سَمِعْتُ إِسْحَاقَ بْنَ رَاهَوَيْهِ يَقُولُ: مَنْ قَالَ لَا أَقُولُ الْقُرْآنُ غَيْرُ مَخْلُوقٍ فَهُوَ جَهْمِيٌّ

**228.** Ibn Makhlad narrated to us and said: Abū Dāwūd narrated to us and said: I heard Ishāq ibn Rāhūyah say: *"Whoever says: 'I do not say that the Qurān is not created', he is a jahmī."*

**228a** – قَالَ أَبُو دَاوُدَ: وَسَمِعْتُ قُتَيْبَةَ بْنَ سَعِيدٍ: وَقِيلَ لَهُ الْوَاقِفَةُ، فَقَالَ: هَؤُلَاءِ الْوَاقِفَةُ شَرٌّ مِنْهُمْ، يَعْنِي مِمَّنْ قَالَ: الْقُرْآنُ مَخْلُوقٌ

**228a.** Abū Dāwūd said: I heard Qutaybah ibn Sa'īd when he was asked about the *Wāqifah*. So he said: *"These Wāqifah are worse than them."* Meaning: Worse than those who say the Qurān is created.

**228b** – قَالَ أَبُو دَاوُدَ: وَسَمِعْتُ عُثْمَانَ بْنَ أَبِي شَيْبَةَ يَقُولُ: هَؤُلَاءِ الَّذِينَ يَقُولُونَ: الْقُرْآنُ كَلَامُ اللَّهِ وَيَسْكُتُونَ شَرٌّ مِنْ هَؤُلَاءِ، يَعْنِي مِمَّنْ قَالَ: الْقُرْآنُ مَخْلُوقٌ

**228b.** Abū Dāwūd said: I heard 'Uthmān ibn Abī Shaybah say: *"These people who say: The Qurān is the Kalām of Allāh, and then they remain silent, they are worse than those."* Meaning: (Worse) than those who say the Qurān is created.

**228c** – قَالَ أَبُو دَاوُدَ: وَسَأَلْتُ أَحْمَدَ بْنَ صَالِحٍ: عَمَّنْ قَالَ: الْقُرْآنُ كَلَامُ اللَّهِ، وَلَا يَقُولُ غَيْرُ مَخْلُوقٍ، وَلَا مَخْلُوقٍ؟ فَقَالَ: هَذَا شَاكٌّ، وَالشَّاكُّ كَافِرٌ

**228c.** Abū Dāwūd said: I asked Ahmad ibn Sālih about the one who says: *"The Qurān is the Kalām of Allāh. And we do not say: 'Not created' nor 'created'."*

---

[217] Abū Dāwūd – *rahimahullāh* – added in his "Masāil" (1707): *"It has reached me that it was Abū Bakr Al-Mughāzilī."*

[218] The story of Sabīgh has gone forth in number (**179** and **180**).

So he said: *"This person is a doubter, and the doubter is kāfir."*[219]

**229** – وَحَدَّثَنَا ابْنُ مَخْلَدٍ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: سَمِعْتُ أَحْمَدَ بْنَ إِبْرَاهِيمَ، يَقُولُ: سَمِعْتُ مُحَمَّدَ بْنَ مُقَاتِلٍ الْعَبَّادَانِيَّ وَكَانَ مِنْ خِيَارِ الْمُسْلِمِينَ يَقُولُ فِي الْوَاقِفَةِ: هُمْ عِنْدِي شَرٌّ مِنَ الْجَهْمِيَّةِ

**229.** And Ibn Makhlad narrated to us and said: Abū Dāwūd narrated to us and said: I heard Ahmad ibn Ibrāhīm say: I heard Muhammad ibn Muqātil Al-'Abbādānī – and he was among the best of the muslims – say regarding the *Wāqifah*: *"For me they are worse than the Jahmiyyah."*

**230** – حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدٍ الصَّنْدَلِيُّ قَالَ: حَدَّثَنَا الْفَضْلُ بْنُ زِيَادٍ قَالَ حَدَّثَنَا أَبُو طَالِبٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَمَّنْ أَمْسَكَ فَقَالَ: لَا أَقُولُ: لَيْسَ هُوَ مَخْلُوقًا، إِذَا لَقِيَنِي فِي الطَّرِيقِ وَسَلَّمَ عَلَيَّ، أُسَلِّمُ عَلَيْهِ؟ قَالَ: لَا تُسَلِّمْ عَلَيْهِ؟ وَلَا تُكَلِّمْهُ، كَيْفَ يَعْرِفُهُ النَّاسُ إِذَا سَلَّمْتَ عَلَيْهِ؟ وَكَيْفَ يَعْرِفُ هُوَ أَنَّكَ مُنْكِرٌ عَلَيْهِ؟ فَإِذَا لَمْ تُسَلِّمْ عَلَيْهِ عَرَفَ الذُّلَّ، وَعَرَفَ أَنَّكَ أَنْكَرْتَ عَلَيْهِ، وَعَرَفَهُ النَّاسُ

**230.** Ja'far ibn Muhammad As-Sandalī narrated to us and said: Al-Fadl ibn Ziyād narrated to us and said: Abū Tālib narrated to us and said: I asked Abū 'Abdillāh about the one who refrains, so he says: 'I do not say that it is not created.' If such a person meets me in the street should I then greet him?

---

[219] Adh-Dhahabī commentated upon this statement in his "Siyar" (12/188) with a false commentary that contradicts what the people of *Sunnah* agreed upon. He said: *"Rather, he is remaining silent! And whoever remains silent out of fear, then the statement is not ascribed to him. And whoever remains silent out of doubt and belittling the salaf, he is the innovator."*

**I said:** And which fear is there in leaving certainty in an issue that has been proven by the Qurān and the *Sunnah*, and the *salaf* of this *ummah* agreed upon making this statement (i.e. not created). And the rejection of the leaders of the *Sunnah* came in succession against the one who stopped regarding it – according to what he claims – out of fear.

- In "Tabaqāt Al-Hanābilah" (1/470) Shāhīn ibn Al-Masayda' said: I asked Ahmad about the one who says: *"I stop regarding the Qurān out of fear."*

He said: *"That person is doubting in the dīn. The ijmā' of the scholars and the first leaders is, that the Qurān is Kalām of Allāh and not created. This is the dīn which I met the scholars upon, and the scholars met those who were before them upon this."*

- And with Al-Khallāl (1784) from Al-Marrūdhī who said: I asked Ahmad about the one who stops and does not say 'not created', but he says: *"I say: Kalām of Allāh."*?

He says: *"It is said to him: Verily the scholars say 'not created'. If he then rejects, then he is a jahmī."*

- And in "As-Sunnah" (363) by Al-Karmānī, Ibrāhīm ibn Al-Hārith said: I asked Abū 'Abdillāh Ahmad ibn Hanbal and said: *"O Abū 'Abdillāh, is the person from Ahlus-Sunnah who says: 'I do not say that the Qurān is created, nor do I say that it is not created'?"*

He said: *"No, and there is no respect (for him). He is not from the people of Sunnah. And it has verily reached me that wicked Ibn Mu'adhdhil has this opinion, and that many from the people of Basrah were tested with this."*

**I said:** And his statement: *"And whoever remains silent out of doubt and belittling the salaf, he is the innovator"* is in opposition with what the leaders of the *Sunnah* said; that whoever stops out of doubt regarding the Qurān, he is a *kāfir*.

He said: *"Do not greet him and do not speak with him. How will the people know if you greet him? And how will he know that you reject for him (his innovation)? But, when you do not greet him he will know the humiliation, and he will know that you reject it for him, and the people will know."*[220]

**231** – حَدَّثَنَا أَبُو بَكْرٍ عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ الْوَاسِطِيُّ قَالَ: حَدَّثَنَا أَبُو الْحَسَنِ أَحْمَدُ بْنُ مُحَمَّدِ بْنِ أَبِي بَزَّةَ قَالَ: سَمِعْتُ الْمُؤَمَّلَ بْنَ إِسْمَاعِيلَ يَقُولُ: الْقُرْآنُ كَلَامُ اللَّهِ، وَلَيْسَ بِمَخْلُوقٍ قَالَ ابْنُ أَبِي بَزَّةَ: مَنْ قَالَ: الْقُرْآنُ مَخْلُوقٌ، أَوْ وَقَفَ، وَمَنْ قَالَ: لَفْظِي بِالْقُرْآنِ مَخْلُوقٌ، أَوْ شَيْءٌ مِنْ هَذَا، فَهُوَ عَلَى غَيْرِ دِينِ اللَّهِ تَعَالَى، وَدِينِ رَسُولِهِ حَتَّى يَتُوبَ

**231.** Abū Bakr ʻAbdullāh ibn Muhammad ibn ʻAbdil-Hamīd Al-Wāsitī narrated to us and said: Abū Al-Hasan Ahmad ibn Muhammad ibn Abī Bazzah narrated to us and said: I heard Al-Muammal ibn Ismāʻīl say: *"The Qurān is the Kalām of Allāh, and it is not created."*

Ibn Abī Bazzah said: *"The one who says: 'The Qurān is created', or he stops, and the one who says: 'My pronunciation of the Qurān is created', or anything from these (statements), then he is upon something other than the dīn of Allāh – the Exalted – and the dīn of His Messenger, until he repents."*

[220] In "As-Sunnah" (1704) by Al-Khallāl, Abū Thābit Al-Khattāb said: I and Ishāq ibn Abī ʻUmar was sitting when a *jahmī* passed us by, and I knew that he was a *jahmī*. Then he greeted us, so I answered his greeting, but Ishāq ibn Abī ʻUmar did not greet him. Then Ishāq said to me: *"Do you answer the greeting of a jahmī?!!"*
He said: So I said: *"Should I not answer a jew and a christian?"*
He said: *"Are you pleased with Abū 'Abdillāh (i.e. Imām Ahmad)?"* I said: *"Yes."*
He said: So I went to Abū ʻAbdillāh and informed him of what happened.
So he said: *"Subhān-Allāh, do you answer a jahmī?!"*
So I said: *"Should I not answer a jew and a christian?"*
Then he said: *"The jew and the christian, their affair is verily clear."*

## 18. Chapter: The mention of the *Lafdhiyyah*, and those who claim that the Qurān is an expression of the Qurān which is in *Al-Lawh Al-Mahfūdh* has lied

❖ **Muhammad ibn Al-Husayn said:**

**232** – احْذَرُوا رَحِمَكُمُ اللَّهُ هَؤُلَاءِ الَّذِينَ يَقُولُونَ: إِنَّ لَفْظَهُ بِالْقُرْآنِ مَخْلُوقٌ، وَهَذَا عِنْدَ أَحْمَدَ بْنِ حَنْبَلٍ، وَمَنْ كَانَ عَلَى طَرِيقَتِهِ مُنْكَرٌ عَظِيمٌ، وَقَائِلُ هَذَا مُبْتَدِعٌ، خَبِيثٌ وَلَا يُكَلَّمُ، وَلَا يُجَالَسُ، وَيُحَذَّرُ مِنْهُ النَّاسُ، لَا يَعْرِفُ الْعُلَمَاءُ غَيْرَ مَا تَقَدَّمَ ذِكْرُنَا لَهُ، وَهُوَ أَنَّ الْقُرْآنَ كَلَامُ اللَّهِ غَيْرُ مَخْلُوقٍ،

**232.** Be aware – may Allāh have mercy upon you – against those who say: *"Verily, my lafdh (pronunciation) of the Qurān is created."* And this, for *Imām* Ahmad and those who were upon his path, is a great evil. And the one who says this is a *mubtadi'* (innovator). He is avoided, he is not spoken to, he is not sat with, and the people are warned against him. The scholars do not know (or approve) anything other than what we previously have mentioned, and that is that the Qurān is the *Kalām* of Allāh and not created.

وَمَنْ قَالَ مَخْلُوقٌ، فَقَدْ كَفَرَ،

**a.** And the one who says: 'Created', he has verily committed *kufr*.

وَمَنْ قَالَ: الْقُرْآنُ كَلَامُ اللَّهِ وَوَقَفَ فَهُوَ جَهْمِيٌّ،

**b.** And the one who says: 'The Qurān is the *Kalām* of Allāh' and then stops, he is a *jahmī*.

وَمَنْ قَالَ لَفْظِي بِالْقُرْآنِ مَخْلُوقٌ فَهُوَ جَهْمِيٌّ،

**c.** And the one who says: 'My pronunciation of the Qurān is created', he is a *jahmī*.

كَذَا قَالَ أَحْمَدُ بْنُ حَنْبَلٍ، وَغَلَّظَ فِيهِ الْقَوْلَ جِدًّا

This is what Ahmad ibn Hanbal said, and he was very harsh (and severe) when speaking about this.[221]

---

[221] In "As-Sunnah" (1767) by Al-Khallāl, *Imām* Ahmad – *rahimahullāh* – said: *"The Jahmiyyah are of three types:*
***a.** A group that says: The Qurān is created.*
***b.** And a group that says: Kalām of Allāh, and then stops.*
***c.** And a group that says: Our pronunciation of the Qurān is created.*
*And for me all this is one (and the same) statement."*

وَكَذَلِكَ مَنْ قَالَ لَفْظِي بِالْقُرْآنِ [غَيْرُ] مَخْلُوق ، فَقَد اِبْتَدَعَ وَجَاءَ بِمَا لَا يَعْرِفُهُ العُلَمَاءُ

**d.** And likewise the one who says: My pronunciation of the Qurān is [not][222] created. He has invented an innovation and brought what the scholars do not know of (or approve).

كَذَلِكَ قَالَ أَحْمَدُ بْنُ حَنْبَلٍ، وَغَلَّظَ فِيهِ الْقَوْلَ جِدًّا

This is what Ahmad ibn Hanbal said, and he was very harsh (and severe) when speaking about this.[223]

وَكَذَا مَنْ قَالَ: إِنَّ هَذَا الْقُرْآنَ الَّذِي يَقْرَءُوهُ النَّاسُ، وَهُوَ فِي الْمَصَاحِفِ حِكَايَةٌ لِمَا فِي اللَّوْحِ الْمَحْفُوظِ، فَهَذَا قَوْلٌ مُنْكَرٌ، يُنْكِرُهُ الْعُلَمَاءُ

**e.** And also the one who says: Verily, this Qurān which the people recite and which is in the *masāhif* (pl. *mushaf*) is a *hikāyah* (relation, narration, recount) of what is in *Al-Lawh Al-Mahfūdh*. This is a rejection (and evil) statement which the scholars reject.[224]

---

[222] What is between the [brackets] is necessitated by the context, so that it is not a repetition of what came before it.

[223] In "As-Sunnah" (2122) by Al-Khallāl, *Imām* Ahmad ibn Hanbal – *rahimahullāh* – said:
*"**a.** Whoever says: My pronunciation of the Qurān is created, he is a jahmī.*
***b.** And whoever says: My pronunciation of the Qurān is not created, he is a mubtadi' and he is not spoken with."*
- And in it also (2117) from Ahmad ibn Al-Hasan ibn 'Alī Al-Buzūrī who said: I heard Ahmad ibn Hanbal when a man asked him about the *lafdh* (pronunciation) and said to him: *"O Abū 'Abdillāh, in Karkh they said about you that you said: My pronunciation of the Qurān is not created."*
So he stood up angry and said: *"So much people are lying about me! I never said anything about this, and I will not say (anything). These words verily reached me, so I said: 'These are evil words, I will verily investigate it. Allahu Al-Musta'ān!"* And he entered angry into his house.

[224] And this is the opinion of the *Kullābiyyah*. As for the *Ashā'irah*, then they opposed them only in the *lafdh* (pronunciation), and they said: *"The Qurān is a expression of the Kalām of Allāh."* And this is the reality of the opinion of the *Kullābiyyah*.
And all of these, even though they apparently say: "*The Qurān is the Kalām of Allāh*", then they mean the internal *kalām* (speech). But as for what is in the *masāhif*, then this is verily only a *hikāyah* (relation, narration, recount) and a *'ibārah* (expression) of the *Kalām* of Allāh the Exalted. And for them it (i.e. the *Kalām* of Allāh) is not with letter and sound. And this opinion is the exact words of the *Jahmiyyah* who negate the *Kalām* of Allāh the Exalted. And the only difference is that the *Jahmiyyah* stated it clearly, while the *Kullābiyyah* and the *Ashā'irah* hid and disguised it.
- As-Sijzī – *rahimahullāh* – said in his "Risālah ilā Ahli Zubayd" (p. 137) while he was explaining how the *Ashā'irah* agreed with the *Mu'tazilah* in the issue of the Qurān: *"And the Mu'tazilah said: 'The chapter and verses are created, and it (i.e. the Qurān) is a miracle (in itself).'*
*And Al-Ash'arī said: 'The Qurān is the Kalām of Allāh – subhānahu –and the chapters and verses are not the Kalām of Allāh subhānahu. They are verily an expression of it, and they are created.'*
*So if they claim that they affirm that it is a Qurān, then it is said to them, that they only are affirming this from a metaphorical viewpoint. For it is verily from their madhhab that the Qurān not is created, and that =*

يُقَالُ لِقَائِلِ هَذِهِ الْمَقَالَةِ الْقُرْآنُ يُكَذِّبُكَ، وَيَرُدُّ قَوْلَكَ، وَالسُّنَّةُ تُكَذِّبُكَ وَتَرُدُّ قَوْلَكَ.

It is said to the one who says this: The Qurān refutes you and rejects your statement (or opinion). And the *Sunnah* refutes you and rejects your statement (or opinion).

قَالَ اللَّهُ تَعَالَى:

Allāh – the Exalted – said:

﴿ وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلَامَ اللَّهِ ﴾

**"And if anyone from the *mushrikūn* seek your protection, then protect him so he may hear the Words of Allāh."** (At-Tawbah 9:6)

---

*the letters are created. And the chapters are (made up of) letters with agreement. Whoever denies this, he is not spoken to. And if the letters are created, then it is not possible that it is a Qurān which is not created."*
- And Al-Harawī – *rahimahullāh* – said in "Dhamm Al-Kalām" (5/136): *"And these people (i.e. the Jahmiyyah) said: 'He has no Kalām. Rather, He created some kalām (words, speech).'*
*And these people say: 'He spoke one time. And He has been speaking ever since He spoke. The Kalām never stopped. And His Words are not in a place where He is not (Himself)…' Then they said: 'It has no sound and no letter.'*
*And they said: 'It is zāj (transparent) and papers… And this is the voice (or sound) of the one reciting.' Then they wanted to deceive, so they said: 'This is an expression by which He expressed about the (contents of) the Qurān. And Allāh spoke one time, and He will not speak after that.' Then they said: 'It is not created, and whoever says 'created', he is a kāfir.'*
*And this is from their traps by which they seek to catch the hearts of the ordinary people from the people of Sunnah. And their belief is verily that the Qurān does not exist. The male Jahmiyyah uttered it once (and directly), and the female Ashā'irah uttered (indirectly) ten times."*
- Sa'd Az-Zunjānī (d. 471h) – *rahimahullāh* – said in the explanation of his "Mandhūmah" (p. 110): *"As for 'Abdullāh ibn Sa'īd ibn Kullāb, then he was a christian from the people of Basrah. Then he became a muslim and left his people… And he is the one who claims that Allāh has no Kalām which can be heard from Him, and that Jibrīl did not hear anything from Allāh from that which he brought to His messengers, and that what was revealed to the prophets is an expression of the Kalām of Allāh… And he opposes (and disagreed) with all of the ummah in the fact that what is on earth is the Words of Allāh and His Book. Him, Al-Ash'arī and others than them were from the Lafdhiyyah who claimed that the Kalām of Allāh in reality cannot be in Arabic, Hebrew or Syriac, or in any language from all languages. And it is (also) not possible that it is chapters and verses, nor that it contains parts and numbers. And it is not possible for it to be revealed to anyone from the prophets in reality, nor for it to be present in any place; not in any heart, not upon any tongue, nor in any writing."*
***** And see: "I'tiqād Ahlis-Sunnah" by Al-Lālakāī (15/Mentioning the verses from the Book of Allāh the Exalted, and what was narrated from the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*), the *sahābah* and the *tābi'ūn* what proves that Allāh spoke the Qurān in reality and that He revealed it to Muhammad (*sallAllāhu 'alayhi wa sallam*)… And that which is recited in the *mahārīb*, written in the *masāhif*, memorized in the hearts of men, (all) is the Qurān in reality, and it is not a narration or an expression of the Qurān. And there is only one Qurān which is not created, not made and not fostered. Rather, it is an Attribute from the Attributes of His *Dhāt* (Being), and He continues to speak (whenever He wants). And whoever says something other than this, he is misguided, misguiding *mubtadi' kāfir* who is opposing the *madhāhib* of the *Sunnah* and *Jamā'ah*.)

فَأَخْبَرَ اللَّهُ تَعَالَى: إِنَّهُ إِنَّمَا يَسْمَعُ النَّاسُ كَلَامَ اللَّهِ، وَلَمْ يَقُلْ: حِكَايَةَ كَلَامِ اللَّهِ، وَقَالَ تَعَالَى:

So Allāh – the Exalted – informed that the people verily are listening to the *Kalām* (Words) of Allāh the Exalted. And He did not say: A *hikāyah* (narration, recount) of the *Kalām* of Allāh.[225]

And He – the Exalted – said:

﴿ وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ ﴾

**"And when the Qurān is recited, then listen to it and pay attention, so you may be shown mercy."** (Al-A'rāf 7:204)

فَأَخْبَرَ أَنَّ السَّامِعَ إِنَّمَا يَسْمَعُ الْقُرْآنَ، وَلَمْ يَقُلْ: حِكَايَةَ الْقُرْآنِ. وَقَالَ تَعَالَى:

So He informed that the listener verily is listening to the Qurān. And He did not say: A *hikāyah* of the Qurān.

And He – the Exalted – said:

﴿ إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ ﴾

**"Verily, this Qurān guides to what is most upright."** (Al-Isrā 17:9)

وَقَالَ تَعَالَى:

And He – the Exalted – said:

﴿ وَإِذْ صَرَفْنَا إِلَيْكَ نَفَرًا مِنَ الْجِنِّ يَسْتَمِعُونَ الْقُرْآنَ فَلَمَّا حَضَرُوهُ قَالُوا أَنْصِتُوا فَلَمَّا قُضِيَ وَلَّوْا إِلَى قَوْمِهِمْ مُنْذِرِينَ قَالُوا يَا قَوْمَنَا إِنَّا سَمِعْنَا كِتَابًا أُنْزِلَ مِنْ بَعْدِ مُوسَى مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ يَهْدِي إِلَى الْحَقِّ وَإِلَى طَرِيقٍ مُسْتَقِيمٍ ﴾

**"And when We sent a group from the *jinn* to you** (who were) **listening to the Qurān. Then when they were present at it, they said: '**(Listen and) **pay attention.' Then when it finished, they returned to their people as warners. They said: 'O our people, we verily listened to a Book which was revealed after Mūsā as an affirmation of what came before it. It guides to the truth and to a straight path.'"** (Al-Ahqāf 46:29-30)

وَقَالَ تَعَالَى:

And He – the Exalted – said:

---

[225] Qawām As-Sunnah said in "Al-Hujjah fi Bayan Al-Mahajjah" (2/552): *"The evidence of the people of Sunnah is His – the Exalted – Words:* **"So he may hear the Words of Allāh."** *And that which is heard is verily the letter and the sound. Because the meaning is not heard, rather it is understood. It is said in the language: I heard the words and understood the meaning. So when He said:* **"So he may hear"***, this proves that it is letter and sound."*

﴿ قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِنَ الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ وَلَنْ نُشْرِكَ بِرَبِّنَا أَحَدًا ﴾

**"Say: It was revealed to me that a group from the *jinn* listened, and then they said: 'We have verily heard a wondrous Qurān. It guides to the right way, so we believe in it. And we will never associate anyone as a partner with Allāh.'"**
(Al-Jinn 72:1-2)

وَلَمْ يَقُلْ يَسْتَمِعُونَ حِكَايَةَ الْقُرْآنِ وَلَا قَالَتِ الْجِنُّ: إِنَّا سَمِعْنَا حِكَايَةَ الْقُرْآنِ، كَمَا قَالَ مَنِ ابْتَدَعَ بِدْعَةَ ضَلَالَةٍ، وَأَتَى بِخِلَافِ الْكِتَابِ وَالسُّنَّةِ وَبِخِلَافِ قَوْلِ الْمُؤْمِنِينَ وقَالَ تَعَالَى:

And He did not say: They were listening to a *hikāyah* of the Qurān. Nor did the *jinn* say: 'We verily heard a *hikāyah* of the Qurān', as the one who invented a *bid'ah* of misguidance and came with the opposite of the Qurān and the *Sunnah*, and the opposite of the statement of the believers.

And He – the Exalted – said:

﴿ فَاقْرَءُوا مَا تَيَسَّرَ مِنَ الْقُرْآنِ ﴾

**"So recite what is easy from the Qurān."** (Al-Muzammil 73:20)

- **Muhammad ibn Al-Husayn said:**

وَهَذَا فِي الْقُرْآنِ كَثِيرٌ لِمَنْ تَدَبَّرَهُ

And there is much of this in the Qurān for the one who ponders over it.

وَقَالَ ﷺ: «**إِنَّ الرَّجُلَ الَّذِي لَيْسَ فِي جَوْفِهِ مِنَ الْقُرْآنِ شَيْءٌ، كَالْبَيْتِ الْخَرِبِ**»

**233.** And he (*sallAllāhu 'alayhi wa sallam*) said: ***"Verily, the man in whose heart there is nothing from the Qurān, is just like a house in ruins."***[226]

وَقَالَ ﷺ: «**خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ**»

**234.** And he (*sallAllāhu 'alayhi wa sallam*) said: ***"The best of you are those who learn the Qurān and teach it (to others)."***[227]

وَقَالَ ﷺ: «**مَثَلُ الْقُرْآنِ مَثَلُ الْإِبِلِ الْمُعَقَّلَةِ، إِنْ تَعَاهَدَهَا صَاحِبُهَا أَمْسَكَهَا، وَإِنْ تَرَكَهَا ذَهَبَتْ**»

**235.** And he (*sallAllāhu 'alayhi wa sallam*) said: ***"The example of the Qurān is like the example of a firmly tied camel. If its owner attends to it he will keep it. And if he leaves it (unattended) it will disappear."***[228]

---

[226] Narrated by Ahmad (1947) and At-Tirmidhī (2913) who said: *"This hadīth is hasan sahīh."*
[227] Narrated by Al-Bukhārī (5027).
[228] Narrated by Ahmad (4845), Al-Bukhārī (5033) and Muslim (791).

وَقَالَ ﷺ: «لَا تُسَافِرُوا بِالْقُرْآنِ إِلَى أَرْضِ الْعَدُوِّ»

**236.** And he (*sallAllāhu ʻalayhi wa sallam*) said: ***"Do not travel with the Qurān to the lands of the enemy."***[229]

وَفِي حَدِيثٍ آخَرَ: «لَا تُسَافِرُوا بِالْمَصَاحِفِ إِلَى الْعَدُوِّ، فَإِنِّي أَخَافُ أَنْ يَنَالُوهَا»

**237.** And in another *hadīth*: ***"Do not travel with the masāhif to the enemy, because I verily fear they will get a hold of them."***[230]

وَقَالَ: «لَا حَسَدَ إِلَّا فِي اثْنَتَيْنِ: رَجُلٌ آتَاهُ اللَّهُ عز وجل الْقُرْآنَ، فَهُوَ يَقُومُ بِهِ آنَاءَ اللَّيْلِ وَآنَاءَ النَّهَارِ»

**238.** And he (*sallAllāhu ʻalayhi wa sallam*) said: ***"There is no envy, except in two things: A man whom Allāh has given the Qurān, so he stands (in prayer) with it during the night and during the day."***[231]

وَقَالَ: «إِنَّ اللَّهَ تَعَالَى: قَرَأَ طه، ويس قَبْلَ أَنْ يَخْلُقَ آدَمَ بِأَلْفِ عَامٍ، فَلَمَّا سَمِعَتِ الْمَلَائِكَةُ الْقُرْآنَ، قَالُوا: طُوبَى لِأُمَّةٍ يَنْزِلُ عَلَيْهِمْ هَذَا، وَطُوبَى لِأَلْسُنٍ تَتَكَلَّمُ بِهَذَا، وَطُوبَى لِأَجْوَافٍ تَحْمِلُ هَذَا»

**239.** And he (*sallAllāhu ʻalayhi wa sallam*) said: ***"Allāh – the Exalted – verily recited Tā-Hā and Yā-Sīn a thousand years before He created Ādam. So when the angels heard the Qurān, they said: 'Glad tidings to a nation upon whom this is revealed. And glad tidings to tongues that utters this. And glad tidings to hearts that carry this."***[232]

**240** – وَقَالَ ابْنُ مَسْعُودٍ رضي الله عنه: تَعَلَّمُوا الْقُرْآنَ وَاتْلُوهُ، فَإِنَّ لَكُمْ بِكُلِّ حَرْفٍ عَشْرَ حَسَنَاتٍ

**240.** And Ibn Mas'ūd (*radiAllāhu ʻanhu*) said: *"Learn the Qurān and recite it. For you will verily get ten good deeds for every letter (you recite)."*[233]

---

[229] Narrated by Al-Bukhārī (2990) and Muslim (1869) from the *hadīth* of Ibn ʻUmar (*radiAllāhu ʻanhu*), and its wording is: *"That the Messenger of Allāh (sallAllāhu ʻalayhi wa sallam) prohibited travelling with the Qurān to the lands of the enemy."*

- Ibn Battah – *rahimahullāh* – said in "Al-Ibānah Al-Kubrā" (2183): *"And due to it being the Kalām of Allāh we were prohibited from travelling with it to the lands of the enemy, so the enemy do not touch it. And with this he verily meant the mushaf specifically."*

[230] Narrated by Muslim (1869) by way of Ayyūb, from Nāfi', from Ibn ʻUmar (*radiAllāhu ʻanhu*) who said: The Messenger of Allāh (*sallAllāhu ʻalayhi wa sallam*) said: ***"Do not travel with the Qurān. Because I verily do not feel safe from the enemy getting a hold of it."***

Ayyūb said: *"And verily did the enemy get a hold of it, and they disputed against you with it."*

[231] Narrated by Al-Bukhārī (73) and Muslim (816).

[232] Narrated by Ad-Dārimī in "Al-Musnad" (3457), Ibn ʻAdī in "Al-Kāmil" (1/352) and Ibn Battah in "Al-Ibānah Al-Kubrā" (2177), and it is a very weak *hadīth*.

Ibn ʻAdī said: *"Ibrāhīm ibn Muhājir. I did not find any hadīth from him which is more rejected, than the hadīth: He recited Tā-Hā and Yā-Sīn."*

[233] This is a *sahīh athar*.

وَفِي السُّنَنِ مِمَّا ذَكَرْنَاهُ كَثِيرٌ، وَالْحَمْدُ لِلَّهِ

And there is much of what we have mentioned in the *Sunnah*. And all praise is due to Allāh.

❖ **Muhammad ibn Al-Husayn said:**

فَيَنْبَغِي لِلْمُسْلِمِينَ أَنْ يَتَّقُوا اللَّهَ تَعَالَى، وَيَتَعَلَّمُوا الْقُرْآنَ، وَيَتَعَلَّمُوا أَحْكَامَهُ، فَيُحِلُّوا حَلَالَهُ وَيُحَرِّمُوا حَرَامَهُ، وَيَعْمَلُوا بِمُحْكَمِهِ، وَيُؤْمِنُوا بِمُتَشَابِهِهِ، وَلَا يُمَارُوا فِيهِ، وَيَعْلَمُوا أَنَّهُ كَلَامُ اللَّهِ تَعَالَى، غَيْرُ مَخْلُوقٍ، فَإِنْ عَارَضَهُمْ إِنْسَانٌ جَهْمِيٌّ فَقَالَ: مَخْلُوقٌ، أَوْ قَالَ: الْقُرْآنُ كَلَامُ اللَّهِ وَوَقَفَ، أَوْ قَالَ: لَفْظِي بِالْقُرْآنِ مَخْلُوقٌ، أَوْ قَالَ: هَذَا الْقُرْآنُ حِكَايَةٌ لِمَا فِي اللَّوْحِ الْمَحْفُوظِ فَحُكْمُهُ أَنْ يُهْجَرَ وَلَا يُكَلَّمَ، وَلَا يُصَلَّى خَلْفَهُ، وَيُحَذَّرَ مِنْهُ، وَعَلَيْكُمْ بَعْدَ ذَلِكَ بِالسُّنَنِ عَنْ رَسُولِ اللَّهِ ﷺ، وَسُنَنِ أَصْحَابِهِ رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ، وَقَوْلِ التَّابِعِينَ، وَقَوْلِ أَئِمَّةِ الْمُسْلِمِينَ مَعَ تَرْكِ الْمِرَاءِ وَالْخُصُومَةِ وَالْجِدَالِ فِي الدِّينِ، فَمَنْ كَانَ عَلَى هَذَا الطَّرِيقِ رَجَوْتُ لَهُ مِنَ اللَّهِ تَعَالَى كُلَّ خَيْرٍ، وَسَأَذْكُرُ بَعْدَ ذَلِكَ مَا لَا بُدَّ لِمَنْ كَانَ هَذَا مَذْهَبَهُ وَعِلْمَهُ، عَمِلَ بِهِ مِنْ مَعْرِفَةِ الْإِيمَانِ، وَشَرِيعَةِ الْإِسْلَامِ، حَالًا بَعْدَ حَالٍ، وَاللَّهُ الْمُوَفِّقُ لِكُلِّ رَشَادٍ، وَالْمُعِينُ عَلَيْهِ إِنْ شَاءَ اللَّهُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

**241.** So the muslims should fear Allāh – the Exalted – and learn the Qurān, and learn its judgments. So they consider its *halāl* to be *halāl*, and they consider its *harām* to be *harām*. And they should learn the clear of it, and believe in the unclear of it. And they should not debate regarding it. And they should know that it is the *Kalām* of Allāh and not created.

Then if a *jahmī* person opposes them and says: 'It is created.'

Or he says: 'The Qurān is the *Kalām* of Allāh', and then stops.

Or he says: 'My pronunciation of the Qurān is created.'

Or he says: 'This Qurān is a *hikāyah* of what is in *Al-Lawh Al-Mahfūdh*.'

Then his *hukm* (judgment) is, that he is boycotted, he is not spoken with, one does not pray behind him, and (the people are) warned about him.

And it is upon you, after this, (to follow) the *Sunan* of the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*), the *Sunan* of his companions (*radiAllāhu 'anhu*), the statements of the *tābi'ūn*, and the statements of the leaders of the muslims, along with leaving debating, disputing and discussing regarding the *dīn*.

And after this I will mention what is a must for the person – who is upon this *madhhab* and this knowledge, and acting upon this – from the knowledge about *īmān* and the *Sharī'ah* of Islām, issue after issue. And Allāh is the One who grants success to every guidance, and the One who helps in this, *in shā Allāh*. And there is no power or might, except by Allāh the Most High, the Great.

**242** – حَدَّثَنَا أَبُو عَبْدِ اللَّهِ جَعْفَرُ بْنُ إِدْرِيسَ الْقَزْوِينِيُّ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ الْمُمْتَنِعِ بْنِ عُبَيْدِ اللَّهِ الْقُرَشِيُّ التَّيْمِيُّ قَالَ: أنا أَبُو الْفَضْلِ صَالِحُ بْنُ عَلِيِّ بْنِ يَعْقُوبَ بْنِ الْمَنْصُورِ الْهَاشِمِيُّ وَكَانَ مِنْ وُجُوهِ بَنِي هَاشِمٍ وَأَهْلِ الْجَلَالَةِ، وَالشَّأْنِ مِنْهُمْ قَالَ: حَضَرْتُ الْمُهْتَدِيَ بِاللَّهِ أَمِيرَ الْمُؤْمِنِينَ، وَقَدْ جَلَسَ يَنْظُرُ فِي أُمُورِ الْمُسْلِمِينَ فِي دَارِ الْعَامَّةِ، فَنَظَرْتُ إِلَى قِصَصِ النَّاسِ تُقْرَأُ عَلَيْهِ مِنْ أَوَّلِهَا إِلَى آخِرِهَا فَيَأْمُرُ بِالتَّوْقِيعِ فِيهَا وَإِنْشَاءِ الْكُتُبِ لِأَصْحَابِهَا، وَيَخْتِمُ وَيَدْفَعُ إِلَى صَاحِبِهِ، بَيْنَ يَدَيْهِ، فَسَرَّنِي ذَلِكَ، وَجَعَلْتُ أَنْظُرُ إِلَيْهِ، فَفَطِنَ وَنَظَرَ إِلَيَّ، فَغَضَضْتُ عَنْهُ حَتَّى كَانَ ذَلِكَ مِنِّي وَمِنْهُ مِرَارًا ثَلَاثًا، وَإِذَا نَظَرَ غَضَضْتُ، وَإِذَا اشْتَغَلَ نَظَرْتُ، فَقَالَ لِي: يَا صَالِحُ، فَقُلْتُ: لَبَّيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ، فَقُمْتُ قَائِمًا، فَقَالَ: فِي نَفْسِكَ مِنَّا شَيْءٌ يَجِبُ أَنْ تَقُولَهُ؟ أَوْ قَالَ: تُرِيدُ أَنْ تَقُولَهُ؟ فَقُلْتُ: نَعَمْ، يَا سَيِّدِي يَا أَمِيرَ الْمُؤْمِنِينَ قَالَ لِي: عُدْ إِلَى مَوْضِعِكَ، فَعُدْتُ، وَعَادَ فِي النَّظَرِ، حَتَّى إِذَا قَامَ قَالَ لِلْحَاجِبِ: لَا يَبْرَحُ صَالِحٌ، فَانْصَرَفَ النَّاسُ ثُمَّ أَذِنَ لِي، وَقَدْ أَهَمَّتْنِي نَفْسِي فَدَخَلْتُ فَدَعَوْتُ لَهُ، فَقَالَ لِي: اجْلِسْ، فَجَلَسْتُ، فَقَالَ: يَا صَالِحُ، تَقُولُ لِي، مَا دَارَ فِي نَفْسِكَ، أَوْ أَقُولُ أَنَا: مَا دَارَ فِي نَفْسِي أَنَّهُ دَارَ فِي نَفْسِكَ؟ قُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ، مَا تَعْزِمُ عَلَيْهِ، وَمَا تَأْمُرُ بِهِ فَقَالَ: وَأَقُولُ: كَأَنِّي بِكَ وَقَدِ اسْتَحْسَنْتَ مَا رَأَيْتَ مِنَّا، فَقُلْتُ: أَيُّ خَلِيفَةٍ خَلِيفَتُنَا، إِنْ لَمْ يَكُنْ يَقُولُ: الْقُرْآنُ مَخْلُوقٌ؟ فَوَرَدَ عَلَى قَلْبِي أَمْرٌ عَظِيمٌ، وَأَهَمَّتْنِي نَفْسِي، ثُمَّ قُلْتُ: يَا نَفْسُ، هَلْ تَمُوتِينَ إِلَّا مَرَّةً؟ وَهَلْ تَمُوتِينَ قَبْلَ أَجَلِكِ؟ وَهَلْ يَجُوزُ الْكَذِبُ فِي جِدٍّ أَوْ هَزْلٍ؟ فَقُلْتُ: وَاللَّهِ يَا أَمِيرَ الْمُؤْمِنِينَ، وَمَا دَارَ فِي نَفْسِي إِلَّا مَا قُلْتُ، ثُمَّ أَطْرَقَ مَلِيًّا، ثُمَّ قَالَ لِي: وَيْحَكَ، اسْمَعْ مِنِّي مَا أَقُولُ، فَوَاللَّهِ لَتَسْمَعَنَّ مِنِّي الْحَقَّ، فَسُرِّيَ عَنِّي فَقُلْتُ: يَا سَيِّدِي وَمَنْ أَوْلَى بِقَوْلِ الْحَقِّ مِنْكَ، وَأَنْتَ خَلِيفَةُ رَبِّ الْعَالَمِينَ، وَابْنُ عَمِّ سَيِّدِ الْمُرْسَلِينَ، مِنَ الْأَوَّلِينَ وَالْآخِرِينَ فَقَالَ لِي: مَا زِلْتُ أَقُولُ: إِنَّ الْقُرْآنَ مَخْلُوقٌ صَدْرًا مِنْ خِلَافَةِ الْوَاثِقِ، حَتَّى أَقْدَمَ عَلَيْنَا أَحْمَدُ بْنُ أَبِي دُؤَادٍ شَيْخًا مِنْ أَهْلِ الشَّامِ مِنْ أَهْلِ أَذَنَةَ فَأُدْخِلَ الشَّيْخُ عَلَى الْوَاثِقِ مُقَيَّدًا، وَهُوَ جَمِيلُ الْوَجْهِ تَامُّ الْقَامَةِ ، حَسَنُ الشَّيْبَةِ، فَرَأَيْتُ الْوَاثِقَ قَدِ اسْتَحْيَى مِنْهُ، وَرَقَّ لَهُ، فَمَا زَالَ يُدْنِيهِ وَيُقَرِّبُهُ، حَتَّى قَرُبَ مِنْهُ، فَسَلَّمَ الشَّيْخُ فَأَحْسَنَ السَّلَامَ، وَدَعَا فَأَبْلَغَ الدُّعَاءَ، وَأَوْجَزَ، فَقَالَ لَهُ الْوَاثِقُ اجْلِسْ ثُمَّ قَالَ لَهُ: يَا شَيْخُ، نَاظِرِ ابْنَ أَبِي دُؤَادٍ عَلَى مَا يُنَاظِرُكَ عَلَيْهِ فَقَالَ الشَّيْخُ: يَا أَمِيرَ الْمُؤْمِنِينَ، ابْنُ أَبِي دُؤَادٍ يَقِلُّ وَيَضِيقُ، وَيَضْعُفُ عَنِ الْمُنَاظَرَةِ فَغَضِبَ الْوَاثِقُ، وَعَادَ مَكَانَ الرَّأْفَةِ لَهُ غَضَبًا عَلَيْهِ، فَقَالَ: أَبُو عَبْدِ اللَّهِ بْنُ أَبِي دُؤَادٍ يَصْبُو وَيَقِلُّ وَيَضْعُفُ عَنْ مُنَاظَرَتِكَ أَنْتَ؟ فَقَالَ لَهُ الشَّيْخُ: هَوِّنْ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ مَا بِكَ وَائْذَنْ لِي فِي مُنَاظَرَتِهِ، فَقَالَ الْوَاثِقُ: مَا دَعَوْتُكَ إِلَّا لِلْمُنَاظَرَةِ فَقَالَ الشَّيْخُ: يَا أَحْمَدُ بْنُ أَبِي دُؤَادٍ، إِلَى مَا دَعَوْتَ النَّاسَ وَدَعَوْتَنِي إِلَيْهِ؟ فَقَالَ: إِلَى أَنْ تَقُولَ: الْقُرْآنُ مَخْلُوقٌ؛ لِأَنَّ كُلَّ شَيْءٍ دُونَ اللَّهِ مَخْلُوقٌ فَقَالَ الشَّيْخُ: إِنْ رَأَيْتَ يَا أَمِيرَ الْمُؤْمِنِينَ أَنْ تَحْفَظَ عَلَيَّ وَعَلَيْهِ مَا نَقُولُ، قَالَ: أَفْعَلُ، قَالَ الشَّيْخُ: أَخْبِرْنِي يَا أَحْمَدُ عَنْ مَقَالَتِكَ هَذِهِ، أَوَاجِبَةٌ دَاخِلَةٌ فِي عَقْدِ الدِّينِ، فَلَا يَكُونُ الدِّينُ كَامِلًا حَتَّى يُقَالَ فِيهِ مَا قُلْتَ؟ قَالَ: نَعَمْ قَالَ الشَّيْخُ: يَا أَحْمَدُ أَخْبِرْنِي عَنِ رَسُولِ اللَّهِ ﷺ حِينَ بَعَثَهُ اللَّهُ تَعَالَى إِلَى عِبَادِهِ، هَلْ سَتَرَ رَسُولُ اللَّهِ ﷺ شَيْئًا مِمَّا أَمَرَ اللَّهُ تَعَالَى بِهِ فِي دِينِهِ؟ قَالَ: لَا قَالَ الشَّيْخُ: فَدَعَا رَسُولُ اللَّهِ ﷺ الْأُمَّةَ إِلَى مَقَالَتِكَ هَذِهِ؟ فَسَكَتَ ابْنُ أَبِي دُؤَادٍ فَقَالَ الشَّيْخُ: تَكَلَّمْ فَسَكَتَ، فَالْتَفَتَ الشَّيْخُ إِلَى الْوَاثِقِ، فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ، وَاحِدَةٌ فَقَالَ الْوَاثِقُ: وَاحِدَةٌ، فَقَالَ الشَّيْخُ: يَا أَحْمَدُ، أَخْبِرْنِي عَنِ اللَّهِ تَعَالَى، حِينَ أَنْزَلَ الْقُرْآنَ عَلَى رَسُولِ اللَّهِ ﷺ فَقَالَ:

**242.** Abū ʻAbdillāh Jaʻfar ibn Idrīs Al-Qazwīnī narrated to us and said: Ahmad ibn Al-Mumtani' ibn ʻAbdillāh Al-Qurashī At-Taymī narrated to us and said: Abū Al-Fadl Sālih ibn ʻAlī ibn Yaʻqūb ibn Al-Mansūr Al-Hāshimī – and he was from the (prominent) faces of *Banū* Hāshim and the people of status and importance among

them – informed us and said: I was present with Al-Muhtadī Billāh[234] *Amīr Al-Muminīn* when he was sitting and looking into the affairs of the muslims in the government building. So I saw how the stories of the people were read to him, from the beginning of it to the end of it. And he would order for it to be signed and for letters to be written to the people (of these stories), and he would stamp it and give it to his companion who was in front of him. This pleased me, so I began looking at him and he noticed and looked back at me. Then I looked away from him until this occurred between me and him three times. When he looked (at me) I looked away, and when he was occupied (with his work) I would look (at him). Then he said to me: *"O Sālih."*

So I said: *"I am at your service, O Amīr Al-Muminīn."* And I stood up.

Then he said: *"Do you have something in yourself regarding us that you must say?"* Or he said: *"That you wish to say?"*

So I said: *"Yes, O my master, O Amīr Al-Muminīn."*

He said to me: *"Return to your place."* So I returned, and he went back to looking (in the affairs of the muslims). Until when he got up he said to the gatekeeper: *"Sālih shall not leave."* Then the people left and he allowed for me (to enter upon him). And I was verily worried for myself, so I entered upon him and invoked (Allāh) for him. Then he said to me: *"Sit down."* So I sat down. Then he said: *"O Sālih, will you say to me what you are thinking in yourself, or should I say what I think in myself that you are thinking in yourself?"*

I said: *"O Amīr Al-Muminīn, whatever you decide and what you command."*

Then he said: *"And I say, that it was as if I felt from you that you considered what you saw from us as something good."*

So I said: *"Which khalīfah is our khalīfah if he does not say that the Qurān is created? And (when thinking about this) a major issue befell my heart and I became worried for myself. So I said: 'O (my) soul, will you die more than one time? And will you die before your decided time? And is it allowed to lie, whether when being serious or when joking?'"* Then I said: *"By Allāh, O Amīr Al-Muminīn, I was only thinking in myself what I have said to you (now)."*

So he became quiet for some time, and then he said to me: *"Woe to you. Listen to what I am saying. For by Allāh, you will verily hear the truth from me."*

---

[234] **Translator:** He is Al-Muhtadī Billāh, Abū Ishāq Muhammad ibn Al-Wāthiq Billāh, the successor of Al-Wāthiq.

Then I was exposed, so I said to him: *"O my master, who is more entitled to speak the truth than you, while you are the khalīfah of the Lord of all the worlds*[235]*, and the son of the uncle of the leader of all the messengers from the earlier and later generations."*

So he said to me: *"I continue to say: 'Verily, the Qurān is created', since (the time of) the khilāfah of Al-Wāthiq."*

Until Ahmad ibn Abī Duād brought an old man to us from the people of *Shām*, from the people of *Adhanah*. Then the old man was entered upon Al-Wāthiq in chains, and he had a beautiful face, a complete physique and had aged with grace. So I saw that Al-Wāthiq was shy of him and he was soft with him. And he continued to bring him closer and near until he was close to him. Then the old man greeted, and he perfected his greeting. And he invoked (Allāh for the *khalīfah*) and he was eloquent in his invocation and brief. Then Al-Wāthiq said to him: *"Sit down."* And he said to him: *"O old man, debate with Ibn Abī Duād*[236] *in what he wants to debate you with."*

Then the old man said: *"O Amīr Al-Muminīn, Ibn Abī Duād is insufficient, leaning towards foolishness (and childish), and he is too weak (in knowledge) to debate."*

So Al-Wāthiq became angry, and he returned from the place of leniency towards him due to being angry with him. Then he said: *"Is Abū 'Abdillāh Ibn Abī Duād insufficient and too weak to debate you?"*

Then the old man said to him: *"Ease, O Amīr Al-Muminīn, the state that you are in (of anger), and allow for me to debate him."*

So Al-Wāthiq said: *"I have not invited you for anything other than to debate."*

Then the old man said: *"O Ahmad ibn Abī Duād, what did you invite the people to, and you invited me to it (as well)?"*

So he said: *"To that you say: The Qurān is created. Because everything besides Allāh is created."*

---

[235] In "As-Sunnah" (319) by Al-Khallāl, and it will come in number (1349) from Ibn Abī Mulaykah who said: A man said to Abū Bakr: *"O khalīfah of Allāh."* He said: *"I am not the khalīfah of Allāh – 'azza wa jalla – but I am the khalīfah of the Messenger of Allāh. And I am pleased with that."*
- And in it (326) from Yazīd ibn Murrah, from a man, from 'Umar (*radiAllāhu 'anhu*). He said: A man said to 'Umar: *"O khalīfah of Allāh."* He said: *"May Allāh punish you."*
- Ibn Al-Qayyim said in "Zād Al-Ma'ād" (2/434): *"Among the words which are hated is that it is said to the ruler: 'Khalīfah of Allāh', or 'The deputy of Allāh on earth'. For verily, the khalīfah (successor) and the nāib (deputy) is for someone who is absent. And Allāh is the successor of the one who is absent from his family."*

[236] The leader of the *Jahmiyyah* and their judge. His biography has gone forth in number (**153**).

Then the old man said: *"If you would consider, O Amīr Al-Muminīn, to remember both for me and him what we say."*

He said: *"I will do so."*

The old man said: *"Inform me, Ahmad, about this statement of yours, is it an obligation which is included in the pact of the religion, so that the religion cannot be complete before a person says what you have said?"*

He said: *"Yes."*

The old man said: *"O Ahmad, inform me from the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) when Allāh – the Exalted – sent him to His slaves, did the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) hide something from that which Allāh – the Exalted – has commanded in His religion?"*

He said: *"No."*

The old man said: *"So did the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) invite the ummah to this statement of yours?"* Then Ibn Abī Duād remained silent.

So the old man said: *"Speak."* But he remained silent. So the old man turned to Al-Wāthiq and said: *"O Amīr Al-Muminīn, (that was) one."*[237]

Then Al-Wāthiq said: *"One."*

Then the old man said: *"O Ahmad, inform me about Allāh – the Exalted – when He revealed the Qurān to the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) and He said:*

﴿ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا ﴾

**"Today I have completed your religion for you and I have perfected My blessing upon you, and I am pleased with Islam as religion for you."**
(Al-Māidah 5:3)

أَكَانَ اللَّهُ تَعَالَى الصَّادِقُ فِي إِكْمَالِ دِينِهِ، أَمْ أَنْتَ الصَّادِقُ فِي نُقْصَانِهِ، فَلَا يَكُونُ الدِّينُ كَامِلًا حَتَّى يُقَالَ فِيهِ بِمَقَالَتِكَ هَذِهِ؟ فَسَكَتَ ابْنُ أَبِي دُؤَادٍ فَقَالَ الشَّيْخُ: أَجِبْ يَا أَحْمَدُ، فَلَمْ يُجِبْهُ، فَقَالَ الشَّيْخُ: يَا أَمِيرَ الْمُؤْمِنِينَ، اثْنَتَانِ فَقَالَ الْوَاثِقُ: اثْنَتَانِ فَقَالَ الشَّيْخُ: يَا أَحْمَدُ أَخْبِرْنِي عَنْ مَقَالَتِكَ هَذِهِ، أَعَلِمَهَا رَسُولُ اللَّهِ ﷺ أَمْ جَهِلَهَا؟ قَالَ ابْنُ أَبِي دُؤَادٍ: عَلِمَهَا قَالَ الشَّيْخُ: فَدَعَا النَّاسَ إِلَيْهَا؟ فَسَكَتَ ابْنُ أَبِي دُؤَادٍ فَقَالَ الشَّيْخُ: يَا أَمِيرَ الْمُؤْمِنِينَ، ثَلَاثٌ فَقَالَ الْوَاثِقُ: ثَلَاثٌ فَقَالَ الشَّيْخُ: يَا أَحْمَدُ، فَاتَّسَعَ لِرَسُولِ اللَّهِ ﷺ إِذْ عَلِمَهَا كَمَا زَعِمْتَ، وَلَمْ يُطَالِبْ أُمَّتَهُ بِهَا؟ قَالَ: نَعَمْ قَالَ الشَّيْخُ: وَاتَّسَعَ لِأَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ وَعَلِيٍّ رضي الله عنهم؟ فَقَالَ ابْنُ أَبِي دُؤَادٍ: نَعَمْ فَأَعْرَضَ الشَّيْخُ عَنْهُ، وَأَقْبَلَ عَلَى الْوَاثِقِ، فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ، قَدْ قَدَّمْتُ لَكَ الْقَوْلَ أَنَّ أَحْمَدَ يَصْبُو وَيَقِلُّ وَيَضْعُفُ عَنِ الْمُنَاظَرَةِ يَا أَمِيرَ الْمُؤْمِنِينَ، إِنْ لَمْ يَتَّسِعْ لَكَ الْإِمْسَاكُ عَنْ هَذِهِ الْمَقَالَةِ، مَا اتَّسَعَ لِرَسُولِ اللَّهِ ﷺ وَلِأَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ وَعَلِيٍّ رضي الله عنهم، فَلَا وَسَّعَ اللَّهُ عَلَى مَنْ لَمْ يَتَّسِعْ لَهُ مَا اتَّسَعَ لَهُمْ مِنْ ذَلِكَ

[237] **Translator:** This means: This was one time where I won over him in this debate, and he was not able to answer me in what I requested from him.

فَقَالَ الْوَاثِقُ: نَعَمْ إِنْ لَمْ يَتَّسِعْ لَنَا مِنَ الْإِمْسَاكِ عَنْ هَذِهِ الْمَقَالَةِ مَا اتَّسَعَ لِرَسُولِ اللَّهِ ﷺ وَلِأَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ وَعَلِيٍّ رضي الله عنهم، فَلَا وَسَّعَ اللَّهُ عَلَيْنَا، اقْطَعُوا قَيْدَ الشَّيْخِ، فَلَمَّا قُطِعَ ضَرَبَ الشَّيْخُ بِيَدِهِ إِلَى الْقَيْدِ لِيَأْخُذَهُ فَجَاذَبَهُ الْحَدَّادُ عَلَيْهِ، فَقَالَ الْوَاثِقُ: دَعِ الشَّيْخَ لِيَأْخُذَهُ، فَأَخَذَهُ الشَّيْخُ فَوَضَعَهُ فِي كُمِّهِ، فَقَالَ الْوَاثِقُ: لِمَ جَاذَبْتَ عَلَيْهِ؟ قَالَ الشَّيْخُ: لِأَنِّي نَوَيْتُ أَنْ أَتَقَدَّمَ إِلَى مَنْ أُوصِي إِلَيْهِ إِذَا مِتُّ أَنْ يَجْعَلَهُ بَيْنِي وَبَيْنَ كَفَنِي، حَتَّى أُخَاصِمَ بِهِ هَذَا الظَّالِمَ عِنْدَ اللَّهِ تَعَالَى يَوْمَ الْقِيَامَةِ، فَأَقُولَ: يَا رَبِّ، سَلْ عَبْدَكَ هَذَا لِمَ قَيَّدَنِي وَرَوَّعَ أَهْلِي وَوَلَدِي وَإِخْوَانِي بِلَا حَقٍّ وَأَوْجَبَ ذَلِكَ عَلَيَّ؟ وَبَكَى الشَّيْخُ فَبَكَى الْوَاثِقُ وَبَكَيْنَا، ثُمَّ سَأَلَهُ الْوَاثِقُ أَنْ يَجْعَلَهُ فِي حِلٍّ وَسَعَةٍ مِمَّا نَالَهُ فَقَالَ الشَّيْخُ: وَاللَّهِ يَا أَمِيرَ الْمُؤْمِنِينَ، لَقَدْ جَعَلْتُكَ فِي حِلٍّ وَسَعَةٍ مِنْ أَوَّلِ يَوْمٍ إِكْرَامًا لِرَسُولِ اللَّهِ ﷺ، إِذْ كُنْتَ رَجُلًا مِنْ أَهْلِهِ فَقَالَ الْوَاثِقُ: لِي إِلَيْكَ حَاجَةٌ فَقَالَ الشَّيْخُ: إِنْ كَانَتْ مُمْكِنَةً فَعَلْتُ فَقَالَ الْوَاثِقُ: تُقِيمُ فِينَا فَيَنْتَفِعَ بِكَ فِتْيَانُنَا، فَقَالَ الشَّيْخُ: يَا أَمِيرَ الْمُؤْمِنِينَ، إِنَّ رَدَّكَ إِيَّايَ إِلَى الْمَوْضِعِ الَّذِي أَخْرَجَنِي مِنْهُ هَذَا الظَّالِمُ أَنْفَعُ لَكَ مِنْ مَقَامِي عَلَيْكَ، وَلَأُخْبِرُكَ بِمَا فِي ذَلِكَ: أَصِيرُ إِلَى أَهْلِي وَوَلَدِي وَأَكُفُّ دُعَاءَهُمْ عَلَيْكَ، فَقَدْ خَلَّفْتُهُمْ عَلَى ذَلِكَ فَقَالَ لَهُ الْوَاثِقُ: فَتَقَبَّلْ مِنَّا صِلَةً مَا تَسْتَعِينُ بِهَا عَلَى دَهْرِكَ فَقَالَ الشَّيْخُ: يَا أَمِيرَ الْمُؤْمِنِينَ لَا تَحِلُّ لِي، أَنَا عَنْهَا غَنِيٌّ، وَذُو مِرَّةٍ سَوِيٍّ قَالَ: فَسَلْ حَاجَتَكَ قَالَ: أَوَ تَقْضِيهَا يَا أَمِيرَ الْمُؤْمِنِينَ؟ قَالَ: نَعَمْ قَالَ: فَخَلِّ سَبِيلِي إِلَى الثَّغْرِ السَّاعَةَ، وَتَأْذَنْ لِي قَالَ: قَدْ أَذِنْتُ لَكَ، فَسَلَّمَ الشَّيْخُ، وَخَرَجَ قَالَ صَالِحٌ: قَالَ الْمُهْتَدِي بِاللَّهِ رَحْمَةُ اللَّهِ عَلَيْهِ: فَرَجَعْتُ عَنْ هَذِهِ الْمَقَالَةِ مُنْذُ ذَلِكَ الْيَوْمِ، وَأَظُنُّ الْوَاثِقَ بِاللَّهِ كَانَ رَجَعَ عَنْهَا مِنْ ذَلِكَ الْوَقْتِ

*Was Allāh – the Exalted – truthful in (stating) the completion of His religion, or are you truthful in (stating) its incompleteness, so that the religion cannot be complete until a person utters this statement of yours in it?"* Then Ibn Abī Duād remained silent.

Then the old man said: *"Answer, O Ahmad."* But he did not answer him. So the old man said: *"O Amīr Al-Muminīn, (that was) two."*

So Al-Wāthiq said: *"Two."*

Then the old man said: *"O Ahmad, inform me about this statement of yours, did the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) know about it or was he ignorant about it?"*

Ibn Abī Duād said: *"He knew about it."*

So the old man said: *"Did he invite the people to it?"* Then Ibn Abī Duād remained silent. So the old man said: *"O Amīr Al-Muminīn, (that was) three."*

So Al-Wāthiq said: *"Three."*

Then the old man said: *"O Ahmad, was it allowed for the Messenger of Allāh (sallAllāhu 'alayhi wa sallam), when he knew about it, that he did not demand his ummah to perform it?"*

He said: *"Yes."*

Then the old man said: *"And it was allowed for Abū Bakr, 'Umar, 'Uthmān and 'Alī (radiAllāhu 'anhum) (not to inform about and enjoin it)?"*

So Ibn Abī Duād said: *"Yes."*

Then the old man turned away from him, and he turned towards Al-Wāthiq and said: *"O Amīr Al-Muminīn, I have already told you that Ahmad is insufficient, has too little (knowledge) and is too weak to debate. O Amīr Al-Muminīn, if it is not allowed for you to withhold this statement (and not enjoin it upon the people), then it would also not be allowed for the Messenger of Allāh (sallAllāhu 'alayhi wa sallam), Abū Bakr, 'Umar, 'Uthmān and 'Alī (radiAllāhu 'anhum). So may Allāh not bless the one who is not compliant (or satisfied) with what they were compliant (or satisfied) with from this."*

Then Al-Wāthiq said: *"Yes, if it is not allowed for us to refrain from this statement, then it would also not have been allowed for the Messenger of Allāh (sallAllāhu 'alayhi wa sallam), Abū Bakr, 'Umar, 'Uthmān and 'Alī (radiAllāhu 'anhu). So may Allāh not bless us (if we oppose them in what they did). Take off the chains from the old man."*

Then when they were taken off, the old man reached out with his hand to the chain in order to take it, but the blacksmith pulled it away from him. So Al-Wāthiq said: *"Let the old man take it."* So the old man took it and placed it in his sleeve. Then Al-Wāthiq said: *"Why did you pull it (i.e. take it)?"*

The old man said: *"Because I intend to go to the one whom I will inform about my will when I die, (and tell him) that he must place it in between me and my kafan (shroud) in order for me to dispute with this dhālim (unjust person) in front of Allāh – the Exalted – on the Day of Resurrection. And I will say: 'O my Lord, ask Your slave why he put me in chains and frightened my family and brothers without any right, and he obliged that (statement) upon me?'"* Then the old man cried, so Al-Wāthiq cried and we (also) cried. Then Al-Wāthiq asked him to forgive him for what had befallen him.

So the old man said: *"By Allāh, Amīr Al-Muminīn, I have verily forgiven you since the first day, as an honouring of the Messenger of Allāh (sallAllāhu 'alayhi wa sallam), since you are a man from his family."*

Then Al-Wāthiq said: *"I need something from you."*

So the old man said: *"If it is possible, then I will fulfil it."*

So Al-Wāthiq said: *"Live among us, so that our young boys will benefit from you."*

So the old man said: *"O Amīr Al-Muminīn, verily you returning me to the place where this dhālim took me out from, is more beneficial for you than me staying here. And I will inform you about why that is: I will go to my family and children and stop their invocations against you. Because I verily left them (while they were) in this state."*

So Al-Wāthiq said to him: *"Then accept a gift from us by which you can help yourself in your life."*

So the old man said: *"O Amīr Al-Muminīn, it is not allowed for me. I have no need for it, and I have a strong healthy body."*

He said: *"Then ask for your need."*

He said: *"And will you fulfil it, O Amīr Al-Muminīn?"*

He said: *"Yes."*

He said: *"Then let me go to Ath-Thaghr*[238] *right now, and allow this for me."*

He said: *"I have verily allowed this for you."* Then the old man greeted and left.

Sālih said: Al-Muhtadī Billāh – *rahmatullāhi 'alayhi* – said: *"So I retracted (and repented from) this statement on that day, and I think that Al-Wāthiq Billāh already had retracted it at that time."*

**243** – وَأَخْبَرَنَا أَبُو عَبْدِ اللَّهِ الْقَزْوِينِيُّ أَيْضًا قَالَ: حَدَّثَنَا يَحْيَى بْنُ عَبْدَكَ الْقَزْوِينِيُّ قَالَ: سَمِعْتُ يَحْيَى بْنَ يُوسُفَ الزِّمِّيَّ، يَقُولُ: بَيْنَا أَنَا قَائِلٌ فِي بَعْضِ بُيُوتِ خَانَاتِ مَرْوٍ فَإِذَا أَنَا بِهَوْلٍ عَظِيمٍ، قَدْ دَخَلَ عَلَيَّ، فَقُلْتُ: مَنْ أَنْتَ؟ قَالَ: لَيْسَ تَخَافُ، يَا أَبَا زَكَرِيَّا قَالَ قُلْتُ: فَنَعَمْ، مَنْ أَنْتَ؟ قَالَ: وَقُمْتُ وَتَهَيَّأْتُ لِقِتَالِهِ، فَقَالَ: أنا أَبُو مُرَّةَ قَالَ: فَقُلْتُ: لَا حَيَّاكَ اللَّهُ، فَقَالَ: لَوْ عَلِمْتُ أَنَّكَ فِي هَذَا الْبَيْتِ لَمْ أَدْخُلْ، وَكُنْتُ أَنْزِلُ بَيْتًا آخَرَ، وَكَانَ هَذَا مَنْزِلِي حِينَ آتِي خُرَاسَانَ قَالَ: فَقُلْتُ: مِنْ أَيْنَ أَتَيْتَ؟ قَالَ: مِنَ الْعِرَاقِ قَالَ وَقُلْتُ: وَمَا عَمِلْتَ بِالْعِرَاقِ؟ قَالَ: خَلَّفْتُ فِيهَا خَلِيفَةً، قُلْتُ: وَمَنْ هُوَ؟ قَالَ: بِشْرٌ الْمِرِّيسِيُّ، قُلْتُ: وَإِلَى مَا يَدْعُو؟ قَالَ: إِلَى خَلْقِ الْقُرْآنِ قَالَ: وَآتِي خُرَاسَانَ فَأَخْلُفُ فِيهَا خَلِيفَةً أَيْضًا قَالَ: قُلْتُ: إِيشِ تَقُولُ فِي الْقُرْآنِ أَنْتَ؟ قَالَ: أَنَا وَإِنْ كُنْتُ شَيْطَانًا رَجِيمًا أَقُولُ: "الْقُرْآنُ كَلَامُ اللَّهِ غَيْرُ مَخْلُوقٍ"

**243.** And Abu 'Abdillah Al-Qazwīnī also informed us and said: Yahya ibn 'Abdika Al-Qazwīnī narrated to us and said: I heard Yahyā ibn Yusuf Az-Zimmī say: While I was taking a nap in one of the hotels of Marv, when a great evil verily entered upon me. So I said: *"Who are you?"*

He said: *"Are you not afraid, O Abu Zakariyyā?"*

He said: I said: *"Yes I am. Who are you?"*

He said: And I got up and prepared myself to fight him.

Then he said: "*I am Abū Murrah."*[239]

He said: So I said: *"May Allah not keep you alive."*

Then he said: *"If I had known that you were in this house I would not have entered. I wanted to enter another house. And this was my house when I would come to Khurāsān."*

---

[238] **Translator:** *Ath-Thaghr*: The border of the land of the muslims that faces the enemy.

[239] It is said: This is a nickname for Iblīs the accursed. And with Al-Lālakāī (612) he said: *"I am Iblīs."*

He said: So I said: *"Where did you come from?"*

He said: *"From 'Irāq."*

He said: And I said: *"What did you do in 'Irāq?"*

He said: *"I left behind a khalīfah (i.e. a successor)."*

I said: *"And who is he?"*

He said: *"Bishr Al-Marīsī."*[240]

I said: *"And what does he call (or invite) to?"*

He said: *"To the Quran being created."* He said: *"And I will go to Khurāsān and leave behind a khalīfah there as well."*

He said: I said: *"What do you say about the Qurān yourself?"*

He said: *"I – even though I am an outcast devil – say: The Qurān is the Kalām of Allah and not created."*

**244** – حَدَّثَنَا أَبُو مُحَمَّدٍ عَبْدُ اللَّهِ بْنُ الْعَبَّاسِ الطَّيَالِسِيُّ قَالَ: حَدَّثَنَا بُنْدَارٌ مُحَمَّدُ بْنُ بَشَّارٍ

**244.** Abu Muhammad 'Abdullah ibn Al-'Abbas At-Tiyālisī narrated to us and said: Bundar Muhammad ibn Bashshar narrated to us.

**244a** – وَحَدَّثَنَا أَبُو بَكْرٍ عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ الْوَاسِطِيُّ قَالَ: حَدَّثَنَا أَبُو مُوسَى مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: كُنَّا نَقْرَأُ عَلَى شَيْخٍ ضَرِيرٍ بِالْبَصْرَةِ، فَلَمَّا أَحْدَثُوا بِبَغْدَادَ الْقَوْلَ بِخَلْقِ الْقُرْآنِ قَالَ الشَّيْخُ: إِنْ لَمْ يَكُنِ الْقُرْآنُ مَخْلُوقًا، فَمَحَا اللَّهُ الْقُرْآنَ مِنْ صَدْرِي قَالَ: فَلَمَّا سَمِعْنَا هَذَا مِنْ قَوْلِهِ تَرَكْنَاهُ وَانْصَرَفْنَا عَنْهُ، فَلَمَّا كَانَ بَعْدَ مُدَّةٍ لَقِينَاهُ، فَقُلْنَا يَا فُلَانُ مَا فَعَلَ الْقُرْآنُ؟ قَالَ: مَا بَقِيَ فِي صَدْرِي مِنْهُ شَيْءٌ، قُلْنَا: وَلَا

**244a.** And Abū Bakr 'Abdullāh ibn Muhammad ibn 'Abdil-Hamīd Al-Wāsitī narrated to us and said: Abū Mūsā Muhammad ibn Al-Muthannā narrated to us and said: We used to read for a blind old man in *Basrah*. Then when they innovated the statement in *Baghdād* that the Quran is created, the old man said: *"If the Qurān is not created, then may Allāh remove the Qurān from my heart."*

He said: When we heard him saying this we left him and we turned away from him. Then after some time we met him, and we said: *"O fulān, what happened with the Qurān?"*

He said: *"None of it remained in my heart."*

We said: *"Not even:*

[240] His biography has gone forth in number (205).

﴿ قُلۡ هُوَ ٱللَّهُ أَحَدٌ ﴾

**"Say: He is Allāh Al-Ahad."** (Al-Ikhlas 112:1)

قَالَ: وَلَا

He said: *"Not even:*

﴿ قُلۡ هُوَ ٱللَّهُ أَحَدٌ ﴾

**"Say: He is Allāh Al-Ahad."** (Al-Ikhlas 112:1)

إِلَّا أَنْ أَسْمَعَهَا مِنْ غَيْرِي يَقْرَؤُهَا

*Except if I hear someone other than myself reciting it."*[241]

***The completion of the second part of the book "Ash-Sharī'ah"***
***by the praise of Allāh and His bestowal***

***And may the peace and blessing of Allāh be upon His Messenger,***
***our master Muhammad the Prophet and his family***

***It is followed by the third part from the book,***
***in shā Allāh, and in Him we trust***

[241] In "Al-Ibānah Al-Kubrā" (2433): Abu Hatim said: Abū 'Aqīl – who is known as Shāh Al-Marwazī – came to us in *Basrah* while he was travelling towards *Khurāsān* and narrated to us. He informed us that he saw a man in *Basrah* who used to say: *"The Quran is created."* Then he met with a man from the people of *Sunnah*, and they both invoked (Allāh). The man said: *"If the Qurān is not created, then may Allāh remove the Qurān from my heart."*
And the *sunnī* said: *"If this Qurān is created, then may Allāh remove the Qurān from my heart."*
Then when the *jahmī* would say: **"All praise is due to Allāh, Lord of all the worlds. *Ar-Rahmān Ar-Rahīm*. The Owner of the Day of Judgment."** And when he wanted to say: **"You we worship"**, his tongue would not utter it. And (instead) he would say: *"Impossible, impossible."*
And the *sunnī* would (continue) to recite the Qurān as he used to.

## The third part

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

**In the Name of Allāh, the Most Merciful, the Most Beneficent**

- **Muhammad ibn Al-Husayn said: Allāh is the One who is praised in every situation.**

## 19. The division between the knowledge of *īmān*, Islām and the laws of the *dīn*

❖ **Muhammad ibn Al-Husayn – *rahimahullāh* – said:**

الْحَمْدُ لِلَّهِ الَّذِي بِنِعْمَتِهِ تَتِمُّ الصَّالِحَاتُ، وَالْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ، **أَمَّا بَعْدُ**

All praise is due to the One, by the blessing of Whom all good things are completed. And all praise is due to Allāh in every situation.

**Thereafter:**

**245** – فَاعْلَمُوا رَحِمَنَا وَإِيَّاكُمْ أَنَّ اللَّهَ تَعَالَى بَعَثَ مُحَمَّدًا ﷺ إِلَى النَّاسِ كَافَّةً لِيُقِرُّوا بِتَوْحِيدِهِ، فَيَقُولُوا: لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ فَكَانَ مَنْ قَالَ هَذَا مُوقِنًا مِنْ قَلْبِهِ وَنَاطِقًا بِلِسَانِهِ أَجْزَأَهُ، وَمَنْ مَاتَ عَلَى هَذَا فَإِلَى الْجَنَّةِ، فَلَمَّا آمَنُوا بِذَلِكَ، وَأَخْلَصُوا تَوْحِيدَهُمْ، فَرَضَ عَلَيْهِمُ الصَّلَاةَ بِمَكَّةَ، فَصَدَّقُوا بِذَلِكَ، وَآمَنُوا وَصَلَّوْا، ثُمَّ فَرَضَ عَلَيْهِمُ الْهِجْرَةَ، فَهَاجَرُوا، وَفَارَقُوا الْأَهْلَ وَالْوَطَنَ، ثُمَّ فَرَضَ عَلَيْهِمْ بِالْمَدِينَةِ الصِّيَامَ، فَآمَنُوا وَصَدَّقُوا وَصَامُوا شَهْرَ رَمَضَانَ، ثُمَّ فَرَضَ عَلَيْهِمُ الزَّكَاةَ، فَآمَنُوا وَصَدَّقُوا، وَأَدَّوْا ذَلِكَ كَمَا أُمِرُوا، ثُمَّ فَرَضَ عَلَيْهِمُ الْجِهَادَ، فَجَاهَدُوا الْبَعِيدَ وَالْقَرِيبَ، وَصَبَرُوا وَصَدَّقُوا، ثُمَّ فَرَضَ عَلَيْهِمُ الْحَجَّ، فَحَجُّوا وَآمَنُوا بِهِ، فَلَمَّا آمَنُوا بِهَذِهِ الْفَرَائِضِ، وَعَمِلُوا بِهَا تَصْدِيقًا بِقُلُوبِهِمْ، وَقَوْلًا بِأَلْسِنَتِهِمْ، وَعَمَلًا بِجَوَارِحِهِمْ قَالَ اللَّهُ تَعَالَى:

**245.** Then know – may Allāh have mercy upon us and you – that Allāh – the Exalted – sent Muhammad (*sallAllāhu 'alayhi wa sallam*) to all of people, in order for them to acknowledge His Tawhīd and they would say: *Lā ilāha illā Allāh Muhammadu Rasūlullāh*. So whoever said this while having certainty in his heart and uttering it by his tongue, then it would benefit him. And whoever died upon this, then (he would go) to Paradise. So when they believed in this and became sincere in their Tawhīd, He obligated the *salāh* (prayer) upon them in *Makkah*. So they affirmed this, they believed and they prayed. Then He obligated the *hijrah* (emigration) upon them, so they emigrated left their families and homeland. Then in *Al-Madīnah* He obligated the *siyām* (fasting), so they believed and affirmed, and they performed this just as they were commanded. Then He obligated *jihād* upon them, so they performed *jihād* against the relative and the stranger, and they were patient and truthful. Then He obligated the *hajj* upon them, so they performed *hajj* and believed in it. And when they believed in all of these *farāid* (obligatory acts of worship), and they acted upon them based upon belief (and affirmation) in their hearts, and the utterance upon their tongues, and the deeds of their limbs, Allāh – the Exalted – said:

﴿ ٱلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِى وَرَضِيتُ لَكُمُ ٱلْإِسْلَٰمَ دِينًا ﴾

**"Today I have completed for you your *dīn*, and fulfilled My blessing upon you, and I am pleased with Islām as the religion for you."** (Al-Māidah 5:3)

ثُمَّ أَعْلَمَهُمْ أَنَّهُ لَا يَقْبَلُ فِي الْآخِرَةِ إِلَّا دِينَ الْإِسْلَامِ فَقَالَ تَعَالَى:

Then He informed them, that in the *ākhirah* (hereafter) He does not accept anything but the *dīn* of Islām. So He – the Exalted – said:

﴿وَمَن يَبْتَغِ غَيْرَ ٱلْإِسْلَٰمِ دِينًا فَلَن يُقْبَلَ مِنْهُ وَهُوَ فِى ٱلْءَاخِرَةِ مِنَ ٱلْخَٰسِرِينَ﴾

**"And whoever seeks another religion than Islām, then it will not be accepted from him, and in the *ākhirah* he will be from the losers."** (Ālu 'Imrān 3:85)

وَقَالَ تَعَالَى:

And He – the Exalted – said:

﴿إِنَّ ٱلدِّينَ عِندَ ٱللَّهِ ٱلْإِسْلَٰمُ﴾

**"Verily, the** (only acceptable) ***dīn* with Allāh is *Al-Islām*."** (Ālu 'Imrān 3:19)

وَقَالَ النَّبِيُّ ﷺ: «**بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ، وَصَوْمِ شَهْرِ رَمَضَانَ، وَحَجِّ الْبَيْتِ الْحَرَامِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا**»

And the Prophet (*sallAllāhu 'alayhi wa sallam*) said: ***"Islām is built upon five: The testimony of Lā ilāha illā Allāh, and Muhammadu Rasūlullāh, and performing the salāh, paying the zakāh, fasting the month of Ramadān, and (performing) hajj to the House for the one who is capable of travelling thereto."***

ثُمَّ بَيَّنَ النَّبِيُّ ﷺ لِأُمَّتِهِ شَرَائِعَ الْإِسْلَامِ، حَالًا بَعْدَ حَالٍ، وَسَنَذْكُرُ ذَلِكَ إِنْ شَاءَ اللَّهُ تَعَالَى، وَهَذَا رَحِمَكُمُ اللَّهُ طَرِيقُ الْمُسْلِمِينَ

Then the prophet (*sallAllāhu 'alayhi wa sallam*) clarified the laws of Islām for his *ummah*, one after the other. And we will mention this, *in shā Allāhu ta'ālā*.

And this – may Allāh have mercy upon you – is the path of the muslims.

فَإِنِ احْتَجَّ مُحْتَجٌّ بِالْأَحَادِيثِ الَّتِي رُوِيَتْ: «**مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ دَخَلَ الْجَنَّةَ**»

**246.** Then if someone argues by the *ahādīth* which have been narrated: ***"Whoever says Lā ilāha illā Allāh will enter Paradise."***

**قِيلَ لَهُ:** هَذِهِ كَانَتْ قَبْلَ نُزُولِ الْفَرَائِضِ، عَلَى مَا تَقَدَّمَ ذِكْرُنا لَهُ، وَهَذَا قَوْلُ عُلَمَاءِ الْمُسْلِمِينَ، مِمَّنْ نَفَعَهُمُ اللَّهُ تَعَالَى بِالْعِلْمِ، وَكَانُوا أَئِمَّةً يُقْتَدَى بِهِمْ، سِوَى الْمُرْجِئَةِ الَّذِينَ خَرَجُوا عَنْ جُمْلَةِ مَا عَلَيْهِ الصَّحَابَةُ، وَالتَّابِعُونَ لَهُمْ بِإِحْسَانٍ، وَقَوْلِ الْأَئِمَّةِ الَّذِينَ لَا يُسْتَوْحَشُ مِنْ ذِكْرِهِمْ فِي كُلِّ بَلَدٍ

**It is said to him:** This was before the *farāid* were sent down, in accordance with what we have mentioned before. And this is the belief of the scholars of the muslims, from those whom Allāh benefitted with the knowledge and they were leaders who were followed. Different from the *Murjiah* who exited from the system which the *sahābah* were upon and those who followed them in goodness, and (also)

the statement of the leaders; those where no aversion is felt when mentioning them in all of the countries.

وَسَنَذْكُرُ مِنْ ذَلِكَ مَا حَضَرَنَا ذِكْرُهُ إِنْ شَاءَ اللَّهُ تَعَالَى، وَاللَّهُ سبحانه وتعالى الْمُوَفِّقِ لِكُلِّ رَشَادٍ، وَالْمُعِينُ عَلَيْهِ، وَلَا قُوَّةَ إِلَّا بِاللَّهِ

And we will mention what we are in possession of from this, and Allah – *subhānahu wa ta'ālā* – is the One granting success to every guidance and the One who supports in this. And there is no power, except by Allāh.[242]

**247** – حَدَّثَنَا أَبُو بَكْرٍ عُمَرُ بْنُ سَعِيدٍ الْقُرَاطِيسِيُّ قَالَ: حَدَّثَنَا أَبُو بَكْرٍ أَحْمَدُ بْنُ مَنْصُورٍ الرَّمَادِيُّ قَالَ: حَدَّثَنَا أَبُو صَالِحٍ عَبْدُ اللَّهِ بْنُ صَالِحٍ قَالَ: حَدَّثَنِي مُعَاوِيَةُ بْنُ صَالِحٍ، عَنْ عَلِيِّ بْنِ أَبِي طَلْحَةَ، عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِ اللَّهِ تَعَالَى:

**247.** Abū Bakr 'Umar ibn Sa'd Al-Qarātīsī narrated to us and said: Abū Bakr Ahmad ibn Mansur Ar-Ramādī narrated to us and said: Abū Sālih 'Abdullāh ibn Sālih narrated to us and said: Mu'āwiyah ibn Sālih narrated to me, from 'Ali ibn Abī Talhah, from Ibn 'Abbās (*radiAllāhu 'anhumā*) regarding the Words of Allāh the Exalted:

﴿ هُوَ ٱلَّذِىٓ أَنزَلَ ٱلسَّكِينَةَ فِى قُلُوبِ ٱلْمُؤْمِنِينَ لِيَزْدَادُوٓاْ إِيمَٰنًا مَّعَ إِيمَٰنِهِمْ ﴾

**"He is the One who sent down the tranquillity upon the hearts of the *muminīn*, in order for them to increase in *īmān* along with their** (current) ***īmān*."**
(Al-Fath 48:4)

---

[242] The *Murjiah* use the *ahādīth* about the virtue of the Word of Tawhīd as an evidence for invalidating the deeds as a pillar (of *īmān*), and that whoever says it will enter Paradise. They said: *"So the Prophet (sallAllāhu 'alayhi wa sallam) limited the entry into Paradise to words, and he did not mention the deeds. So this is an evidence for the words being a pillar, and that the slave is saved from staying in Hellfire forever merely by uttering this mighty Word, and that is the Word of Tawhīd, even if he never acted upon its necessities!"*
And the leaders of the *Sunnah* verily gave an answer to this *shubhah* (doubt), and they refuted the *Murjiah* in what they believed in.
And among that which they answered with, in the refutation of this *shubhah*, is what the author – *rahimahullāh* – said here; that these *ahādīth* were said in the beginning of Islām before any obligatory acts of worship were made obligatory, nor were any punishments defined. Then the people were commanded to the *farāid* as an affirmation of this Word. So whoever says it but does not act upon it, then it will not benefit him, and him forsaking the deeds is a rejection of his own words.
And among those who preceded the author in this statement is Sufyān ibn 'Uyaynah – *rahimahullāh* – and his words will come soon. And Ad-Dahhāk ibn Muzāhim – *rahimahullāh* – and his words will come in number (370). And Az-Zuhri – *rahimahullāh* – and his words will come in number (374).
- And in "As-Sunnah" by Al-Khallāl (939) Abū Al-Hārith said: I asked Abū 'Abdillāh Ahmad ibn Hanbal and said: *"If a man says 'Lā ilāha illā Allāh' is he a mumin (believer)?"*
He said: *"This is how the beginning of īmān was. Then the farāid were revealed; the salāh, the zakāh, the fasting in Ramadān and the hajj to the House."*
- And Al-Khallāl – *rahimahullāh* – named a chapter in "As-Sunnah": (55/The mention of the beginning of *īmān* and how it was? And the refutation of the *Murjiah*, because the *farāid* were revealed after the statement of *Lā ilāha illā Allāh).*

قَالَ: "إِنَّ اللَّهَ تَعَالَى بَعَثَ نَبِيَّهُ مُحَمَّدًا ﷺ بِشَهَادَةِ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ، فَلَمَّا صَدَّقَ بِهَا الْمُؤْمِنُونَ زَادَهُمُ اللَّهُ الصَّلَاةَ، فَلَمَّا صَدَّقُوا بِهَا زَادَهُمُ اللَّهُ الصِّيَامَ، فَلَمَّا صَدَّقُوا بِهِ زَادَهُمُ الزَّكَاةَ، فَلَمَّا صَدَّقُوا بِهَا زَادَهُمُ الْحَجَّ، فَلَمَّا صَدَّقُوا بِهِ زَادَهُمُ الْجِهَادَ، ثُمَّ أَكْمَلَ لَهُمْ دِينَهُمْ، فَقَالَ تَعَالَى:

He said: *"Verily, Allāh – the Exalted – sent His Prophet Muhammad (sallAllāhu 'alayhi wa sallam) with the testimony of Lā ilāha illā Allāh. So when the muminūn believed in it, Allāh increased them with the salāh. Then when they believed in it, Allāh increased them with the siyām. Then when they believed in it, He increased them with the zakāh. Then when they believed in it, He increased them with the hajj. Then when they believed in it, He increased them with the jihād. Then He completed their dīn for them. So Allāh – the Exalted - said:*

﴿ ٱلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ ٱلْإِسْلَٰمَ دِينًا ﴾

**"Today I have completed for you your *dīn*, and fulfilled My blessing upon you, and I am pleased with Islām as the religion for you."** (Al-Māidah 5:3)"

قَالَ ابْنُ عَبَّاسٍ: وَكَانَ الْمُشْرِكُونَ وَالْمُسْلِمُونَ يَحُجُّونَ جَمِيعًا فَلَمَّا نَزَلَتْ بَرَاءَةٌ نُفِيَ الْمُشْرِكُونَ عَنِ الْبَيْتِ الْحَرَامِ، وَحَجَّ الْمُسْلِمُونَ لَا يُشَارِكُهُمْ فِي الْبَيْتِ الْحَرَامِ أَحَدٌ مِنَ الْمُشْرِكِينَ، وَكَانَ ذَلِكَ مِنْ تَمَامِ النِّعْمَةِ أَنْزَلَ اللَّهُ تَعَالَى:

Ibn 'Abbās (*radiAllāhu 'anhumā*) said: *"And both the mushrikūn and the muslims were all performing hajj. But when 'Barāah' (i.e. sūrah At-Tawbah) was revealed, the mushrikūn were expelled from Al-Bayt Al-Harām, and none of the mushrikūn should be present with the muslims in Al-Bayt Al-Harām. And this was from the completion of the blessing. Allāh – the Exalted – revealed:*

﴿ ٱلْيَوْمَ يَئِسَ ٱلَّذِينَ كَفَرُوا۟ مِن دِينِكُمْ فَلَا تَخْشَوْهُمْ وَٱخْشَوْنِ ۚ ٱلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ ٱلْإِسْلَٰمَ دِينًا ۚ ﴾

**"Today those who disbelieve have lost hope** (in undermining) **your *dīn*, so do not fear them and fear Me. Today I have completed for you your *dīn*, and fulfilled My blessing upon you, and I am pleased with Islām as the religion for you."** (Al-Māidah 5:3)"

**248** – وَحَدَّثَنَا أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ مَخْلَدٍ الْعَطَّارُ قَالَ: حَدَّثَنَا أَبُو يَعْقُوبَ إِسْحَاقُ بْنُ إِبْرَاهِيمَ الصَّفَّارُ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ الْمِصِّيصِيُّ أَبُو عَبْدِ اللَّهِ قَالَ: كُنَّا عِنْدَ سُفْيَانَ بْنِ عُيَيْنَةَ فِي سَنَةِ سَبْعِينَ وَمِائَةٍ فَسَأَلَهُ رَجُلٌ عَنِ الْإِيمَانِ؟ فَقَالَ: قَوْلٌ وَعَمَلٌ قَالَ: يَزِيدُ وَيَنْقُصُ؟ قَالَ: "يَزِيدُ مَا شَاءَ اللَّهُ، وَيَنْقُصُ حَتَّى لَا يَبْقَى شَيْءٌ مِنْهُ مِثْلُ هَذِهِ، وَأَشَارَ سُفْيَانُ بِيَدِهِ، قَالَ الرَّجُلُ: كَيْفَ نَصْنَعُ بِقَوْمٍ عِنْدَنَا يَزْعُمُونَ أَنَّ الْإِيمَانَ قَوْلٌ بِلَا عَمَلٍ؟ قَالَ سُفْيَانُ: كَانَ الْقَوْلُ قَوْلَهُمْ قَبْلَ أَنْ تَنْزِلَ أَحْكَامُ الْإِيمَانِ وَحُدُودُهُ، ثُمَّ إِنَّ اللَّهَ تَعَالَى بَعَثَ نَبِيَّنَا مُحَمَّدًا ﷺ إِلَى النَّاسِ كُلِّهِمْ كَافَّةً أَنْ يَقُولُوا: لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّهُ رَسُولُ اللَّهِ، فَإِذَا قَالُوهَا، عَصَمُوا بِهَا دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلَّا بِحَقِّهَا، وَحِسَابُهُمْ عَلَى اللَّهِ تَعَالَى، فَلَمَّا عَلِمَ اللَّهُ تَعَالَى صِدْقَ ذَلِكَ مِنْ قُلُوبِهِمْ، أَمَرَهُ أَنْ يَأْمُرَهُمْ بِالصَّلَاةِ، فَأَمَرَهُمْ فَفَعَلُوا، فَوَاللَّهِ لَوْ لَمْ يَفْعَلُوا مَا نَفَعَهُمُ الْإِقْرَارُ الْأَوَّلُ، فَلَمَّا عَلِمَ اللَّهُ صِدْقَ ذَلِكَ مِنْ قُلُوبِهِمْ، أَمَرَهُ أَنْ يَأْمُرَهُمْ بِالْهِجْرَةِ إِلَى الْمَدِينَةِ، فَأَمَرَهُمْ فَفَعَلُوا، فَوَاللَّهِ لَوْ لَمْ يَفْعَلُوا مَا نَفَعَهُمُ الْإِقْرَارُ الْأَوَّلُ وَلَا صَلَاتُهُمْ، فَلَمَّا عَلِمَ اللَّهُ صِدْقَ ذَلِكَ مِنْ قُلُوبِهِمْ أَمَرَهُ أَنْ يَأْمُرَهُمْ بِالرُّجُوعِ إِلَى مَكَّةَ فَيُقَاتِلُوا آبَاءَهُمْ وَأَبْنَاءَهُمْ، حَتَّى يَقُولُوا كَقَوْلِهِمْ، وَيُصَلُّوا صَلَاتَهُمْ، وَيُهَاجِرُوا هِجْرَتَهُمْ، فَأَمَرَهُمْ فَفَعَلُوا، حَتَّى أَتَى أَحَدُهُمْ بِرَأْسِ أَبِيهِ، فَقَالَ: يَا رَسُولَ اللَّهِ، هَذَا رَأْسُ شَيْخِ الْكَافِرِينَ فَوَاللَّهِ لَوْ لَمْ يَفْعَلُوا مَا نَفَعَهُمُ الْإِقْرَارُ الْأَوَّلُ، وَلَا صَلَاتُهُمْ، وَلَا هِجْرَتُهُمْ، وَلَا قِتَالُهُمْ، فَلَمَّا عَلِمَ اللَّهُ عز وجل صِدْقَ ذَلِكَ مِنْ قُلُوبِهِمْ، أَمَرَهُ أَنْ يَأْمُرَهُمْ بِالطَّوَافِ بِالْبَيْتِ تعبُّدًا، وَأَنْ يَحْلِقُوا رُءُوسَهُمْ تَذَلُّلًا فَفَعَلُوا، فَوَاللَّهِ لَوْ لَمْ يَفْعَلُوا مَا نَفَعَهُمُ الْإِقْرَارُ الْأَوَّلُ، وَلَا صَلَاتُهُمْ، وَلَا مُهَاجَرَتُهُمْ، وَلَا قَتْلُ آبَائِهِمْ، فَلَمَّا عَلِمَ اللَّهُ صِدْقَ ذَلِكَ مِنْ قُلُوبِهِمْ، أَمَرَهُ أَنْ يَأْخُذَ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ، فَأَمَرَهُمْ فَفَعَلُوا، حَتَّى أَتَوْا بِهَا، قَلِيلِهَا وَكَثِيرِهَا، وَاللَّهِ لَوْ لَمْ يَفْعَلُوا مَا نَفَعَهُمُ الْإِقْرَارُ الْأَوَّلُ، وَلَا صَلَاتُهُمْ، وَلَا مُهَاجَرَتُهُمْ، وَلَا قَتْلُهُمْ آبَاءَهُمْ، وَلَا طَوَافُهُمْ، فَلَمَّا عَلِمَ اللَّهُ الصِّدْقَ مِنْ قُلُوبِهِمْ فِيمَا تَتَابَعَ عَلَيْهِمْ مِنْ شَرَائِعِ الْإِيمَانِ وَحُدُودِهِ قَالَ لَهُ: قُلْ لَهُمْ:

**248.** And Abū ‘Abdillāh Muhammad ibn Makhlad Al-‘Attār narrated to us and said: Abū Ya'qūb Ishāq ibn Ibrāhīm As-Saffār narrated to us and said: Muhammad ibn ‘Abdil-Malik Al-Missīsī Abū ‘Abdillāh narrated to me and said: We were with Sufyān ibn ‘Uyaynah, in the year hundred and seventy, when a man asked him about *īmān*?

So he said: *“Words and deeds.”*

He said: *“It increases and decreases?”*

He said: *“It increases as Allāh wants, and it decreases until none of it remains, just as this.”* And Sufyān pointed with his hand.[243]

The man said: *“What should we do with some people with us who claim that īmān is in words and not in deeds?”*

Sufyān said: *“The (correct) belief used to be their belief before the judgments of īmān and its punishments were revealed. And Allāh – the Exalted – verily sent Muhammad (sallAllāhu ‘alayhi wa sallam) to all of the people for them so say Lā ilāha illā Allāh, and*

[243] The clarification will come regarding (the fact), that with the people of *Sunnah īmān* decreases until nothing of it remains, opposite of some of the sect of the *Murjiah* who say: *“Īmān does not decrease in totality so that none of it remains. Rather, it decreases, but that by which he is saved on the Day of Resurrection from remaining in Hellfire forever will remain with it.”* See narration number (298).

*that he is the Messenger of Allāh. And if they said it, then by that they saved their blood and wealth, except by its right, and their account is with Allāh the Exalted. Then when Allāh – the Exalted – knew the truthfulness of that in their hearts, He commanded him to command them to the salāh. So he commanded them and they performed it. And by Allāh, if they had not performed it, then the first acknowledgement had not benefitted them. Then when Allāh knew the truthfulness of that in their hearts, He commanded him to command them to perform hijrah to Al-Madīnah. So he commanded them and they performed it. And by Allāh, if they had not performed it, then the first acknowledgement had not benefitted them, nor would their salāh. Then when Allāh knew the truthfulness of that in their hearts, He commanded him to command them to return to Makkah and fight against their fathers and their sons, so they may say the same as they say, and pray like they pray, and perform hijrah like their hijrah. So he commanded them and they did it. Until one of them came with the head of his father and said: 'O Messenger of Allāh, this is the head of the old kāfir man.' And by Allāh, if they had not performed all of this, then their first acknowledgement would not have benefitted them, nor their salāh, nor their hijrah, nor their fighting. Then when Allāh – 'azza wa jalla – knew the truthfulness of this in their hearts, He commanded him to command them to perform tawāf around the House as an act of worship, and to shave their heads in humility, so they did it. And by Allāh, if they had not done it, then their first acknowledgment had not benefitted them, nor their salāh, nor their hijrah, nor them fighting against their fathers. Then when Allāh knew the truthfulness of that in their hearts, He commanded him to take a sadaqah from their wealth which will purify them. So he commanded them and they paid it, and they brought it (to him) themselves; the little of it and the plenty. And by Allāh, if they had not done it, then their first acknowledgment had not benefitted them, nor their salāh, nor their hijrah, nor them fighting against their fathers, nor their tawāf. Then when Allāh knew the truthfulness of what came in succession upon them from the laws of Islām and its punishment, Allāh said to him: Say to them:*

﴿ ٱلۡيَوۡمَ أَكۡمَلۡتُ لَكُمۡ دِينَكُمۡ وَأَتۡمَمۡتُ عَلَيۡكُمۡ نِعۡمَتِي وَرَضِيتُ لَكُمُ ٱلۡإِسۡلَٰمَ دِينٗاۚ ﴾

**"Today I have completed for you your *dīn*, and fulfilled My blessing upon you, and I am pleased with Islām as the religion for you."** (Al-Māidah 5:3)

قَالَ سُفْيَانُ: فَمَنْ تَرَكَ خَلَّةً مِنْ خِلَلِ الْإِيمَانِ جَاحِدًا كَانَ بِهَا عِنْدَنَا كَافِرًا، وَمَنْ تَرَكَهَا كَسَلًا أَوْ تَهَاوُنًا، أَدَّبْنَاهُ، وَكَانَ بِهَا عِنْدَنَا نَاقِصًا، هَكَذَا السُّنَّةُ أَبْلِغْهَا عَنِّي مَنْ سَأَلَكَ مِنَ النَّاسِ

Sufyān said: *"So whoever leaves a trait from the traits of īmān while rejecting it, then for us he is a kāfir due to this. And whoever leaves it due to laziness or negligence (or carelessness), then we will discipline him, and for us he is deficient due to this. This is the Sunnah. Convey it from me to whomever asks you from the people."*[244]

[244] One can look into the correctness of this narration from Sufyān – *rahimahullāh* – just as Ibn Rajab said in "Jāmi' Al-'Ulūm wal-Hikam" (1/228).
And if we stipulate that it is correct, then this generalization of not declaring *takfīr* upon the one who leaves all of the *farāid* out of carelessness and laziness does not apply to the *salāh*, just as the conveyance will come (later in the book) of the *ijmā'* (agreement, consensus) of the *sahābah* (*radiAllāhu 'anhum*) and those who came after them regarding declaring *takfīr* upon the one who leaves it completely, without differentiating between leaving it due to rejection or laziness or carelessness.
And the author did not understand the same from this narration as what the *Murjiah* understood; that the one who leaves all of the *farāid* out of laziness or carelessness, then this does not exit him from Islām. Rather, he dedicated a chapter to the refutation of the one who says this. And he clearly stated in many places that the deeds are a pillar (of *īmān*). And he was severe in words about the one who does not believe in this, just as this will come. So pay attention!
- Ibn Hāni – *rahimahullāh* – said in his "Masāil" (1873): I was present when a man asked Abū 'Abdillāh and he said: *"O Abū 'Abdillāh, is the ijmā' of the muslims upon believing in the qadar; both the good of it and the bad of it?"* Abū 'Abdillāh said: *"Yes."*
He said: *"And we do not declare takfīr upon anyone due to a sin?"* So Abū 'Abdillāh said: *"Be quiet. Whoever leaves the salāh has verily committed kufr. And whoever says that the Qurān is created, he is a kāfir."*

## 20. Chapter: The knowledge of which day this verse was revealed; His Words: "Today I have completed for you your *dīn*", until the end of the verse[245]

**249** – حَدَّثَنَا أَبُو مُحَمَّدٍ يَحْيَى بْنُ صَاعِدٍ قَالَ: حَدَّثَنَا عَبْدُ الْجَبَّارِ بْنُ الْعَلَاءِ الْعَطَّارُ قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ مِسْعَرٍ وَغَيْرِهِ، عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ قَالَ: إِنَّ رَجُلًا مِنَ الْيَهُودِ قَالَ لِعُمَرَ رضي الله عنه: لَوْ عَلَيْنَا أُنْزِلَتْ هَذِهِ الْآيَةُ:

**249.** Abū Muhammad Yahyā ibn Sā'id narrated to us and said: 'Abdul-Jabbār ibn Al-'Alā Al-'Attār narrated to us and said: Sufyān ibn 'Uyaynah narrated to us, from Mis'ar and others, from Qays ibn Muslim, from Tāriq ibn Shihāb that a man from the Jews said to 'Umar (*radiAllāhu 'anhu*): *"If this verse had been revealed to us:*

﴿ ٱلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ ﴾

**"Today I have completed for you your *dīn*."** (Al-Māidah 5:3)

لَاتَّخَذْنَاهَا عِيدًا، فَقَالَ عُمَرُ: أَنَا أَعْلَمُ أَيَّ يَوْمٍ أُنْزِلَتْ أُنْزِلَتْ يَوْمَ عَرَفَةَ فِي يَوْمِ جُمُعَةٍ

*Then we would verily had taken it as a festival."* So 'Umar said: *"I know which day it was revealed. It was revealed on the day of 'Arafah, on the day of Jumu'ah."*

**250** – أَخْبَرَنَا أَبُو مُحَمَّدٍ عَبْدُ اللَّهِ بْنُ صَالِحٍ الْبُخَارِيُّ قَالَ: حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، وَأَحْمَدُ بْنُ عَبْدِ الْجَبَّارِ قَالَا: نا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ أَبِيهِ، عَنْ قَيْسٍ، عَنْ طَارِقِ بْنِ شِهَابٍ قَالَ: قَالَ يَهُودِيٌّ لِعُمَرَ رضي الله عنه: لَوْ أَنَّا نَعْلَمُ أَيَّ يَوْمٍ أُنْزِلَتْ هَذِهِ الْآيَةُ لَاتَّخَذْنَاهَا عِيدًا:

**250.** Abū Muhammad 'Abdullāh ibn Sālih Al-Bukhārī narrated to us and said: 'Uthmān ibn Abī Shaybah and Ahmad ibn 'Abdil-Jabbār narrated to us and said: 'Abdullāh ibn Idrīs narrated to us, from his father, from Qays, from Tāriq ibn Shihāb who said: A jew said to 'Umar (*radiAllāhu 'anhu*): *"If we had known on which day this verse was revealed, we had taken it as a festival:*

﴿ ٱلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِى وَرَضِيتُ لَكُمُ ٱلْإِسْلَـٰمَ دِينًا ۚ ﴾

**"Today I have completed for you your *dīn*, and fulfilled My blessing upon you, and I am pleased with Islām as the religion for you."** (Al-Māidah 5:3)*"*

---

[245] Abū 'Ubayd Al-Qāsim ibn Sallām – *rahimahullāh* – said: *"So Allāh – 'azza wa jalla – informed that He verily had completed the dīn now in the last part of Islām during the hajj of the Prophet (sallAllāhu 'alayhi wa sallam), while these (i.e. the Murjiah) claim that it was completed twenty years before this, from when the first revelation was revealed to him in Makkah, when he invited the people to believe in it. And if it had been as such, then there would have been no meaning of (or point to) mentioning the completion."*
[Conveyed from the book "Ta'dhīm Qadr As-Salāh" by Muhammad ibn Nasr (1/354)].
- And An-Nuhhās said in "I'rāb Al-Qurān" (1/257): **"Today I have completed for you your *dīn*."** *"So He proved with this that īmān and Islām are (i.e. consist of) many things, and this is opposite of the belief of the Murjiah."*

فَقَالَ عُمَرُ رضي الله عنه: قَدْ عَلِمْتُ الْيَوْمَ الَّذِي أُنْزِلَتْ فِيهِ، أُنْزِلَتْ وَنَحْنُ وقُوفٌ بِعَرَفَاتٍ مَعَ رَسُولِ اللَّهِ ﷺ

So ‘Umar (*radiAllāhu ‘anhu*) said: *“I verily know on which day it was revealed. It was revealed while we were standing on Arafāt with the Messenger of Allāh (sallAllāhu ‘alayhi wa sallam).”*

**251** – أَخْبَرَنَا إِبْرَاهِيمُ بْنُ مُوسَى الْجَوْزِيُّ قَالَ: حَدَّثَنَا يُوسُفُ بْنُ مُوسَى الْقَطَّانُ قَالَ: ثنا وَكِيعٌ قَالَ: ثنا حَمَّادُ بْنُ سَلَمَةَ، عَنْ عَمَّارٍ مَوْلَى بَنِي هَاشِمٍ قَالَ: قَرَأَ ابْنُ عَبَّاسٍ:

**251.** Ibrāhīm ibn Mūsā Al-Jawzī informed us and said: Yusuf ibn Mūsā Al-Qattān narrated to us and said: Wakī’ narrated to us and said: Hammād ibn Salamah narrated to us, from ‘Ammār, the *mawlā* of Banū Hāshim, who said: Ibn ‘Abbās (*radiAllāhu ‘anhumā*) recited:

﴿ ٱلۡيَوۡمَ أَكۡمَلۡتُ لَكُمۡ دِينَكُمۡ وَأَتۡمَمۡتُ عَلَيۡكُمۡ نِعۡمَتِي وَرَضِيتُ لَكُمُ ٱلۡإِسۡلَٰمَ دِينٗاۚ ﴾

**“Today I have completed for you your *dīn*, and fulfilled My blessing upon you, and I am pleased with Islām as the religion for you.”** (Al-Māidah 5:3)”

وَعِنْدَهُ رَجُلٌ مِنْ أَهْلِ الْكِتَابِ فَقَالَ: لَوْ عَلِمْنَا فِي أَيِّ يَوْمٍ أُنْزِلَتْ هَذِهِ الْآيَةُ جَعَلْنَاهَا عِيدًا فَقَالَ: «لَقَدْ أُنْزِلَتْ يَوْمَ عَرَفَةَ يَوْمَ الْجُمُعَةِ»

And a man from the people of the Book was present with him. So he said: *“If we had know on which day this āyah was revealed, we had made it a (day of) festival.”*

So he said: *“It was verily revealed on the day of ‘Arafah, on the day of Jumu’ah.”*[246]

- **Muhammad ibn Al-Husayn said:**

**252** – هَذَا بَيَانٌ لِمَنْ عَقَلَ، يَعْلَمُ أَنَّهُ لَا يَصِحُّ الدِّينُ إِلَّا بِالتَّصْدِيقِ بِالْقَلْبِ، وَالْإِقْرَارِ بِاللِّسَانِ، وَالْعَمَلِ بِالْجَوَارِحِ، مِثْلُ الصَّلَاةِ، وَالزَّكَاةِ وَالصِّيَامِ، وَالْحَجِّ، وَالْجِهَادِ، وَمَا أَشْبَهَ ذَلِكَ

**252.** This is an explanation for the one who understands. He knows that the *dīn* cannot be correct, except by believing with the heart, acknowledging with the tongue and acting with the limbs[247]; such as the *salāh*, the *zakāh*, the *siyām*, the *hajj*, the *jihād* and what is similar to this.

---

[246] **Benefit:** Al-Bukhārī in his “Sahīh” used this verse as an evidence for the increase and decrease of *īmān* when he said: (33 – Chapter: The increase of *īmān* and its decrease). And he said: **“Today I have completed for you your *dīn*.”** *“So if he leaves something from what is complete, then it becomes deficient (and decreased from its completeness).”*

[247] These are the three pillars of *īmān* which the people of *Sunnah* agreed upon; that the *īmān* of a slave cannot be correct, except if they are gathered (and present) in him, opposite of the *Murjiah*, just as this will be clarified further in the establishment of this issue.

## 21. Chapter: Upon how many is Islām built?

**253** – حَدَّثَنَا أَبُو أَحْمَدَ هَارُونُ بْنُ يُوسُفَ بْنِ زِيَادٍ قَالَ: حَدَّثَنَا أَبِي عُمَرَ الْعَدَنِيُّ قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ سُعَيْرِ بْنِ الْخِمْسِ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامِ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ، وَصَوْمِ رَمَضَانَ، وَحَجِّ الْبَيْتِ**»

**253.** Abū Ahmad Hārūn ibn Yūsuf ibn Ziyād narrated to us and said: Ibn Abī 'Umar Al-'Adanī narrated to us and said: Sufyān ibn 'Uyaynah narrated to us, from Su'ayr ibn Al-Khims, from Habīb ibn Abī Thābit, from Ibn 'Umar (*radiAllāhu 'anhumā*) who said: The Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said: ***"Islām is built upon five (pillars): The shahādah of Lā ilāha illa Allāh and Muhammadu Rasūlullāh, and performing the salāh, giving the zakāh, fasting in Ramadān and (performing) hajj to the House."***[248]

**254** – حَدَّثَنَا أَبُو الْقَاسِمِ عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الْعَزِيزِ الْبَغَوِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا وَكِيعُ بْنُ الْجَرَّاحِ قَالَ: حَدَّثَنَا حَنْظَلَةُ بْنُ أَبِي سُفْيَانَ الْجُمَحِيُّ، عَنْ عِكْرِمَةَ بْنِ خَالِدٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامِ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ، وَحَجِّ الْبَيْتِ، وَصَوْمِ شَهْرِ رَمَضَانَ**»

**254.** And Abū Al-Qāsim 'Abdullāh ibn Muhammad ibn 'Abdil-'Azīz Al-Baghawī narrated to us and said: Muhammad ibn Ismā'īl narrated to us and said: Wakī' ibn Al-Jarrāh narrated to us and said: Handhalah ibn Abī Sufyān Al-Jumahī narrated to us, from 'Ikrimah ibn Khālid, from Ibn 'Umar (*radiAllāhu 'anhumā*) who said: The Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said: ***"Islām is built upon five (pillars): The shahādah of Lā ilāha illa Allāh and Muhammadu Rasūlullāh, and performing the salāh, giving the zakāh, (performing) hajj to the House and fasting in Ramadān."***

**255** – وَأَخْبَرَنَا أَبُو عُبَيْدٍ عَلِيُّ بْنُ الْحُسَيْنِ بْنِ حَرْبٍ الْقَاضِي قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدٍ الزَّعْفَرَانِيُّ قَالَ: حَدَّثَنَا شَبَابَةُ بْنُ سَوَّارٍ قَالَ: حَدَّثَنَا عَاصِمٌ، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «**بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، وَإِقَامِ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ، وَصَوْمِ رَمَضَانَ، وَحَجِّ الْبَيْتِ**»

**255.** And Abū 'Ubayd ibn Harb Al-Qādī informed us an said: Al-Hasan ibn Muhammad Az-Za'farani narrated to us and said: Shababah ibn Sawwar narrated to us and said: 'Asim narrated to us, from his father, from Ibn 'Umar (*radiAllāhu 'anhumā*), from the Prophet (*sallAllāhu 'alayhi wa sallam*) who said: ***"Islām is built upon five (pillars): The shahādah of Lā ilāha illa Allāh and Muhammad 'Abduhu***

[248] Narrated by Al-Bukhārī (8) and Muslim (16).

***wa Rasūluhu (i.e is His slave and messenger), and performing the salāh, giving the zakāh, fasting in Ramadān and (performing) hajj to the House."***

**256** – وَحَدَّثَنَا أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ الْحُسَيْنِ الْأُشْنَانِيُّ الْكُوفِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَلِيٍّ الشَّقِيقِيُّ قَالَ: سَمِعْتُ أَبِي قَالَ: حَدَّثَنَا أَبُو حَمْزَةَ، عَنْ جَابِرٍ، عَنْ عَامِرٍ، عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «**إِنَّ الْإِسْلَامَ بُنِيَ عَلَى خَمْسٍ: شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامِ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ، وَحَجِّ الْبَيْتِ، وَصَوْمِ رَمَضَانَ**»

**256.** And Abū Ja'far Muhammad ibn Al-Husayn Al-Ushnānī Al-Kūfī narrated to us and said: Muhammad ibn 'Ali Ash-Shaqīqī narrated to us and said: I heard my father who said: Abū Hamzah narrated to us, from Jābir, from 'Āmir, from Jarīr ibn 'Abdillāh (*radiAllāhu 'anhu*) who said: I heard the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) say: ***"Verily, Islām is built upon five: The shahādah of Lā ilāha illa Allāh and Muhammadu Rasūlullāh, and performing the salāh, giving the zakāh, (performing) hajj to the House and fasting in Ramadān."***[249]

[249] Narrated by Ahmad (19220 and 19226), Abū Ya'lā (7502) and Ibn Battah in "Al-Ibānah Al-Kubrā" (1165).

## 22. Chapter: The mention of the question of Jibril to the Prophet (*sallAllāhu ‘alayhi wa sallam)* about what Islām is? And about what *īmān* is?

**257** – حَدَّثَنَا أَبُو بَكْرٍ جَعْفَرُ بْنُ مُحَمَّدٍ الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ رَاهَوَيْهِ قَالَ: حَدَّثَنَا النَّضْرُ بْنُ شُمَيْلٍ قَالَ: حَدَّثَنَا كَهْمَسُ بْنُ الْحَسَنِ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ، عَنْ يَحْيَى بْنِ يَعْمَرَ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: حَدَّثَنِي عُمَرُ بْنُ الْخَطَّابِ رضي الله عنه قَالَ: بَيْنَا نَحْنُ عِنْدَ النَّبِيِّ ﷺ إِذْ طَلَعَ عَلَيْنَا رَجُلٌ شَدِيدُ بَيَاضِ الثِّيَابِ، شَدِيدُ سَوَادِ الشَّعْرِ، لَا يَعْرِفُهُ أَحَدٌ مِنَّا، حَتَّى جَلَسَ إِلَى نَبِيِّ اللَّهِ ﷺ، فَأَسْنَدَ رُكْبَتِهِ إِلَى رُكْبَتِهِ، وَوَضَعَ كَفَّيْهِ عَلَى فَخِذَيْهِ، ثُمَّ قَالَ: يَا مُحَمَّدُ أَخْبِرْنِي عَنِ الْإِسْلَامِ، وَمَا الْإِسْلَامُ؟ قَالَ: «**أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَتُقِيمَ الصَّلَاةَ، وَتُؤْتِيَ الزَّكَاةَ، وَتَصُومَ رَمَضَانَ، وَتَحُجَّ الْبَيْتَ إِنِ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا**»، قَالَ: صَدَقْتَ، فَعَجِبْنَا أَنَّهُ يَسْأَلُهُ وَيُصَدِّقُهُ قَالَ: فَأَخْبِرْنِي عَنِ الْإِيمَانِ؟ قَالَ: «**أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ، وَالْقَدَرِ خَيْرِهِ وَشَرِّهِ**»، قَالَ: صَدَقْتَ قَالَ فَأَخْبِرْنِي عَنِ الْإِحْسَانِ قَالَ: «**أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ، فَإِنَّهُ يَرَاكَ**»، قَالَ: فَأَخْبِرْنِي عَنِ السَّاعَةِ؟ قَالَ: «**مَا الْمَسْؤُلُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ**» قَالَ عُمَرُ: فَلَبِثْتُ مَلِيًّا، ثُمَّ قَالَ لِي رَسُولُ اللَّهِ ﷺ: «**يَا عُمَرُ، هَلْ تَدْرِي مَنَ السَّائِلِ؟**» فَقُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: «**فَإِنَّهُ جِبْرِيلُ أَتَاكُمْ يُعَلِّمُكُمْ أَمْرَ دِينِكُمْ**»

**257.** Abū Bakr Ja’far ibn Muhammad Al-Firyābī narrated to us and said: Ishāq ibn Rāhūyah narrated to us and said: An-Nadr ibn Shumayl narrated to us and said: Kahmas ibn Al-Hasan narrated to us and said: ‘Abdullāh ibn Buraydah narrated to us, from Yahyā ibn Ya’mar, from ‘Abdullāh ibn ‘Umar (*radiAllāhu ‘anhumā*) who said: ‘Umar ibn Al-Khattāb (*radiAllāhu ‘anhu*) narrated to me and said: While we were with the Prophet (*sallAllāhu ‘alayhi wa sallam*), a man with extremely white clothes and extremely black hair emerged upon us. None of us knew him. Until he sat down close to the Prophet of Allāh (*sallAllāhu ‘alayhi wa sallam*). Then he placed his knees against his knees, and he placed his two hands upon his thighs. Then he said: *“O Muhammad, inform me about Al-Islām, and what Al-Islām is?”*[250] He said:

---

[250] The *Murjiah* tried to distort these words and exchange them in order to give support to their *madhhab* of excluding the deeds from *īmān*. ‘Abdul-‘Azīz ibn Abī Rawwād – and he is from the leaders of the *Murjiah* – narrated this *hadīth*, and in it he said: Then Jibrīl said: *“Then what are the sharāi’ (laws) of Islām?”* He said: *“You perform the prayer and pay the zakāh…”*

- Al-‘Uaqylī said in “Ad-Du’afā” (3367): *“This is what he said: ‘The laws of Islām’, and Abū Hanīfah and Jarrāh Ad-Dahhāk followed him in this wording. And they are from the Murjiah.”*

- And *Imām* Muslim said in “At-Tamyīz” (p. 199): *“As for the narration of Abū Sinān, from ‘Alqamah, then in the text of this hadīth when he says in it: ‘Verily, Jibrīl (‘alayhis-salām) said: I came to ask you about the laws of Islām.’ Then this is from the fabricated additions. It is not possible in the letters. And those who entered these letters in the version of this hadīth as some detached letters (i.e. not really belonging to the hadīth) are the likes of An-Nu’mān ibn Thābit (i.e. Abū Hanīfah) and Sa’īd ibn Sinān, and whoever went towards them in irjā. And with this they verily wanted a correction of his words regarding īmān, and to establish the irjā. But this only increased their belief in weakness and in farness from the truth, because they added something to the narration which was (already) sufficient for the people of knowledge.”*

- And likewise did *Imām* Abū Zur’ah Ar-Rāzī – *rahimahullāh* – also reject these words, as it is stated in “Suālāt Al-Bardha’ī” (2/721). Because he verily criticized those who wrote down and narrated =

***"That you testify to Lā ilāha illā Allāh and Muhammadu Rasūlullāh, you perform the prayer, you pay the zakāh, you fast in Ramadān and you perform hajj to the House if you are capable of travelling to it."*** He said: *"You have spoken the truth."*

So we were astonished that he was asking him and then telling him that he was telling the truth.

He said: *"Then inform me about Al-Īmān?"* He said: ***"That you believe in Allāh, His angels, His Books, His messengers, the Last Day and the qadar; the good of it and the bad of it."*** He said: *"You have spoken the truth."*

He said: *"Then inform me about Al-Ihsān?"* He said: ***"That you worship Allāh as if you can see Him, and even though you cannot see Him then He can see you."***

He said: *"Then inform me about the Hour?"* He said: ***"The one asked about it has no more knowledge than the one asking."***

'Umar (*radiAllāhu 'anhu*) said: Then I stayed for three. Then the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said to me: ***"O 'Umar, do you know who the one asking is?"*** So I said: *"Allāh and His Messenger know best."*

He said: ***"It is verily Jibrīl who came to you to teach you the affair of your dīn."***[251]

---

the *hadīth* of Abū Hanifah when he said: *"He mentions ahādīth from the narration of Abū Hanifah that has no foundation…"*
And the intended of the *Murjiah* with their statement: *"The deeds are laws."* This means *farāid* (obligatory acts of worship) that Allāh obliged, and they are not from *īmān*. They are only from the legislation of Allāh – *'azza wa jalla* – that He legislated for His slaves. And they have no connection with the correctness of the *īmān* of a slave. Because, for them, the slave can be a *mumin* with complete *īmān* by merely believing and uttering, but without any deeds (at all).
- And Harb Al-Karmānī – *rahimahullāh* – said in his "'Aqīdah" (92): *"Al-Murjiah. And they are those who claim that īmān is in speech and not in deeds. And (they claim) that īmān is in speech, and that the deeds are laws."*

[251] Narrated by Muslim (1).
In "Jāmi' Al-'Ulūm wal-Hikam" (1/97), Ibn Rajab gave a long explanation of this *hadīth*, and about the difference between Islām and *īmān*, and the differences of opinion regarding this among the scholars, and in the end he said: *"And with these details which we have mentioned, the disagreement disappears. So it is said: If either Islām or īmān is mentioned separately, then there is no difference between them. And when they are mentioned together, then there is a difference. And the establishing of the difference between them is that īmān is the belief of the heart, its acknowledgement and its knowledge.*
*And Islām is the submission of the slave to Allah, his obedience and his surrender to Him. And this occurs by the deeds. And this is the dīn. Just as Allāh called Islām a dīn in His Book. And in the hadīth of Jibrīl, the Prophet (sallAllāhu 'alayhi wa sallam) called Islām, īmān and ihsān 'dīn'. And this is also from that which proves, that when one of the names are mentioned alone, then it enters (i.e. includes) the other. And one verily distinguished between them when they are coupled (i.e. mentioned together). And in this case, then what is meant with īmān is the belief of the heart, and with Islām it is the deeds."*

**258** – وَأَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ قَالَ: حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ قَالَ: حَدَّثَنَا كَهْمَسُ بْنُ الْحَسَنِ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ يَحْيَى بْنِ يَعْمَرَ قَالَ: كَانَ أَوَّلَ مَنْ قَالَ بِالْقَدَرِ بِالْبَصْرَةِ مَعْبَدٌ الْجُهَنِيُّ، فَانْطَلَقْتُ أَنَا وَحُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، فَلَقِيَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ، فَقُلْنَا: إِنَّهُ قَدْ ظَهَرَ قِبَلَنَا أُنَاسٌ يَقْرَءُونَ الْقُرْآنَ وَيَبْتَغُونَ الْعِلْمَ، وَيَزْعُمُونَ أَنْ لَا قَدَرَ، وَأَنَّ الْأَمْرَ أُنُفٌ قَالَ: إِذَا لَقِيتَ أُولَئِكَ، فَأَخْبِرْهُمْ أَنِّي مِنْهُمْ بَرِيءٌ، وَهُمْ مِنِّي بُرَآءُ، وَالَّذِي حَلَفَ بِهِ ابْنُ عُمَرَ، لَوْ أَنَّ لِأَحَدِهِمْ أُحُدًا ذَهَبًا، فَأَنْفَقَهُ مَا قَبِلَهُ اللَّهُ مِنْهُ حَتَّى يُؤْمِنَ بِالْقَدَرِ، ثُمَّ قَالَ: حَدَّثَنِي أَبِي عُمَرُ رضي الله عنه قَالَ: بَيْنَا نَحْنُ عِنْدَ النَّبِيِّ ﷺ، إِذْ طَلَعَ عَلَيْنَا رَجُلٌ شَدِيدُ بَيَاضِ الثِّيَابِ، شَدِيدُ سَوَادِ الشَّعْرِ، لَا يُرَى عَلَيْهِ أَثَرُ السَّفَرِ، حَتَّى جَلَسَ إِلَى النَّبِيِّ ﷺ، فَأَسْنَدَ رُكْبَتَهُ إِلَى رُكْبَتِهِ، وَوَضَعَ كَفَّيْهِ عَلَى فَخِذَيْهِ، فَقَالَ: يَا مُحَمَّدُ أَخْبِرْنِي عَنِ الْإِسْلَامِ؟ فَقَالَ النَّبِيُّ ﷺ: «**أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَتُقِيمَ الصَّلَاةَ، وَتُؤْتِيَ الزَّكَاةَ، وَتَصُومَ رَمَضَانَ، وَتَحُجَّ الْبَيْتَ إِنِ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا**»، قَالَ: صَدَقْتَ، قَالَ: فَعَجِبْنَا لَهُ أَنَّهُ يَسْأَلُهُ وَيُصَدِّقُهُ قَالَ: فَأَخْبِرْنِي عَنِ الْإِيمَانِ؟ قَالَ: «**أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ، وَتُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ**» قَالَ: صَدَقْتَ قَالَ فَأَخْبِرْنِي عَنِ الْإِحْسَانِ؟ قَالَ: «**أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ**» قَالَ: فَأَخْبِرْنِي عَنِ السَّاعَةِ؟ قَالَ: «**مَا الْمَسْؤُلُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ**» قَالَ: فَأَخْبِرْنِي عَنْ أَمَارَتِهَا قَالَ: «**أَنْ تَلِدَ الْأَمَةُ رَبَّتَهَا، وَأَنْ يُرَى الْحُفَاةُ الْعُرَاةُ رِعَاءُ الشَّاءِ يَتَطَاوَلُونَ فِي الْبُنْيَانِ**،» قَالَ: ثُمَّ انْطَلَقَ، فَلَبِثْتُ ثَلَاثًا، ثُمَّ قَالَ لِي: «**يَا عُمَرُ تَدْرِي مَنِ السَّائِلُ؟**» قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ: «**إِنَّهُ جِبْرِيلُ أَتَاكُمْ يُعَلِّمُكُمْ أَمْرَ دِينِكُمْ**»

**258.** And Al-Firyābī informed us and said: Muhammad ibn Abī Bakr Al-Muqaddamī narrated to us and said: Mu'ādh ibn Mu'ādh narrated to us and said: Kahmas ibn Al-Hasan narrated to us, from 'Abdullāh ibn Buraydah, from Yahyā ibn Ma'mar who said: The first one who spoke about the *qadar* in *Basrah* was Ma'bad Al-Juhanī. So me and Humayd ibn 'Abdir-Rahmān Al-Humayrī went out (to perform *hajj* or *'umrah*), and we met 'Abdullāh ibn 'Umar (*radiAllāhu 'anhumā*), so we said: *"There has verily emerged some people among us who recite the Qurān and seek knowledge. They claim that there is no qadar, and that the affair is unuf (i.e. initiated and begun without any decree or determination for it has gone forth)."*

He said: *"When you meet these people, then inform them that I am free from them and that they are free from me. By the One whom Ibn 'Umar swear by, if one of them would have the mountain of Uhud in gold and then spent it (in the path of Allāh), then Allāh – the Exalted – would not accept it from him before he believes in the qadar."*

Then he said: My father 'Umar (*radiAllāhu 'anhu*) narrated to me and said: While we were with the Prophet (*sallAllāhu 'alayhi wa sallam*), a man with extremely white clothes and extremely black hair emerged upon us. The traces of travelling could not be seen on him. Until he sat down close to the Prophet of Allāh (*sallAllāhu 'alayhi wa sallam*). Then he placed his knees against his knees, and he placed his two hands upon his thighs. Then he said: *"O Muhammad, inform me about Al-Islām?"*

So the Prophet (*sallAllāhu 'alayhi wa sallam*) said: ***"That you testify to Lā ilāha illā Allāh and Muhammadu Rasūlullāh, and you perform the prayer, you pay the***

***zakāh, you fast in Ramadān and you perform hajj to the House if you are capable of travelling to it."***

He said: *"You have spoken the truth."*

He said: So we were astonished that he was asking him and then telling him that he was telling the truth.

He said: *"Then inform me about Al-Īmān?"'*

He said: ***"That you believe in Allāh, His angels, His Books, His messengers, the Last Day and the qadar; the good of it and the bad of it."***

He said: *"You have spoken the truth."*

He said: *"Then inform me about Al-Ihsān?"*

He said: ***"That you worship Allāh as if you can see Him, and even though you cannot see Him then He can see you."***

He said: *"Then inform me about the Hour?"*

He said: ***"The one asked about it has no more knowledge than the one asking."***

He said: *"Then inform me about its signs?"*

He said: ***"That a female slave gives birth to her female master. And that barefooted and naked shepherds of sheep are seen competing in building the tallest building."***

He said: Then he left, and I stayed for three. Then he said to me: ***"O 'Umar, do you know who the one asking is?"***

So I said: *"Allāh and His Messenger know best."*

He said: ***"It is verily Jibrīl who came to you to teach you the affair of your dīn."***

**259** – حَدَّثَنَا أَبُو شُعَيْبٍ عَبْدُ اللَّهِ بْنُ الْحَسَنِ الْحَرَّانِيُّ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي رَوَّادٍ الْحَرَّانِيُّ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ يَحْيَى بْنِ يَعْمَرَ قَالَ: قُلْتُ لِابْنِ عُمَرَ: إِنَّ عِنْدَنَا بِالْعِرَاقِ رِجَالًا يَقُولُونَ: إِنْ شَاءُوا عَمِلُوا، وَإِنْ شَاءُوا لَمْ يَعْمَلُوا، وَإِنْ شَاءُوا دَخَلُوا الْجَنَّةَ، وَإِنْ شَاءُوا دَخَلُوا النَّارَ، وَيَصْنَعُونَ مَا شَاءُوا، فَقَالَ ابْنُ عُمَرَ: أَخْبِرْهُمْ أَنِّي مِنْهُمْ بَرِيءٌ، وَهُمْ مِنِّي بُرَآءُ، ثُمَّ قَالَ: جَاءَ جِبْرِيلُ إِلَى النَّبِيِّ ﷺ، فَقَالَ: يَا مُحَمَّدُ قَالَ: «**لَبَّيْكَ**» قَالَ: مَا الْإِسْلَامُ؟ قَالَ: «**أَنْ تَعْبُدَ اللَّهَ لَا تُشْرِكَ بِهِ شَيْئًا، وَتُصَلِّي الصَّلَاةَ الْمَكْتُوبَةَ وَتُؤْتِيَ الزَّكَاةَ الْمَفْرُوضَةَ، وَتَصُومَ شَهْرَ رَمَضَانَ، وَتَحُجَّ الْبَيْتَ**» قَالَ: فَإِذَا فَعَلْتُ ذَلِكَ فَأَنَا مُسْلِمٌ؟ قَالَ: «**نَعَمْ**» قَالَ: صَدَقْتَ قَالَ: فَمَا الْإِحْسَانُ؟ قَالَ: «**أَنْ تَخْشَى اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ**» قَالَ: فَإِذَا فَعَلْتُ ذَلِكَ فَأَنَا مُحْسِنٌ؟ قَالَ: «**نَعَمْ**» قَالَ: صَدَقْتَ قَالَ: فَمَا الْإِيمَانُ؟ قَالَ: «**تُؤْمِنُ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْبَعْثِ مِنْ بَعْدِ الْمَوْتِ وَالْجَنَّةِ وَالنَّارِ، وَالْقَدَرِ كُلِّهِ**» قَالَ: فَإِذَا فَعَلْتُ ذَلِكَ فَأَنَا مُؤْمِنٌ؟ قَالَ: «**نَعَمْ**»: قَالَ صَدَقْتَ"

**259.** Abū Shu'ayb 'Abdullāh ibn Al-Hasan Al-Harrānī narrated to us and said: 'Abdul-'Azīz ibn Dāwūd Al-Harrānī narrated to us and said: Hammād ibn Salamah narrated to us, from 'Alī ibn Zayd, from Yahyā ibn Ya'mar who said: I said to Ibn 'Umar: *"There are some men with us in 'Irāq who say that if they want to, then they perform deeds, and if they want to, then they do not perform deeds. And if they want to, then they will enter Paradise. And if they want to, then they enter Hellfire. And they do whatever they want."*

So Ibn 'Umar said: *"Inform them that I am free from them, and they are free from me."*

Then he said: Jibrīl came to the Prophet (*sallAllāhu 'alayhi wa sallam*) and said: *"O Muhammad."*

He said: ***"I am at your service."***

He said: *"What is Al-Islām?"*

He said: ***"That you worship Allāh and do not commit shirk to Him in anything. And you pray the prescribed salāh. And you pay the obligatory zakāh. And you fast in the month of Ramadan. And you perform hajj to the House."***

He said: *"If I do this, am I then a muslim?"*

He said: ***"Yes."***

He said: *"You have spoken the truth."*

He said: *"Then what is Al-Ihsān?"*

He said: ***"That you fear Allāh as if you can see Him. And even though you cannot see Him, then He sees you."***

He said: *"If I do this, am I then a muhsin?"*

He said: ***"Yes."***

He said: *"You have spoken the truth."*

He said: *"Then what is Al-Īmān?"*

He said: ***"You believe in Allāh, His angels, His Books, His messengers, and the resurrection after death, and in Paradise and Hellfire, and all of the qadar."***

He said: *"If I do that, am I then a mumin?"*

He said: ***"Yes."***

He said: *"You have spoken the truth."*[252]

[252] Narrated by Ibn Bushrān in his "Amālī" (1157) by way of the author.

**260** – أَخْبَرَنَا أَبُو عُبَيْدٍ عَلِيُّ بْنُ الْحُسَيْنِ بْنِ حَرْبٍ الْقَاضِي قَالَ: حَدَّثَنَا حَسَنٌ الزَّعْفَرَانِيُّ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: أَنَا الْعَوَّامُ بْنُ حَوْشَبٍ، عَنْ مُحَارِبِ بْنِ دِثَارٍ، عَنِ ابْنِ عُمَرَ قَالَ: بَيْنَا رَسُولُ اللَّهِ ﷺ جَالِسٌ فِي الْمَسْجِدِ، إِذْ أَقْبَلَ رَجُلٌ شَدِيدُ بَيَاضِ الثِّيَابِ، شَدِيدُ سَوَادِ الشَّعْرِ، لَا يُرَى عَلَيْهِ أَثَرُ السَّفَرِ، وَلَا يُعْرَفُ، فَأَتَى رَسُولَ اللَّهِ ﷺ حَتَّى جَلَسَ بَيْنَ يَدَيْهِ وَأَسْنَدَ رُكْبَتَيْهِ إِلَى رُكْبَتَيْهِ، فَقَالَ: يَا مُحَمَّدُ أَخْبِرْنِي عَنِ الْإِسْلَامِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «**تَشْهَدُ أَلَّا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَتُقِيمُ الصَّلَاةَ، وَتُؤْتِي الزَّكَاةَ، وَتَصُومُ رَمَضَانَ، وَتَحُجُّ الْبَيْتَ إِنِ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا، وَتَغْتَسِلُ مِنَ الْجَنَابَةِ**» فَقَالَ: صَدَقْتَ، فَعَجِبُوا مِنْهُ أَنَّهُ يَسْأَلُهُ وَيُصَدِّقُهُ قَالَ: فَأَخْبِرْنِي عَنِ الْإِيمَانِ؟ قَالَ: «**أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَالْجَنَّةِ وَالنَّارِ، وَالْبَعْثِ وَالْحِسَابِ، وَبِالْقَدَرِ خَيْرِهِ وَشَرِّهِ، وَحُلْوِهِ وَمُرِّهِ**» قَالَ: صَدَقْتَ، فَعَجِبُوا مِنْهُ أَنَّهُ يَسْأَلُهُ وَيُصَدِّقُهُ، قَالَ: فَأَخْبِرْنِي عَنِ السَّاعَةِ؟ قَالَ: «**مَا الْمَسْؤُلُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ**» قَالَ: صَدَقْتَ، ثُمَّ ذَهَبَ، فَلَمَّا كَانَ بَعْدَ ذَلِكَ قَالَ رَسُولُ اللَّهِ ﷺ لِعُمَرَ: «**يَا عُمَرُ، تَدْرِي مَنِ الرَّجُلُ؟**» قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ: «**ذَلِكَ جِبْرِيلُ أَتَاكُمْ يُعَلِّمُكُمْ أَمْرَ دِينِكُمْ، وَمَا أَتَانِي فِي صُورَةٍ إِلَّا عَرَفْتُهُ فِيهَا، إِلَّا فِي صُورَتِهِ هَذِهِ**»

**260.** Abū ʻUbayd ʻAli ibn Al-Husayn ibn Harb Al-Qādī informed us and said: Hasan Az-Za'farānī narrated to us and said: Yazīd ibn Hārūn narrated to us and said: Al-ʻAwwām ibn Hawshab narrated to us, from Muhārib ibn Dithār, from Ibn ʻUmar (*radiAllāhu ʻanhumā*) who said: While the Messenger of Allāh (*sallAllāhu ʻalayhi wa sallam*) was sitting in the *masjid*, a man came with extremely white clothes and extremely black hair. No traces of travelling could be seen on him and he was not known. Then he came to the Messenger of Allāh (*sallAllāhu ʻalayhi wa sallam*) until he sat down in front of him. Then he placed his knees against his knees and said: *"O Muhammad, inform me about Al-Islām?"*

So the Messenger of Allāh (*sallAllāhu ʻalayhi wa sallam*) said: ***"You testify to Lā ilāha illā Allāh and Muhammadu Rasūlullāh, and you perform the salāh, you pay the zakāh, you fast in the month of Ramadān, and you perform hajj to the House if you are capable of travelling thereto, and you wash yourself from janābah (ritual impurity)."***

He said: *"You have spoken the truth."* So they were astonished by him that he was asking him and then telling him that he was telling the truth!

He said: *"Then inform me about Al-Īmān?"*

He said: ***"That you believe in Allāh, His angels, His Books, His messengers, the Last Day, Paradise and Hellfire, the resurrection and the account, and in the qadar; the good of it and the bad of it, (and) the sweet of it and the bitter of it."***

He said: *"You have spoken the truth."* So they were astonished by him that he was asking him and then telling him that he was telling the truth!

He said: *"Then inform me about the Hour?"*

He said: ***"The one asked about it has no more knowledge than the one asking."***

He said: *"You have spoken the truth."*

Then he left. Then a little time after this, the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said to 'Umar: ***"O 'Umar, do you know who the man was?"***

He said: *"Allāh and His Messenger know best."*

He said: ***"That was Jibrīl who came to you to teach you the affairs of your dīn. And he never came to me in an image (or shape, or form) where I did not recognize him, except in this image of his (which he came in today)."***[253]

[253] Narrated by Ibn Hibbān in his "Sahīh" (173) and Ad-Dāraqutnī in his "Sunan" (2708) who said: *"(This) isnād is established and sahīh. Muslim narrated it with this isnād."*

## 23. Chapter: The mention of what the best of *īmān* is? And what the lowest of *īmān* is?

**261** – حَدَّثَنَا أَبُو جَعْفَرٍ أَحْمَدُ بْنُ يَحْيَى الْحُلْوَانِيُّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ عَبْدِ الْحَمِيدِ الْحُلْمَانِيُّ قَالَ: أنا خَالِدٌ يَعْنِي الْوَاسِطِيَّ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**الْإِيمَانُ بِضْعٌ وَسِتُّونَ، أَوْ بِضْعٌ وَسَبْعُونَ شُعْبَةً، أَفْضَلُهَا: لَا إِلَهَ إِلَّا اللَّهُ وَأَدْنَاهَا إِمَاطَةُ الْأَذَى عَنِ الطَّرِيقِ، وَالْحَيَاءُ شُعْبَةٌ مِنَ الْإِيمَانِ**»

**261.** Abū Ja'far Ahmad ibn Yahyā Al-Hulwānī narrated to us and said: Yahyā ibn 'Abdil-Hamīd Al-Himmānī narrated to us and said: Khālid (i.e. Al-Wāsitī) informed us, from Suhayl ibn Abī Sālih, from 'Abdullāh ibn Dīnār, from Abū Sālih, from Abū Hurayrah (*radiAllāhu 'anhu*) who said: The Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said: ***"Īmān is sixty-odd – or seventy-odd – branches. The best of them is Lā ilāha illā Allāh, and the lowest of them is removing a harm from the road. And hayā (shyness) is a branch of īmān."***[254]

**262** – حَدَّثَنَا حَامِدُ بْنُ شُعَيْبٍ الْبَلْخِيُّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ الْعَابِدُ قَالَ: حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**الْإِيمَانُ بِضْعٌ وَسِتُّونَ، أَوْ بِضْعٌ وَسَبْعُونَ شُعْبَةً أَفْضَلُهَا قَوْلُ لَا إِلَهَ إِلَّا اللَّهُ وَأَدْنَاهَا: إِمَاطَةُ الْأَذَى عَنِ الطَّرِيقِ، وَالْحَيَاءُ شُعْبَةٌ مِنَ الْإِيمَانِ**»

**262.** Hāmid ibn Shu'ayb Al-Balkhī narrated to us and said: Yahyā ibn Ayyūb Al-'Ābid narrated to us and said: Jarīr ibn 'Abdil-Hamīd narrated to us, from Suhayl ibn Abī Sālih, from 'Abdullāh ibn Dīnār, from Abū Sālih, from Abū Hurayrah (*radiAllāhu 'anhu*) who said: The Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said: ***"Īmān is sixty-odd – or seventy-odd – branches. The best of them is the statement of Lā ilāha illā Allāh, and the lowest of them is removing a harm from the road. And hayā (shyness) is a branch of īmān."***

---

[254] Narrated by Al-Bukhārī (9) and Muslim (35).
And in this *hadīth* there is evidence for that the deeds of the limbs are from *īmān*, opposite of the (belief of the) *Murjiah*.

**263** – وَأَخْبَرَنَا إِبْرَاهِيمُ بْنُ مُوسَى الْجَوْزِيُّ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ، وَيَعْقُوبُ الدَّوْرَقِيُّ، وَمُجَاهِدُ بْنُ مُوسَى، لَفْظُهُ، قَالُوا: حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَ الْإِيمَانَ بِضْعٌ وَسِتُّونَ شُعْبَةً أَوْ بِضْعٌ وَسَبْعُونَ شُعْبَةً، أَفْضَلُهَا: قَوْلُ لَا إِلَهَ إِلَّا اللَّهُ، وَأَدْنَاهَا: إِمَاطَةُ الْأَذَى عَنِ الطَّرِيقِ، وَالْحَيَاءُ شُعْبَةٌ مِنَ الْإِيمَانِ»

**263.** And Ibrāhīm ibn Mūsā Al-Jawzī informed us and said: Ahmad ibn Manī', Ya'qūb Ad-Dawraqī and Mujāhid ibn Mūsā – his wording – narrated to us and said: Jarīr ibn 'Abdil-Hamīd narrated to us, from Suhayl ibn Abī Sālih, from 'Abdullāh ibn Dīnār, from Abū Sālih, from Abū Hurayrah (*radiAllāhu 'anhu*) said: The Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said: ***"Verily, Īmān is sixty-odd branches – or seventy-odd branches. The best of them is the statement of Lā ilāha illā Allāh, and the lowest of them is removing a harm from the road. And hayā (shyness) is a branch of īmān."***[255]

[255] In "Al-Ibānah Al-Kubrā" (896) Ibn Battah gave a long explanation of how *hayā* is a branch of *īmān*. And among what he said is: *"So this is similar to his words:* ***'And hayā is a branch of īmān.'*** *And this is if a man only has little hayā, then he performs the fawāhish, he considers what is repulsive as something good and he performs major sins publicly. So it is as if he is upon a branch of kufr. So it became a description of the opposite:* ***'Hayā is a branch of īmān'*** *and* ***'Little hayā is a branch of kufr.'****"*

## 24. Chapter: The mention of what proves the increase of *īmān* and its decrease

**264** – حَدَّثَنَا أَبُو بَكْرٍ عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ الْوَاسِطِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا صَفْوَانُ بْنُ عِيسَى، عَنِ ابْنِ عَجْلَانَ، عَنِ الْقَعْقَاعِ بْنِ حَكِيمٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ: عَنِ النَّبِيِّ ﷺ قَالَ: «**إِنَّ الْمُؤْمِنَ إِذَا أَذْنَبَ كَانَتْ نُكْتَةٌ سَوْدَاءُ فِي قَلْبِهِ، فَإِنْ تَابَ وَنَزَعَ وَاسْتَغْفَرَ، صُقِلَ مِنْهَا قَلْبُهُ فَإِنْ زَادَ زَادَتْ حَتَّى تَعْلُوَا قَلْبَهُ، فَذَلِكَ الرَّانُ الَّذِي قَالَ اللَّهُ تَعَالَى:**

**264.** Abū Bakr ʻAbdullāh ibn Muhammad ibn ʻAbdil-Hamīd Al-Wāsitī narrated to us and said: Muhammad ibn Al-Muthannā narrated to us and said: Safwān ibn ʻĪsā narrated to us, from Ibn ʻAjlān, from Al-Qa'Qā' ibn Hakīm, from Abū Sālih, from Abū Hurayrah (*radiAllāhu ʻanhu*), from the Prophet (*sallAllāhu ʻalayhi wa sallam*) who said: ***"Verily, when the mumin commits a sin, then a black spot appears on his heart. Then when he repents and refrains and asks forgiveness, it is removed from his heart. And if he increases (in sin), then it (i.e. the black spot) increases until it overtakes his heart. And this is the rān about which Allāh – the Exalted – said:***

﴿ كَلَّا ۖ بَلْ ۜ رَانَ عَلَىٰ قُلُوبِهِم مَّا كَانُوا۟ يَكْسِبُونَ ﴾

**"No! Rather, their hearts were overcome** (i.e. sealed and covered) **by what they used to earn."** (Al-Mutaffifīn 83:14)**"**[256]

**265** – وَحَدَّثَنَا أَحْمَدُ بْنُ يَحْيَى الْحُلْوَانِيُّ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ: حَدَّثَنِي صَفْوَانُ بْنُ عَمْرٍو، عَنْ عَبْدِ اللَّهِ بْنِ رَبِيعَةَ الْحَضْرَمِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: «الْإِيمَانُ يَزْدَادُ وَيَنْقُصُ»

**265.** And Ahmad ibn Yahyā Al-Hulwānī narrated to us and said: Ahmad ibn ʻAbdillāh ibn Yūnus narrated to us and said: Ismā'īl ibn ʻAyyāsh narrated to us and said: Safwān ibn ʻAmr narrated to me, from ʻAbdullāh ibn Rabī'ah Al-Hadrami, from Abū Hurayrah (*radiAllāhu ʻanhu*) who said: *"Īmān increases and decreases."*

**266** – وَحَدَّثَنَا أَيْضًا الْحُلْوَانِيُّ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، عَنْ عَبْدِ الْوَهَّابِ بْنِ مُجَاهِدٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ، وَأَبِي هُرَيْرَةَ قَالَا: «الْإِيمَانُ يَزْدَادُ وَيَنْقُصُ»

**266.** And Al-Hulwānī also narrated to us and said: Ahmad ibn ʻAbdillāh ibn Yūnus narrated to us and said: Ismā'īl ibn ʻAyyāsh narrated to us, from ʻAbdul-Wahhāb

[256] Narrated by An-Nasai in "Al-Kubrā" (10251) and At-Tirmidhī (3334) who said: *"Hadīth hasan sahīh."*

ibn Mujāhid, from his father, from Ibn ʻAbbās and Abū Hurarayh (*radiAllāhu ʻanhum*) that they both said: *"Īmān increases and decreases."*[257]

**267** – وَأَخْبَرَنَا أَبُو بَكْرِ بْنُ عَبْدِ الْحَمِيدِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ الْفَضْلِ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنَا أَبُو جَعْفَرٍ الْخَطْمِيُّ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عُمَيْرِ بْنِ حَبِيبٍ قَالَ: «الْإِيمَانُ يَزِيدُ وَيَنْقُصُ، قِيلَ لَهُ: وَمَا زِيَادَتُهُ وَنُقْصَانُهُ؟ قَالَ: إِذَا ذَكَرْنَا اللَّهَ عز وجل وَحَمِدْنَاهُ وَخَشَيْنَاهُ، فَذَلِكَ زِيَادَتُهُ، فَإِذَا غَفَلْنَا وَضَيَّعْنَا، فَذَلِكَ نُقْصَانُهُ»

**267.** And Abū Bakr ibn ʻAbdil-Hamīd informed us and said: Muhammad ibn Al-Muthannā narrated to us and said: Muhammad ibn Al-Fadl narrated to us and said: Hammād ibn Salamah narrated to us and said: Abū Jaʻfar Al-Khatmī narrated to us from his grandfather ʻUmayr ibn Habīb who said: *"Īmān increases and decreases."*

It was said to him: *"What is its increase and its decrease?"*

He said: *"When we mention Allāh – ʻazza wa jalla – and praise Him and fear Him, then this is its increase. And when we are neglectful and lacking, then this is its decrease."*[258]

**268** – حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدٍ الصَّنْدَلِيُّ قَالَ: حَدَّثَنَا الْفَضْلُ بْنُ زِيَادٍ قَالَ: حَدَّثَنَا أَبُو عَبْدِ اللَّهِ أَحْمَدُ بْنُ حَنْبَلٍ قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ أَبِي جَعْفَرٍ الْخَطْمِيِّ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عُمَيْرِ بْنِ حَبِيبٍ قَالَ: «الْإِيمَانُ يَزِيدُ وَيَنْقُصُ، فَقِيلَ: وَمَا زِيَادَتُهُ وَنُقْصَانُهُ؟ قَالَ: إِذَا ذَكَرْنَا اللَّهَ وَحَمِدْنَاهُ وَسَبَّحْنَاهُ، فَذَلِكَ زِيَادَتُهُ، وَإِذَا غَفَلْنَا وَضَيَّعْنَا وَنَسِينَا، فَذَلِكَ نُقْصَانُهُ»

**268.** Jaʻfar ibn Muhammad As-Sandalī narrated to us and said: Al-Fadl ibn Ziyād narrated to us and said: Abū ʻAbdillāh Ahmad ibn Hanbal narrated to us and said: Al-Hasan ibn Mūsā narrated to us and said: Hammād ibn Salamah narrated to us, from Abū Jaʻfar Al-Khatmī, from his father, from his grandfather ʻUmayr ibn Habīb who said: *"Īmān increases and decreases."*

It was said to him: *"What is its increase and what is its decrease?"*

He said: *"When we mention Allāh and praise Him and glorify Him, then this is its increase. And when we are neglectful and lacking and we forget, then this is its decrease."*

---

[257] This narration, and the one before it, are not established from Abū Hurayrah and Ibn ʻAbbās (*radiAllāhu ʻanhum*). Because in its *isnād* is ʻAbdul-Wahhāb ibn Mujāhid. Yahyā ibn Maʻīn and Ahmad said: *"He is nothing. He is weak."*
And that which is established from the *sahābah* (*radiAllāhu ʻanhum*) in this issue will be mentioned in the following narration.

[258] ʻUmayr ibn Habīb is considered to be from the *sahābah* (*radiAllāhu ʻanhum*), and this narration is established from him.

**269** – وَحَدَّثَنَا جَعْفَرٌ قَالَ: حَدَّثَنَا الْفَضْلُ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: أنا مُحَمَّدُ بْنُ طَلْحَةَ، عَنْ زُبَيْدٍ، عَنْ ذَرٍّ قَالَ كَانَ عُمَرُ بْنُ الْخَطَّابِ رضي الله عنه يَقُولُ لِأَصْحَابِهِ: «هَلُمُّوا نَزْدَادُ إِيمَانًا، فَيَذْكُرُونَ اللَّهَ تَعَالَى»

**269.** And Ja'far narrated to us and said: Al-Fadl narrated to us and said: Ahmad ibn Hanbal narrated to us and said: Yazīd ibn Hārūn narrated to us and said: Muhammad ibn Talhah narrated to us, from Zubayd, from Dharr who said: 'Umar ibn Al-Khattāb (*radiAllāhu 'anhu*) used to say to his companions: *"Come and let us increase in īmān."* And then they would mention Allāh the Exalted.

**270** – وَحَدَّثَنَا جَعْفَرٌ قَالَ: حَدَّثَنَا الْفَضْلُ قَالَ: حَدَّثَنَا أَحْمَدُ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ شَرِيكٍ، عَنْ هِلَالٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُكَيْمٍ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ رضي الله عنه يَقُولُ فِي دُعَائِهِ: «اللَّهُمَّ زِدْنِي إِيمَانًا وَيَقِينًا وَفِقْهًا»

**270.** And Ja'far narrated to us and said: Al-Fadl narrated to us and said: Ahmad narrated to us and said: Wakī' narrated to us, from Sharīk, from Hilāl, from 'Abdullāh ibn 'Akīm who said: I heard 'Abdullāh ibn Mas'ūd (*radiAllāhu 'anhu*) say in his *du'ā* (invocation): *"O Allāh, increase me in īmān, certainty and understanding."*

**271** – وَحَدَّثَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ الدَّرَاوَرْدِيُّ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ أَنَّ النَّبِيَّ ﷺ قَالَ لِلنِّسَاءِ: «**مَا رَأَيْتُ مِنَ نَاقِصَاتِ عَقْلٍ وَدِينٍ أَغْلَبَ لِأَلْبَابِ ذَوِي الرَّأْيِ مِنْكُنَّ**»

**271.** And Al-Firyābī narrated to us and said: Ya'qūb ibn Hamīd ibn Kasib narrated to us and said: 'Abdul-'Azīz ibn Muhammad Ad-Darāwardī narrated to us, from Suhayl ibn Abī Sālih, from his father, from Abū Hurayrah (*radiAllāhu 'anhu*), that the Prophet (*sallAllāhu 'alayhi wa sallam*) said about the women: ***"I have never seen anyone more deficient in intellect and dīn, who (better) can overpower the reason of a sensible man than you."***[259]

[259] Narrated by At-Tirmidhī (2613) and he said: *"Hadīth hasan."* And Al-Bukhārī (304) narrated a similar *hadīth* from Abū Sa'īd Al-Khudrī (*radiAllāhu 'anhu*).
And this *hadīth* is an evidence for the people of *Sunnah* for the increase of *īmān* and its decrease. And it also contains the permission for saying that *īmān* decreases, and the permission of using the term 'decrease' regarding it due it being mentioned in the *Sunnah* from the Prophet (*sallAllāhu 'alayhi wa sallam*) just as it is in the *hadīth*. And this is also narrated from the *sahābah* (*radiAllāhu 'anhu*) as it previously has been stated. And in this there is a refutation of the one who refrains from using the term 'decrease' regarding *īmān*.

**272** – وَحَدَّثَنَا أَبُو بَكْرٍ عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ الْوَاسِطِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ الْفَضْلِ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ قَالَ: نا هِشَامُ بْنُ عُرْوَةَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رضي الله عنها قَالَتْ: إِنَّ النَّبِيَّ ﷺ قَالَ: «**لَا يَزْنِي الْعَبْدُ حِينَ يَزْنِي وَهُوَ مُؤْمِنٌ، وَلَا يَسْرِقُ حِينَ يَسْرِقُ وَهُوَ مُؤْمِنٌ**»

**272.** And Abū Bakr ‘Abdullāh ibn Muhammad ibn ‘Abdil-Hamīd Al-Wāsitī narrated to us and said: Muhammad ibn Al-Muthannā narrated to us and said: Muhammad ibn Al-Fadl narrated to us and said: Hammād ibn Salamah narrated to us and said: Hishām ibn ‘Urwah narrated to us, from ‘Urwah, from ‘Āishah (*radiAllāhu ‘anhā*) that the Prophet (*sallAllāhu ‘alayhi wa sallam*) said: ***“The slave does not fornicate when he is fornicating, while he is a mumin. Nor does he steal when he is stealing, while he is a mumin.”***[260]

**273** – وَحَدَّثَنَا أَبُو شُعَيْبٍ عَبْدُ اللَّهِ بْنُ الْحَسَنِ الْحَرَّانِيُّ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ الْجَعْدِ قَالَ: أَخْبَرَنَا سُفْيَانُ، عَنِ الْأَعْمَشِ، عَنْ ذَكْوَانَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «**لَا يَسْرِقُ السَّارِقُ حِينَ يَسْرِقُ وَهُوَ مُؤْمِنٌ، وَلَا يَزْنِي حِينَ يَزْنِي وَهُوَ مُؤْمِنٌ، وَلَا يَشْرَبُ الْخَمْرَ حِينَ يَشْرَبُ وَهُوَ مُؤْمِنٌ، وَالتَّوْبَةُ مَعْرُوضَةٌ بَعْدُ**»

**273.** And Abū Shu’ayb ‘Abdullāh ibn Al-Hasan Al-Harrānī narrated to us and said: ‘Alī ibn Al-Ja’d narrated to us and said: Shu’bah narrated to us, from Al-A’mash, from Dhakwān, from Abū Hurayrah (*radiAllāhu ‘anhu*) from the Prophet (*sallAllāhu ‘alayhi wa sallam*) who said: ***“The thief does not steal when he is stealing, while he is a mumin. And he does not fornicate when he is fornicating, while he is a mumin. And he does not drink alcohol when he is drinking alcohol, while he is a mumin. And repentance is presented (i.e. available) after.”***[261]

---

[260] Narrated by Ahmad (25088) and Ibn Battah in “Al-Ibānah Al-Kubrā” (1235).
And in this *hadīth* there is evidence for the people of *Sunnah* for, that leaving the forbidden things is included in the definition of *īmān*.

[261] Narrated by Ahmad (8895 and 10216), Al-Bukhārī (6810) and Muslim (57).
**Note:** Regarding the reason for the people of *Sunnah* mentioning these *ahādīth* in the books of *īmān*. The people of *Sunnah* mention the *ahādīth* regarding the negation of *īmān* by some of the major sins, the *ahādīth* about minor *shirk* and *kufr*, the *ahādīth* which contain ***‘He is not from us’***, the *ahādīth* about the *shafā’ah* (intercession) and that the *muwahhidūn* will exit from Hellfire, the *ahādīth* about the signs of *nifāq* (hypocrisy) and other than these, (as being) from the issues of *īmān* and the refutation of the *Murjiah*. And this is in order to refute the *Murjiah*, the *Khawārij* and the *Mu’tazilah* who agreed upon that both obedience and disobedience cannot be gathered in a slave (at the same time), nor can *īmān* and minor *kufr*, nor Islām and *nifāq* in deeds, and that if one of them is present then the other disappears.
And they also claimed that *īmān* cannot be divided, nor can it have different parts, and that if some of it disappears then all of it disappears. And this is from the largest of their *usūl* (fundamental principles) in which they differed with the people of the *Sunnah*.

**274** – حَدَّثَنَا إِسْحَاقُ بْنُ أَبِي حَسَّانَ الْأَنْمَاطِيُّ قَالَ: حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ الدِّمَشْقِيُّ قَالَ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَجْلَانَ، عَنِ الْقَعْقَاعِ بْنِ حَكِيمٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ: عَنِ النَّبِيِّ ﷺ قَالَ: «**لَا يَزْنِي الزَّانِي حِينَ يَزْنِي وَهُوَ مُؤْمِنٌ، وَلَا يَشْرَبُ الْخَمْرَ حِينَ يَشْرَبُهَا وَهُوَ مُؤْمِنٌ**»

**274.** Ishāq ibn Abī Hassān Al-Anmātī narrated to us and said: Hishām ibn ʻAmmār Ad-Dimashqī narrated to us and said: Hātim ibn Ismāʻīl narrated to us and said: Muhammad ibn ʻAjlān narrated to us, from Al-Qa'qā' ibn Hakīm, from Abū Sālih, from Abū Hurayrah (*radiAllāhu ʻanhu*), from the Prophet (*sallAllāhu ʻalayhi wa sallam*) who said: ***"The fornicator does not fornicate when he fornicates, while he is a mumin. And he does not drink alcohol when he drinks it, while he is a mumin."***[262]

**275** – وَحَدَّثَنَا ابْنُ عَبْدِ الْحَمِيدِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا أَبُو دَاوُدَ يَعْنِي الطَّيَالِسِيَّ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي فِرَاسٌ قَالَ: سَمِعْتُ مُدْرِكَ بْنَ عُمَارَةَ، يُحَدِّثُ عَنِ ابْنِ أَبِي أَوْفَى يَعْنِي عَبْدَ اللَّهِ أَنَّ النَّبِيَّ ﷺ قَالَ: «**لَا يَزْنِي الزَّانِي حِينَ يَزْنِي وَهُوَ مُؤْمِنٌ، وَلَا يَشْرَبُ الْخَمْرَ حِينَ يَشْرَبُهَا وَهُوَ مُؤْمِنٌ**»

**275.** And Ibn ʻAbdil-Hamīd narrated to us and said: Muhammad ibn Al-Muthannā narrated to us and said: Abū Dāwūd (i.e. At-Tiyālisī) narrated to us and said: Shu'bah narrated to us and said: Firās informed me and said: I heard Mudrik ibn ʻUmārah narrated from Ibn Abī Awfā (*radiAllāhu anhu*) (i.e. ʻAbdullāh), that the Prophet (*sallAllāhu ʻalayhi wa sallam*) said: ***"The fornicator does not fornicate when he fornicates, while he is a mumin And he does not drink alcohol when he is drinking it, while he is a mumin."***[263]

---

[262] In "Ta'dhīm Qadr As-Salāh" (520) Al-Awzā'ī said to Az-Zuhrī: *"What is this?"* Meaning the *hadīth*: ***"The fornicator does not fornicate when he fornicates while he is a mumin."*** So he said: *"It is upon the Messenger to convey, and it is upon us to submit."*

- And Ishāq ibn Rāhūyah said in his "Musnad" (419): Sufyān ibn ʻAbdil-Malik informed us and said: Ibn Al-Mubārak said when he mentioned this *hadīth* and some of them rejected it.

So he said: *"These ignorant people prohibit us from leaving the hadith of the Messenger of Allah (sallAllāhu ʻalayhi wa sallam) as they are, and (instead they want that) we should not narrate them. Every time we are ignorant about the meaning of a hadīth should we then leave it?! No! Rather, we narrate it just as we heard it, and we necessitate the ignorance for ourselves (if we do not understand)."*

[263] Narrated by Ahmad (19102), Ibn Abī Shaybah (40) and Al-Bazzār in "Al-Musnad" (3345) who said: *"And we do not know any way for this hadīth from Ibn Abī Awfā, except this way."*

**276** – حَدَّثَنَا ابْنُ عَبْدِ الْحَمِيدِ أَيْضًا قَالَ: حَدَّثَنَا أَبُو هِشَامٍ الرِّفَاعِيُّ قَالَ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ قَالَ: أنا أَبِي، عَنْ فُضَيْلِ بْنِ يَسَارٍ قَالَ: قِيلَ لِأَبِي جَعْفَرٍ، فِي قَوْلِ النَّبِيِّ ﷺ: «**لَا يَسْرِقُ السَّارِقُ حِينَ يَسْرِقُ وَهُوَ مُؤْمِنٌ**» قَالَ: فَدَوَّرَ دَائِرَةً، فَقَالَ: هَذَا الْإِسْلَامُ، ثُمَّ دَوَّرَ حَوْلَهَا دَائِرَةً فَقَالَ: وَهَذَا الْإِيمَانُ مَحْصُورٌ فِي الْإِسْلَامِ، فَإِذَا سَرَقَ أَوْ زَنَى خَرَجَ مِنَ الْإِيمَانِ إِلَى الْإِسْلَامِ، وَلَا يُخْرِجُهُ عَنْهُ مِنَ الْإِسْلَامِ إِلَّا الشِّرْكُ»

**276.** Ibn ʻAbdil-Hamīd also narrated to us and said: Abū Hishām Ar-Rifāʻī narrated to us and said: Wahb ibn Jarīr narrated to us and said: My father narrated to me, from Fudayl ibn Yasār who said: Abū Jaʻfar was asked about the words of the Prophet (*sallAllāhu ʻalayhi wa sallam*): ***"The thief does not steal when he is stealing, while he is a mumin."***

He said: So he drew a circle, and then he said: *"This is Islām."* Then he drew a circle around it.

Then he said: *"This is īmān which is enclosed (or confined) in Islām. So when he steals or fornicates he exits from īmān to Islām. And nothing brings him out of Islām, except shirk."*

**277** – حَدَّثَنَا أَبُو نَصْرٍ مُحَمَّدُ بْنُ كُرْدِيٍّ الْفَلَّاسُ قَالَ: حَدَّثَنَا أَبُو بَكْرٍ الْمَرُّوذِيُّ قَالَ: حَدَّثَنَا أَبُو عَبْدِ اللَّهِ أَحْمَدُ بْنُ حَنْبَلٍ قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ، عَنِ الْفُضَيْلِ بْنِ يَسَارٍ قَالَ: قَالَ مُحَمَّدُ بْنُ عَلِيٍّ: «هَذَا الْإِسْلَامُ وَدَوَّرَ دَائِرَةً فِي وَسَطِهَا أُخْرَى وَهَذَا الْإِيمَانُ الَّذِي فِي وَسَطِهَا مَقْصُورٌ فِي الْإِسْلَامِ، قَالَ: قَالَ النَّبِيُّ ﷺ: «**لَا يَزْنِي الزَّانِي حِينَ يَزْنِي وَهُوَ مُؤْمِنٌ، وَلَا يَشْرَبُ الْخَمْرَ حِينَ يَشْرَبُهَا وَهُوَ مُؤْمِنٌ، وَلَا يَسْرِقُ حِينَ يَسْرِقُ وَهُوَ مُؤْمِنٌ**» ثُمَّ قَالَ: «**يَخْرُجُ مِنَ الْإِيمَانِ إِلَى الْإِسْلَامِ، وَلَا يَخْرُجُ مِنَ الْإِسْلَامِ، فَإِذَا تَابَ تَابَ اللَّهُ عَلَيْهِ قَالَ وَرَجَعَ إِلَى الْإِيمَانِ**»

**277.** Abū Nasr Muhammad ibn Kurdī Al-Fallās narrated to us and said: Abū Bakr Al-Marrūdhī narrated to us and said: Abū ʻAbdillāh Ahmad ibn Hanbal narrated to us ands said: Sulayman ibn Harb narrated to us and said: Jarīr ibn Hāzim narrated to us, from Al-Fudayl ibn Yasār who said: Muhammad ibn ʻAlī said: *"This is Islām."* And he drew another circle in the middle of it. *"And this is īmān which is in the middle of it (and) confined in Islām."* He said: And the Prophet (*sallAllāhu ʻalayhi wa sallam*) said: ***"The fornicator does not fornicate when he fornicates, while he is a mumin. And he does not drink alcohol when he is drinking it, while he is a mumin. And he does not steal when he is stealing, while he is a mumin."***

He said: *"He exits from īmān to Islām, but he does not exit from Islām. Then if he repents then Allāh will accept his repentance."*

He said: *"(Then) he returns to īmān."*

❖ **Muhammad ibn Al-Husayn said:**

**278** – مَا أَحْسَنَ مَا قَالَهُ مُحَمَّدُ بْنُ عَلِيٍّ رضي الله عنهما، وَذَلِكَ أَنَّ الْإِيمَانَ يَزِيدُ وَيَنْقُصُ، يَزِيدُ بِالطَّاعَاتِ، وَيَنْقُصُ بِالْمَعَاصِي وَالْإِسْلَامُ لَا يَجُوزُ أَنْ يُقَالَ: يَزِيدُ وَيَنْقُصُ

**278.** How good is what Muhammad ibn ʻAlī (*radiAllāhu ʻanhumā*) said. And that is that *īmān* increases and decreases; it increases by acts of obedience, and it decreases by acts of disobedience. And it is not allowed (or possible) to say about Islām that it increases and decreases.

وَقَدْ رَوَى جَمَاعَةٌ مِمَّنْ تَقَدَّمَ أَنَّهُمْ قَالُوا: إِذَا زَنَى نُزِعَ مِنْهُ الْإِيمَانُ ، فَإِنْ تَابَ رَدَّهُ اللَّهُ إِلَيْهِ، كُلُّ ذَلِكَ دَلِيلٌ عَلَى أَنَّ الْإِيمَانَ يَزِيدُ وَيَنْقُصُ، وَالْإِسْلَامُ لَيْسَ كَذَلِكَ، أَلَا تَرَى إِلَى قَوْلِ النَّبِيِّ ﷺ: «**بَيْنَ الْعَبْدِ وَبَيْنَ الْكُفْرِ تَرْكُ الصَّلَاةِ، فَمَنْ تَرَكَ الصَّلَاةَ فَقَدْ كَفَرَ**»

And a group from those who were mentioned before, verily narrated that they said: *"If he fornicates, then īmān is taken away from him. Then if he repents, Allāh returns it back to him."* All of this is evidence for, that *īmān* increases and decreases. But Islām is not as such. Do you not look at the words of the Prophet (*sallAllāhu ʻalayhi wa sallam*): ***"Between the slave and kufr is leaving the salāh. So whoever leaves the salāh, he has verily committed kufr."***

وَعَنِ ابْنِ مَسْعُودٍ قَالَ: إِنَّ اللَّهَ تَعَالَى: قَرَنَ الزَّكَاةَ فِي كِتَابِهِ مَعَ الصَّلَاةِ، فَمَنْ لَمْ يُزَكِّ فَلَا صَلَاةَ لَهُ

And from Ibn Masʻūd (*radiAllāhu ʻanhu*) who said: *"Allāh verily coupled the zakāh in His Book with the salāh, so whoever does not pay the zakāh he has no salāh."*[264]

**279** – حَدَّثَنَا أَبُو شُعَيْبٍ عَبْدُ اللَّهِ بْنُ الْحَسَنِ الْحَرَّانِيُّ قَالَ: حَدَّثَنِي جَدِّي قَالَ: حَدَّثَنَا مُوسَى بْنُ أَعْيَنَ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَمْرٍو، عَنْ زَيْدِ بْنِ أَبِي أُنَيْسَةَ، عَنِ الْأَعْمَشِ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما قَالَ: "إِنَّ الرَّجُلَ إِذَا زَنَى نَزَعَ اللَّهُ عز وجل مِنْهُ نُورَ الْإِيمَانِ، فَإِنْ شَاءَ رَدَّهُ إِلَيْهِ، وَإِنْ شَاءَ تَرَكَهُ

**279.** Abū Shuʻayb ʻAbdullāh ibn Al-Hasan Al-Harrānī narrated to us and said: My grandfather narrated to me and said: Mūsā ibn Aʻyun narrated to us, from ʻUbaydullāh ibn ʻAmr, from Zayd ibn Abī Unaysah, from Al-Aʻmash, from Mujāhid, from Ibn ʻAbbās (*radiAllāhu ʻanhumā*) who said: *"Verily, when a man fornicates, then Allāh – ʻazza wa jalla – takes the light of īmān away from him. Then if He wants to, He returns it back to him. And if He wants to, He leaves him (in that state)."*

[264] Ibn Rajab said in "Jāmiʻ Al-ʻUlūm wal-Hikam (1/150) while commentating upon this narration: *"And the negation of the acceptance here, does not mean the negation of the correctness, nor that it is obligatory to repeat it (i.e. the prayer) when leaving it (i.e. the zakāh). What is meant by this, is the negation of being pleased with it and the praise of the one performing it, and the praise of him among the brought near angels, and boasting about him to the angels."*

**280** – وَحَدَّثَنَا عُمَرُ بْنُ أَيُّوبَ السَّقَطِي قَالَ: حَدَّثَنَا أَبُو مَعْمَرٍ الْقَطِيعِيُّ قَالَ: حَدَّثَنَا جَرِيرٌ، عَنِ الْأَعْمَشِ، عَنْ مُجَاهِدٍ قَالَ: كَانَ ابْنُ عَبَّاسٍ يُسَمِّي غِلْمَانَهُ تَسْمِيَةَ الْعَرَبِ وَيَقُولُ: "لَا تَزْنُوا: فَإِنَّ الرَّجُلَ إِذَا زَنَى نُزِعَ مِنْهُ نُورُ الْإِيمَانِ

**280.** And ‘Umar ibn Ayyūb As-Saqatī narrated to us and said: Abū Ma’mar Al-Qatī’ī narrated to us and said: Jarīr narrated to us, from Al-A’mash, from Mujāhid who said: Ibn ‘Abbās (*radiAllāhu ‘anhumā*) would name his boy servants with the names of the Arabs, and he would say: *“Do not fornicate. For verily, if a man fornicates then the light of īmān is taken away from him.”*

**281** – حَدَّثَنَا أَبُو نَصْرٍ مُحَمَّدُ بْنُ كُرْدِيٍّ قَالَ: حَدَّثَنَا أَبُو بَكْرٍ الْمَرْوَزِيُّ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عنْ سُفْيَانَ، عَنْ إِبْرَاهِيمَ بْنِ الْمُهَاجِرِ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّهُ قَالَ لِغِلْمَانِهِ: «مَنْ أَرَادَ مِنْكُمُ الْبَاءَةَ زَوَّجْنَاهُ، لَا يَزْنِي مِنْكُمْ زَانٍ إِلَّا نَزَعَ اللَّهُ مِنْهُ نُورَ الْإِيمَانِ، فَإِنْ شَاءَ أَنْ يَرُدَّهُ عَلَيْهِ، رَدَّهُ، وَإِنْ شَاءَ أَنْ يَمْنَعَهُ مِنْهُ مَنَعَهُ»

**281.** Abū Nasr Muhammad ibn Kurdī narrated to us and said: Abū Bakr Al-Marrūdhī narrated to us and said: Ahmad ibn Hanbal narrated to us and said: ‘Abdur-Rahmān ibn Mahdī narrated to us, from Sufyān, from Ibrāhīm ibn Muhājir, from Mujāhid, from Ibn ‘Abbās (*radiAllāhu ‘anhumā*) that he said to his boy servants: *“Whoever among you wants intercourse, then we will marry him. None of you will fornicate, except that Allah will take away the light of īmān from him. Then if He wants to return it back to him He returns it, and if He wants to prohibit him from it He prohibits him.”*

**282** – وَحَدَّثَنَا أَبُو نَصْرٍ أَيْضًا قَالَ: حَدَّثَنَا أَبُو بَكْرٍ الْمَرْوَزِيُّ قَالَ: حَدَّثَنَا أَبُو عَبْدِ اللَّهِ أَحْمَدُ بْنُ حَنْبَلٍ قَالَ: حَدَّثَنَا يَزِيدُ يَعْنِي بْنَ هَارُونَ قَالَ: أَخْبَرَنَا الْعَوَّامُ قَالَ: حَدَّثَنِي عَلِيُّ بْنُ مُدْرِكٍ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: «الْإِيمَانُ نَزْهٌ، فَمَنْ زَنَا فَارَقَهُ الْإِيمَانُ، فَإِنْ لَامَ نَفْسَهُ وَرَاجَعَ، رَاجَعَهُ الْإِيمَانُ»

**282.** And Abū Nasr also narrated to us and said: Abū Bakr Al-Marrūdhī narrated to us and said: Abū ‘Abdillāh Ahmad ibn Hanbal narrated to us and said: Yazīd (i.e. ibn Hārūn) narrated to us and said: Al-‘Awwām narrated to us and said: ‘Alī ibn Mudrik narrated to me, from Abū Zur’ah, from Abū Hurayrah (*radiAllāhu ‘anhu*) who said: *“Īmān is pure (and far from sins). So whoever fornicates, then īmān leaves him. Then if he blames himself and refrains, then īmān returns to him.”*

**283** – وَحَدَّثَنِي أَبُو نَصْرٍ قَالَ: حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا أَحْمَدُ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنِ الْفَضْلِ بْنِ دَلْهَمٍ، عَنِ الْحَسَنِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لَا يَشْرَبُ الْخَمْرَ حِينَ يَشْرَبُهَا وَهُوَ مُؤْمِنٌ، يَنْزِعُ اللَّهُ مِنْهُ نُورَ الْإِيمَانِ كَمَا يَخْلَعُ أَحَدُكُمْ قَمِيصَهُ فَإِنْ تَابَ تَابَ اللَّهُ عَلَيْهِ**»

**283.** And Abū Nasr narrated to us and said: Abū Bakr narrated to us and said: Ahmad narrated to us and said: Wakī’ narrated to us, from Al-Fadl ibn Dalham, from Al-Hasan who said: The Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) said: ***“He does not drink alcohol when he drinks it, while he is a mumin. Allāh takes***

***away the light of īmān from him, just as one of you takes off his garment. Then if he repents, Allāh accepts his repentance."***[265]

**284** – وَحَدَّثَنَا أَيْضًا أَبُو نَصْرٍ قَالَ: ثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَحْمَدُ قَالَ: حَدَّثَنِي يَحْيَى بْنُ سَعِيدٍ، عَنْ أَشْعَثَ، عَنِ الْحَسَنِ: عَنِ النَّبِيِّ ﷺ قَالَ: «**يُنْزَعُ مِنْهُ نُورَ الْإِيمَانُ فَإِنْ تَابَ أُعِيدَ إِلَيْهِ الْإِيمَانُ**»

**284.** And Abū Nasr also narrated to us and said: Abū Bakr narrated to us and said: Ahmad narrated to us and said: Yahyā ibn Sa'īd narrated to us, from Ash'ab, from Al-Hasan, from the Prophet (*sallAllāhu 'alayhi wa sallam*): ***"He takes away the light of īmān from him. Then if he repents, then the īmān is returned back to him."***[266]

**285** – قَالَ: وَحَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَحْمَدُ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ عَوْفٍ قَالَ: قَالَ الْحَسَنُ: «يُجَانِبُهُ الْإِيمَانُ مَا كَانَ كَذَلِكَ، فَإِنْ رَجَعَ رَاجَعَهُ الْإِيمَانُ»

**285.** He said: And Ahmad narrated to us and said: Yahyā ibn Sa'īd narrated to us, from 'Awf who said: Al-Hasan said: *"The īmān avoids (or stays separated from) him as long as he is as such. If he then returns (to obedience), then īmān returns to him."*

**286** – وَحَدَّثَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ رَهَوَايْهِ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ: عَنِ النَّبِيِّ ﷺ قَالَ: «**أَكْمَلُ الْمُؤْمِنِينَ إِيمَانًا: أَحْسَنُهُمْ خُلُقًا**»

**286.** And Al-Firyābī narrated to us and said: Ishāq ibn Rāhūyah narrated to us and said: 'Abdullāh ibn Idrīs narrated to us and said: Muhammad ibn 'Amr narrated to us, from Abū Salamah, from Abū Hurayrah (*radiAllāhu 'anhu*), from the Prophet (*sallAllāhu 'alayhi wa sallam*) who said: ***"The muminūn (believers) with the most complete īmān, are those of them with the best manners."***[267]

**287** – وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي دَاوُدَ قَالَ: ثَنَا أَبُو طَاهِرٍ أَحْمَدُ بْنُ عَمْرٍو قَالَ: حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ عَجْلَانَ، عَنِ الْقَعْقَاعِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «**أَكْمَلُ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا**»

**287.** And Abū Bakr ibn Abī Dāwūd narrated to us and said: Abū At-Tāhir Ahmad ibn 'Amr narrated to us and said: Anas ibn 'Iyād narrated to us and said: Muhammad ibn 'Ajlān narrated to me, from Al-Qa'qā', from Abū Sālih, from Abū Hurayrah (*radiAllāhu 'anhu*) that the Prophet (*sallAllāhu 'alayhi wa sallam*) said: ***"The muminūn (believers) with the most complete īmān, are those of them with the best manners."***

---

[265] Narrated by Ahmad in "Al-Īmān" (111) and Ibn Battah in "Al-Ibānah Al-Kubrā" (1034), and it is *mursal*.

[266] Narrated by Ibn Battah in "Al-Ibānah Al-Kubrā" (1022), and its *isnād* is *munqati'*.

[267] Narrated by Ahamad (7402 and 10106 and 10817) and At-Tirmidhī (1162) who said: *"And regarding this issue there is (also) from 'Āishah and Ibn 'Abbās (radiAllāhu 'anhum)."* And he said: *"This hadīth from Abū Hurayrah (radiAllāhu 'anhu) is a hasan sahīh hadīth."*

**288** – حَدَّثَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ أَنَّ النَّبِيَّ ﷺ مَرَّ عَلَى رَجُلٍ مِنَ الْأَنْصَارِ، وَهُوَ يَعِظُ أَخَاهُ فِي الْحَيَاءِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «دَعْهُ، فَإِنَّ الْحَيَاءَ مِنَ الْإِيمَانِ»

**288.** Al-Firyābī narrated to us and said: Qutaybah ibn Sa'īd narrated to us, from Mālik ibn Anas, from Ibn Shihāb, from Sālim, from Ibn 'Umar (*radiAllāhu 'anhumā*) that the Prophet (*sallAllāhu 'alayhi wa sallam*) passed by a man from the *Ansār* while he was advising his brother about *hayā*. So he (*sallAllāhu 'alayhi wa sallam*) said: ***"Let him, for verily, hayā is from īmān."***[268]

**289** – وَحَدَّثَنَا أَبُو نَصْرٍ مُحَمَّدُ بْنُ كُرْدِيٍّ قَالَ: حَدَّثَنَا أَبُو بَكْرٍ الْمَرْوَزِيُّ قَالَ: حَدَّثَنَا أَحْمَدُ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنِ الْأَعْمَشِ، عَنْ خَيْثَمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: "يَأْتِي عَلَى النَّاسِ زَمَانٌ يَجْتَمِعُونَ فِي الْمَسَاجِدِ لَيْسَ فِيهِمْ مُؤْمِنٌ

**289.** And Abū Nasr Muhammad ibn Kurdī narrated to us and said: Abū Bakr Al-Marrūdhī narrated to us and said: Ahmad narrated to us and said: Wakī' narrated to us, from Sufyān, from Al-A'mash, from Khaythamah, from 'Abdullāh ibn 'Amr (*radiAllāhu 'anhumā*) who said: *"There will come a time over the people where they will gather in the masājid, (and) there will be no mumin among them."*[269]

**290** – وَحَدَّثَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا فُضَيْلُ بْنُ عِيَاضٍ، عَنِ الْأَعْمَشِ، عَنْ خَيْثَمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: «يَأْتِي عَلَى النَّاسِ زَمَانٌ يَجْتَمِعُونَ فِي مَسَاجِدِهِمْ، لَيْسَ فِيهِمْ مُؤْمِنٌ»

**290.** Al-Firyābī narrated to us and said: 'Uthmān ibn Abī Shaybah narrated to us and said: Fudayl ibn 'Iyad narrated to us, from Al-A'mash, from Khaythamah, from 'Abdullāh ibn 'Amr (*radiAllāhu 'anhumā*) who said: *"There will come a time over the people where they will gather in their masājid, (and) there will be no mumin among them."*

**291** – وَحَدَّثَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ سُلَيْمَانَ، عَنْ خَيْثَمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: «لَيَأْتِيَنَّ عَلَى النَّاسِ زَمَانٌ يَجْتَمِعُونَ فِي مَسَاجِدِهِمْ، مَا فِيهِمْ مُؤْمِنٌ»

**291.** And Al-Firyābī narrated to us and said: 'Ubaydullāh ibn Mu'ādh narrated to us and said: My father narrated to us and said: Shu'bah narrated to us, from Sulaymān, from Khaythamah, from 'Abdullāh ibn 'Amr (*radiAllāhu 'anhumā*) who said: *"There will verily come a time over the people where they will gather in their masājid (and) there will be no mumin among them."*

---

[268] Narrated by Ahmad (4554), Al-Bukhārī (24) and Muslim (36).

[269] Its *isnād* until 'Abdullāh (*radiAllāhu 'anhu*) is *sahīh*. And he is negating that there in that time will be a *mumin* in the *masjid*, but he did not negate that there would be a muslim in it. Because the people of *Sunnah* differentiate between the *mumin* and the muslim, which is well-known about them.

❖ **Muhammad ibn Al-Husayn said:**

**292** – كُلُّ هَذِهِ الْآثَارِ تَدُلُّ عَلَى زِيَادَةِ الْإِيمَانِ وَنُقْصَانِهِ،

**292.** All of these narration proves the increase of *īmān* and its decrease.

وَسَنَذْكُرُ مِنَ الْقُرْآنِ مَا يَدُلُّ عَلَى مَا قُلْنَاهُ وَهَذَا طَرِيقُ مَنْ أَرَادَ اللَّهُ بِهِ خَيْرًا

And we will mention from the Qurān what proves what we have said. And this is the way of the one whom Allāh wants good for.

قَالَ اللَّهُ تَعَالَى:

Allāh – the Exalted – said:

﴿ وَإِذَا مَآ أُنزِلَتۡ سُورَةٞ فَمِنۡهُم مَّن يَقُولُ أَيُّكُمۡ زَادَتۡهُ هَٰذِهِۦٓ إِيمَٰنٗاۚ فَأَمَّا ٱلَّذِينَ ءَامَنُواْ فَزَادَتۡهُمۡ إِيمَٰنٗا وَهُمۡ يَسۡتَبۡشِرُونَ ﴾

**"And when a *sūrah* is revealed, then some of them say: 'Whom of you was increased in *īmān* due to this** (*sūrah*)**?' But as for those who believe, then it increased them in *īmān* and they rejoice."** (At-Tawbah 9:124)

وَقَالَ تَعَالَى:

And He – the Exalted – said:

﴿ هُوَ ٱلَّذِيٓ أَنزَلَ ٱلسَّكِينَةَ فِي قُلُوبِ ٱلۡمُؤۡمِنِينَ لِيَزۡدَادُوٓاْ إِيمَٰنٗا مَّعَ إِيمَٰنِهِمۡۗ ﴾

**"He is the One who sent down the tranquillity upon the hearts of the *muminīn*, in order for them to increase in *īmān* along with their** (current) ***īmān*."** (Al-Fath 48:4)

قَالَ تَعَالَى:

And He – the Exalted – said:

﴿ وَٱلَّذِينَ ٱهۡتَدَوۡاْ زَادَهُمۡ هُدٗى وَءَاتَىٰهُمۡ تَقۡوَىٰهُمۡ ﴾

**"And those who were guided He increased in guidance, and He gave them their *taqwā*."** (Muhammad 47:17)

وَقَالَ تَعَالَى فِيمَا أَثْنَى بِهِ عَلَى أَصْحَابِ الْكَهْفِ:

And He – the Exalted – said among that which He praised the people of the cave with:

﴿ إِنَّهُمۡ فِتۡيَةٌ ءَامَنُواْ بِرَبِّهِمۡ وَزِدۡنَٰهُمۡ هُدٗى ١٣ وَرَبَطۡنَا عَلَىٰ قُلُوبِهِمۡ ﴾

**"They were verily young people who believed in their Lord, and We increased them in guidance. And We made their hearts firm."** (Al-Kahf 18:13-14)

وَقَالَ تَعَالَى:

And He – the Exalted – said:

﴿ إِنَّمَا ٱلْمُؤْمِنُونَ ٱلَّذِينَ إِذَا ذُكِرَ ٱللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ ءَايَٰتُهُۥ زَادَتْهُمْ إِيمَٰنًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴾

**"Verily, the *muminūn* are those when they remember** (or mention) **Allāh, their hearts are frightened. And when His verses are recited upon it increases them in *īmān*. And they put their trust in their Lord."** (Al-Anfāl 8:2)

وَقَالَ تَعَالَى:

And He – the Exalted – said:

﴿ لِيَسْتَيْقِنَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ وَيَزْدَادَ ٱلَّذِينَ ءَامَنُوٓا۟ إِيمَٰنًا ﴾

**"In order for those who were given the Book to become certain, and for those who believe to increase in *īmān*."** (Al-Muddaththir 74:31)

وَهَذَا فِي الْقُرْآنِ كَثِيرٌ.

And there is much of this in the Qurān.

وَقَالَ تَعَالَى:

And He – the Exalted – said:

﴿ ٱلَّذِينَ قَالَ لَهُمُ ٱلنَّاسُ إِنَّ ٱلنَّاسَ قَدْ جَمَعُوا۟ لَكُمْ فَٱخْشَوْهُمْ فَزَادَهُمْ إِيمَٰنًا وَقَالُوا۟ حَسْبُنَا ٱللَّهُ وَنِعْمَ ٱلْوَكِيلُ ﴾

**"Those to whom the people said: 'Verily, the people have gathered against you, so fear them.' But this increased them in *īmān* and they said: 'Allāh is Sufficient for us and the best Disposer of affairs."** (Ālu 'Imrān 3:173)

**293** – حَدَّثَنَا أَبُو حَفْصٍ عُمَرُ بْنُ أَيُّوبَ السَّقَطِيُّ قَالَ: سَمِعْتُ أَبَا جَعْفَرٍ مُحَمَّدَ بْنَ سُلَيْمَانَ لُوَيْنًا يَقُولُ: سَمِعْتُ سُفْيَانَ بْنَ عُيَيْنَةَ، يَقُولُ غَيْرَ مَرَّةٍ: "الْإِيمَانُ قَوْلٌ وَعَمَلٌ قَالَ: ابْنُ عُيَيْنَةَ: فَأَخَذْنَاهُ مِمَّنْ قَبْلَنَا: قَوْلٌ وَعَمَلٌ، وَإِنَّهُ لَا يَكُونُ قَوْلٌ إِلَّا بِعَمَلٍ قِيلَ لِابْنِ عُيَيْنَةَ: يَزِيدُ وَيَنْقُصُ؟ قَالَ: فَأَيُّ شَيْءٍ إِذًا؟

**293.** Abū Hafs 'Umar ibn Ayyūb As-Saqatī narrated to us and said: I heard Abū Ja'far ibn Sulaymān Luwayn say: I heard Sufyān ibn 'Uyaynah say several times: *"Īmān is in speech and deeds."*

Ibn 'Uyaynah said: *"And we took this from those before us: Speech and deeds. And that there is no speech, except along with deeds."*

It was said to Ibn 'Uyaynah: *"Does it increase and decrease?"*

He said: *"How else could it be?!"*

**294** – وَحَدَّثَنَا عُمَرُ بْنُ أَيُّوبَ قَالَ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ قَالَ: حَدَّثَنَا أَبُو الْفَتْحِ نَصْرُ بْنُ الْمُغِيرَةِ قَالَ: قِيلَ لِسُفْيَانَ بْنِ عُيَيْنَةَ الْإِيمَانُ يَزِيدُ وَيَنْقُصُ؟ قَالَ: «أَلَيْسَ تَقْرَءُونَ الْقُرْآنَ:

**294.** And ‘Umar ibn Ayyūb narrated to us and said: Ya'qūb ibn Ibrāhīm Ad-Dawraqī narrated to us and said: Abū Al-Fath Nasr ibn Al-Mughirah narrated to us and said: It was said to Sufyān ibn ‘Uyaynah: *“Does īmān increase and decrease?”*

He said: *“Do you not read in the Qurān:*

﴿ فَزَادَهُمْ إِيمَٰنًا ﴾

**“But this increased them in *īmān*.”** (Ālu ‘Imrān 3:173)

فِي غَيْرِ مَوْضِعٍ؟ قِيلَ: يَنْقُصُ؟ قَالَ: لَيْسَ شَيْءٌ يَزِيدُ إِلَّا وَهُوَ يَنْقُصُ»

*In several places?”*

It was said: *“Does it decrease?”*

He said: *“There is nothing that increases, except that it (also) decreases.”*

**295** – وَحَدَّثَنَا عُمَرُ بْنُ أَيُّوبَ قَالَ: حَدَّثَنَا يَعْقُوبُ الدَّوْرَقِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ الْقَاسِمِ الْأَسَدِيُّ قَالَ: سَمِعْتُ سُفْيَانَ الثَّوْرِيَّ يَقُولُ: «إِنَّ الْإِيمَانَ يَزِيدُ وَيَنْقُصُ قَالَ سُفْيَانُ: وَأَقُولُ: إِنَّ الْإِيمَانَ يَزِيدُ وَيَنْقُصُ قَالَ سُفْيَانُ: وَأَقُولُ: إِنَّ الْإِيمَانَ مَا وَقَرَ فِي الصُّدُورِ، وَصَدَّقَهُ الْعَمَلُ»

**295.** And ‘Umar ibn Ayyūb narrated to us and said: Ya'qūb Ad-Dawraqī narrated to us and said: Muhammad ibn Al-Qāsim Al-Asadī narrated to us and said: I heard Sufyān Ath-Thawrī say: *“Verily, īmān increases and decreases.”* Sufyān said: *“And I say: Verily, īmān is what is established in the heart, and the deeds affirm it.”*

**296** – وَحَدَّثَنَا أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ مَخْلَدٍ الْعَطَّارُ قَالَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ زَنْجُوَيْهِ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: سَمِعْتُ سُفْيَانَ الثَّوْرِيَّ، وَابْنَ جَرِيجٍ، وَمَعْمَرًا يَقُولُونَ: "الْإِيمَانُ قَوْلٌ وَعَمَلٌ، يَزِيدُ وَيَنْقُصُ

**296.** And Abū ‘Abdillāh Muhammad ibn Makhlad Al-‘Attār narrated to us and said: Abū Bakr ibn Zanjūyah narrated to us and said: ‘Abdur-Razzāq narrated to us and said: I heard Sufyān Ath-Thawrī, Ibn Jurayj and Ma’mar say: *“Īmān is in speech and deeds. It increases and decreases.”*

**297** – حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي دَاوُدَ قَالَ: حَدَّثَنَا سَلَمَةُ بْنُ شَبِيبٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: سَمِعْتُ مَعْمَرًا، وَسُفْيَانَ الثَّوْرِيَّ، وَمَالِكَ بْنَ أَنَسٍ، وَابْنَ جَرِيجٍ، وَسُفْيَانَ بْنَ عُيَيْنَةَ يَقُولُونَ: «الْإِيمَانُ قَوْلٌ وَعَمَلٌ، يَزِيدُ وَيَنْقُصُ»

**297.** Abū Bakr ibn Abī Dāwūd narrated to us and said: Salamah ibn Shabīb narrated to us and said: ‘Abdur-Razzāq narrated to us and said: I heard Ma’mar say: I heard Sufyān Ath-Thawrī, Mālik ibn Anas, Ibn Jurayj and Sufyān ibn ‘Uyaynah say: *“Īmān is in speech and deeds. It increases and decreases.”*

**298** – أَخْبَرَنَا خَلَفُ بْنُ عَمْرٍو الْعُكْبَرِيُّ قَالَ: حَدَّثَنَا الْحُمَيْدِيُّ قَالَ: سَمِعْتُ ابْنَ عُيَيْنَةَ يَقُولُ: «الْإِيمَانُ قَوْلٌ وَعَمَلٌ، يَزِيدُ وَيَنْقُصُ، فَقَالَ لَهُ أَخُوهُ إِبْرَاهِيمُ بْنُ عُيَيْنَةَ: يَا أَبَا مُحَمَّدٍ، لَا تَقُولَنَّ يَزِيدُ وَيَنْقُصُ، فَغَضِبَ وَقَالَ: اسْكُتْ يَا صَبِيُّ، بَلَى حَتَّى لَا يَبْقَى مِنْهُ شَيْءٌ»

**298.** Khalaf ibn ʻAmr Al-ʻUkbari informed us and said: Al-Humaydi narrated to us and said: I heard Ibn ʻUyaynah say: *"Īmān is in speech and deeds. It increases and decreases."*

Then his brother Ibrāhīm ibn ʻUyaynah said to him: *"O Abū Muhammad, do not say (that) it increases and decreases."*

So he got angry and said: *"Be quiet you little boy. Yes verily, until none of it remains."*[270]

**299** – أَخْبَرَنَا أَبُو الْعَبَّاسِ أَحْمَدُ بْنُ مُوسَى بْنِ زَنْجُوَيْهِ الْقَطَّانُ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْوَلِيدِ الْقُرَشِيُّ قَالَ: حَدَّثَنَا فُدَيْكٌ يَعْنِي ابْنَ سُلَيْمَانَ قَالَ: سَمِعْتُ الْأَوْزَاعِيَّ يَقُولُ: «الْإِيمَانُ قَوْلٌ وَعَمَلٌ، يَزِيدُ وَيَنْقُصُ فَمَنْ زَعَمَ أَنَّ الْإِيمَانَ يَزِيدُ وَلَا يَنْقُصُ فَاحْذَرُوهُ، فَإِنَّهُ مُبْتَدِعٌ»

**299.** Abū Al-ʻAbbās Ahmad ibn Mūsā ibn Zanjūyah Al-Qattān narrated to us and said: Ibrāhīm ibn Al-Walīd Al-Qurashi narrated to us and said: Fudayk (i.e. ibn Sulaymān) narrated to us and said: I heard Al-Awzāʻī say: *"Īmān is in speech and*

---

[270] From the sect of the *Murjiah* are those who affirmed the increase and decrease of *īmān*, and with this they resembled the people of *Sunnah*. But they separated themselves from them in (saying) that *īmān* does not decrease in totality until none of it remains.

And the reality of the disagreement is, that the people of *Sunnah* believe that the deeds are a part of *īmān*, and a pillar from its *pillars*. So when the deeds disappear, then *īmān* disappears completely so that none of it remains.

As for these *Murjiah*, then they say: Verily, the deeds are a completion of *īmān*, and a branch from its branches. If they disappear, then the foundation of *īmān* still remains, which this is the belief and acknowledgment. And this does not completely disappear so that none of it remains. Rather, what they called 'the bare minimum' remains, and that is 'the weight of an atom and a seed' by which he will be saved from remaining in Hellfire forever, and (by which) he will be included in the intercession of those who intercede.

And the statement of the leaders of the *Sunnah*, regarding *īmān* decreasing until none of it remains, were verily united.

- With Al-Lālakāī (1589) *Imām* Al-Awzāʻī was asked about īmān; does it increases? He said: *"Yes until it becomes like a mountain."* He said: I said: *"And does it decrease?"* He said: *"Yes, until none of it remains."*

- And in "As-Sunnah" by Harb (144) Abu ʻUthmān Bashshār ibn Mūsā Al-Khifāf said: *"Īmān is in speech, deeds and intention. It increases until it becomes bigger than a mountain, and it decreases until none of it remains."*

- And similar to this was also narrated from ʻAlī ibn Al-Madīnī, Ahmad ibn Hanbal, Ishaq ibn Rāhūyah, Al-Kawsaj, Al-Barbahārī, Ibn Mandah and others.

*deeds. It increases and decreases. So whoever claims that īmān increases and does not decreases, then be aware of him, for he is verily a mubtadi' (innovator)."*[271]

**300** – وَحَدَّثَنَا ابْنُ مَخْلَدٍ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: سَمِعْتُ أَحْمَدَ بْنَ حَنْبَلٍ يَقُولُ: «الْإِيمَانُ قَوْلٌ وَعَمَلٌ، يَزِيدُ وَيَنْقُصُ»

**300.** And Ibn Makhlad narrated to us and said: Abū Dāwūd narrated to us and said: I heard Ahmad ibn Hanbal who said: *"Īmān is speech and deeds. It increases and decreases."*

**301** – وَحَدَّثَنَا ابْنُ مَخْلَدٍ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا أَحْمَدُ قَالَ: حَدَّثَنَا سُرَيْجُ بْنُ النُّعْمَانِ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نَافِعٍ قَالَ: كَانَ مَالِكٌ يَقُولُ: «الْإِيمَانُ قَوْلٌ وَعَمَلٌ يَزِيدِ وَيَنْقُصُ»

**301.** And Ibn Makhlad narrated to us and said: Abū Dāwūd narrated to us and said: Ahmad narrated to us and said: Surayj ibn An-Nu'mān narrated to us and said: 'Abdullāh ibn Nāfi' narrated to us and said: Mālik used to say: *"Īmān is in speech and deeds. It increases and decreases."*

**302** – حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدٍ الصَّنْدَلِيُّ قَالَ: حَدَّثَنَا الْفَضْلُ بْنُ زِيَادٍ قَالَ: حَدَّثَنَا أَبُو عَبْدِ اللَّهِ يَعْنِي أَحْمَدَ بْنَ حَنْبَلٍ قَالَ: حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ قَالَ: «مَا نَقَّصَتْ أَمَانَةُ عَبْدٍ إِلَّا نَقَّصَ إِيمَانُهُ»

**302.** Ja'far ibn Muhammad As-Sandalī narrated to us and said: Al-Fadl ibn Ziyād narrated to us and said: Abū 'Abdillāh (i.e. Ahmad ibn Hanbal) narrated to us and said: Wakī' narrated to us and said: Sufyān narrated to us, from Hishām ibn 'Urwah, from his father who said: *"The trustworthiness of a slave does not decrease, except that his īmān decreases (along with it)."*

---

[271] From the sects of the *Murjiah* is a sect that agrees with the people of *Sunnah* regarding the increase of *īmān*, but they disagree with them regarding its decrease. So they say: *Īmān* increases but it does not decrease. And the reason for this is that they fled from the term 'decrease' more than they would flee from the term 'increase'. And due to this they used to call the people of *Sunnah* '*An-Nuqsāniyyah* (the people of decrease)', just as Abū Hātim and Abū Zurah – *rahimahumallāh* – said: *"And the sign of the Murjiah is, that they call the people of Sunnah 'An-Nuqsāniyyah'."*
And Al-Khallāl – *rahimahullāh* – dedicated a chapter in his book "As-Sunnah" to the refutation of them. He said: (The refutation of the statement of the *Murjiah*: Verily, *īmān* increases but it does not decrease).
**Note:** Some of the people of *Sunnah* refrained from using the term 'decrease' regarding *īmān*. Not as a rejection of the decrease of *īmān*, because what is accepted in this is, that the one who establishes that *īmān* increases, then it is necessity for him to establish its decrease, just as this is not hidden. Because there is nothing that increases, except that it (also) decreases. And verily, those among them who refrained, verily refrained due to not finding this term in the texts.

**302a** – قَالَ الْفَضْلُ: وَسَمِعْتُ أَبَا عَبْدِ اللَّهِ وَسُئِلَ عَنْ نُقْصَانِ الْإِيمَانِ فَقَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ قَالَ: «مَا انْتُقِصَتْ أَمَانَةُ عَبْدٍ إِلَّا انْتُقِصَ إِيمَانُهُ» قَالَ: وَقَالَ أَحْمَدُ: قَالَ وَكِيعٌ: «الْإِيمَانُ يَزِيدُ وَيَنْقُصُ» وَهُوَ قَوْلُ سُفْيَانَ

**302a.** Al-Fadl saud: And I heard Abū ʻAbdillāh being asked about the decrease of *īmān*, so he said: Wakī' narrated to us, from Sufyān, from Hishām ibn ʻUrwah, from his father who said: *"The trustworthiness of a slave does not decrease, except that his īmān decreases (along with it)."*

He said: And Ahmad said: Wakī' said: *"Īmān increases and decreases."*

And this is the belief of Sufyān.

**303** – حَدَّثَنَا أَبُو بَكْرٍ عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ الْوَاسِطِيُّ قَالَ: حَدَّثَنَا يُوسُفُ بْنُ مُوسَى الْقَطَّانُ قَالَ: حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَبِي الْهَيْثَمِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ:

**303.** Abū Bakr ʻAbdullāh ibn Muhammad ibn ʻAbdil-Hamīd Al-Wāsitī narrated to us and said: Yusuf ibn Mūsā Al-Qattān narrated to us and said: Wakī' narrated to us and said: Isrāīl narrated to us, from Abū Al-Haytham, from Sa'īd ibn Jubayr:

﴿ لِّيَطۡمَئِنَّ قَلۡبِي ﴾

**"In order for my heart to be at ease."** (Al-Baqarah 2:260)

قَالَ: لِيَزْدَادَ إِيمَانًا

He said: *"(This means) in order for it to increase in īmān."*

- **Muhammad ibn Al-Husayn:**

فِيمَا ذَكَرْتُ مِنْ هَذَا الْبَابِ مُقْنِعٌ لِمَنْ وَفَّقَهُ اللَّهُ تَعَالَى لِلرَّشَادِ، وَسَلِمَ مِنَ الْأَهْوَاءِ الضَّالَّةِ

In what I have mentioned from this issue, there is sufficient to convince (or satisfy) the one whom Allah – the Exalted – has granted success in (following) the guidance, and (for the one who) is free from the misguiding desires.

## 25. Chapter: The belief that *īmān* is the belief of the heart, the acknowledgment with the tongue, and the deeds of the limbs. A person is not a *mumin*, except if these three traits are gathered in him (at the same time)[272]

❖ **Muhammad ibn Al-Husayn – *rahimahullāh* – said**

**304** – اعْمَلُوا رَحِمَنَا اللَّهُ وَإِيَّاكُمْ أَنَّ الَّذِيَ عَلَيْهِ عُلَمَاءُ الْمُسْلِمِينَ أَنَّ الْإِيمَانَ وَاجِبٌ عَلَى جَمِيعِ الْخَلْقِ، وَهُوَ تَصْدِيقٌ بِالْقَلْبِ، وَإِقْرَارٌ بِاللِّسَانِ، وَعَمَلٌ بِالْجَوَارِحِ، ثُمَّ اعْلَمُوا أَنَّهُ لَا تُجْزِئُ الْمَعْرِفَةُ بِالْقَلْبِ وَالتَّصْدِيقُ إِلَّا أَنْ يَكُونَ مَعَهُ الْإِيمَانُ بِاللِّسَانِ نُطْقًا، وَلَا تُجْزِيءُ مَعْرِفَةٌ بِالْقَلْبِ، وَنُطْقٌ بِاللِّسَانِ، حَتَّى يَكُونَ عَمَلٌ بِالْجَوَارِحِ، **فَإِذَا كَمُلَتْ فِيهِ هَذِهِ الثَّلَاثُ الْخِصَالِ**: كَانَ مُؤْمِنًا دَلَّ عَلَى ذَلِكَ الْقُرْآنُ، وَالسُّنَّةُ، وَقَوْلُ عُلَمَاءُ الْمُسْلِمِينَ: فَأَمَّا مَا لَزِمَ الْقَلْبَ مِنْ فَرْضِ الْإِيمَانِ فَقَوْلُ اللَّهِ تَعَالَى فِي سُورَةِ الْمَائِدَةِ:

**304.** Know – may Allāh show us and you mercy – that (the belief) which the muslims are upon is, that the *īmān* is obligatory upon all of the creation. And it is the belief of the heart, the acknowledgement with the tongue and the deeds of the limbs.

---

[272] The people of the *Sunnah*, from the *salaf* and those who came after them, agreed upon *īmān* having three pillars: The belief of the heart, the speech upon the tongue and the deeds of the limbs and body parts. The *īmān* of a slave is not correct (nor acceptable), except when they are gathered in him. And the way they expressed this verily differed. Some of them say: *"Īmān is in speech and deeds."*

And some of them say: *"Īmān is in speech, deeds and intention."*

And some of them say: *"Īmān is in speech, deeds, intention and being in accordance with (or following) the Sunnah."*

And all of this is correct, and they all include the same things. And this is a refutation of the *Murjiah* who excluded the deeds from *īmān*, and they declared the *īmān* of a slave to be correct without (him) performing any deeds while being able to do this.

- Az-Zuhri – *rahimahullāh* – said: *"We used to say: Islām is by acknowledging, and īmān is by the deeds. And (in) īmān, the speech and deeds are linked to each other; one of them does not benefit without the other."* Abū 'Amr At-Talamankī narrated it, as it is stated in "Majmū' Al-Fatāwā" (7/295).

- Al-Awzā'ī– *rahimahullāh* – said: *"Īmān cannot be correct, except with speech. And the speech cannot be correct, except with deeds. And īmān, speech and deeds cannot be correct, except with intention (and) being in accordance with the Sunnah. And those who went forth from our salaf did not differentiate between the īmān and the deeds. And the deeds are from īmān, and īmān is from the deeds."* ["Al-Ibānah Al-Kubrā" (1183)].

- Ash-Shafi'i – *rahimahullāh* – said: *"And the ijmā' from the sahābah (radiAllāhu 'anhum), the tābi'ūn and those whom we met was (that they all) say: Verily, īmān is in speech, deeds and intention. None of these will benefit (alone) without the others."* See: Al-Lālakāī (1459) and "Al-Īmān" by Ibn Taymiyyah (p. 197).

- Al-Muzanī – *rahimahullāh* – said in "Sharh As-Sunnah": *"And īmān is speech and deeds; with his belief in the heart, the words upon the tongue and deeds with the limbs and body parts. And these two are two equal, two systems and two things linked together which we do not differentiate between. There is no īmān, except with deeds. And there are no deeds, except with īmān."* Then he said: *"These statements and deeds were agreed upon by the first (generations) who passed away from the leaders of guidance, and by the success granted by Allah the tābi'ūn adhered to it by following and being pleased (with this)."*

Then know, that the knowledge and belief of the hearts does not avail (or benefit), except if it is accompanied by the *īmān* upon the tongue by utterance.

And the knowledge of the heart and the utterance with the tongue do not avail (or benefit), until there are deeds with the limbs.

**Then when these three traits are completed in him**, then he is a *mumin* (believer).

This is proven by the Qurān, the *Sunnah* and the statements of the scholars of the muslims.

- As for what is necessary for the heart from the obligatory of *īmān*:

Then it is the Words of Allāh – the Exalted – in *sūrah* Al-Māidah:

﴿ يَـٰٓأَيُّهَا ٱلرَّسُولُ لَا يَحۡزُنكَ ٱلَّذِينَ يُسَٰرِعُونَ فِي ٱلۡكُفۡرِ ﴾ إِلَى قَوۡلِهِ تَعَالَى: ﴿ عَذَابٌ عَظِيمٌ ﴾

**"O Messenger, do not let those who hasten in *kufr* grieve you."** Until His – the Exalted – Words: **"A mighty punishment."** (Al-Māidah 4:41)

وَقَالَ تَعَالَى:

And He – the Exalted – said:

﴿ مَن كَفَرَ بِٱللَّهِ مِنۢ بَعۡدِ إِيمَٰنِهِۦٓ إِلَّا مَنۡ أُكۡرِهَ وَقَلۡبُهُۥ مُطۡمَئِنُّۢ بِٱلۡإِيمَٰنِ وَلَٰكِن مَّن شَرَحَ بِٱلۡكُفۡرِ صَدۡرٗا فَعَلَيۡهِمۡ غَضَبٞ مِّنَ ٱللَّهِ وَلَهُمۡ عَذَابٌ عَظِيمٞ ﴾

**"Whoever commits *kufr* to Allāh after his *īmān*, except the one who is forced while his heart is settled in *īmān*. But the one who opens his heart to *kufr*, then upon those there is anger from Allāh, and they will have a mighty punishment."** (An-Nahl 16:106)

وَقَالَ تَعَالَى:

And He – the Exalted – said:

﴿ قَالَتِ ٱلۡأَعۡرَابُ ءَامَنَّاۖ قُل لَّمۡ تُؤۡمِنُواْ وَلَٰكِن قُولُوٓاْ أَسۡلَمۡنَا وَلَمَّا يَدۡخُلِ ٱلۡإِيمَٰنُ فِي قُلُوبِكُمۡۖ وَإِن تُطِيعُواْ ٱللَّهَ وَرَسُولَهُۥ لَا يَلِتۡكُم مِّنۡ أَعۡمَٰلِكُمۡ شَيۡـٔٗاۚ إِنَّ ٱللَّهَ غَفُورٞ رَّحِيمٞ ﴾

**"The Bedouins said: 'We have believed.' Say** (to them O Muhammad)**: 'You have not believed, but instead say: We have submitted ourselves** (to Islām)**.' Because the belief has not yet entered your hearts."** (Al-Hujurāt 49:14)

فَهَذَا مِمَّا يَدُلُّكَ عَلَى أَنَّ عَلَى الْقَلْبِ الْإِيمَانَ، وَهُوَ التَصْدِيقُ وَالْمَعْرِفَةُ، وَلَا يَنْفَعُ الْقَوْلُ إِذْ لَمْ يَكُنِ الْقَلْبُ مُصَدِّقًا بِمَا يَنْطِقُ بِهِ اللِّسَانُ مَعَ الْعَمَلِ، فَاعْلَمُوا ذَلِكَ

So this is what proves to you, that *īmān* is (obligatory) upon the heart, and that is the knowledge and the acknowledgement. The speech does not benefit if the heart does not believe in what the tongue is uttering along with the deeds. So know this.

وَأَمَّا فَرْضُ الْإِيمَانِ بِاللِّسَانِ: فَقَوْلُهُ تَعَالَى فِي سُورَةِ الْبَقَرَةِ

- As for the obligation of *īmān* upon the tongue:

Then the Words of Allāh – the Exalted – in *sūrah* Al-Baqarah:

﴿ قُولُوٓاْ ءَامَنَّا بِٱللَّهِ وَمَآ أُنزِلَ إِلَيۡنَا وَمَآ أُنزِلَ إِلَىٰٓ إِبۡرَٰهِـۧمَ وَإِسۡمَٰعِيلَ وَإِسۡحَٰقَ وَيَعۡقُوبَ وَٱلۡأَسۡبَاطِ وَمَآ أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَآ أُوتِيَ ٱلنَّبِيُّونَ مِن رَّبِّهِمۡ لَا نُفَرِّقُ بَيۡنَ أَحَدٖ مِّنۡهُمۡ وَنَحۡنُ لَهُۥ مُسۡلِمُونَ ﴾

**"Say: 'We believe in Allāh and what was revealed to us and what was revealed to Ibrāhīm and Ismā'īl and Ishāq and Ya'qūb and Al-Asbāt, and what was given to Mūsā and 'Īsā, and what the prophets were given from their Lord. We do not differentiate between anyone among them, and we are muslims** (i.e. submitters) **to Him.'"** (Al-Baqarah 2:136)

وَقَالَ تَعَالَى مِنْ سُورَةِ آلِ عِمْرَانَ:

And He – the Exalted – said in *sūrah* Ālu 'Imrān:

﴿ قُلۡ ءَامَنَّا بِٱللَّهِ وَمَآ أُنزِلَ عَلَيۡنَا وَمَآ أُنزِلَ عَلَىٰٓ إِبۡرَٰهِيمَ ﴾ الآيَة

**"Say: 'We have believed in Allāh and in what was revealed upon us, and what was revealed upon Ibrāhīm."** (Ālu 'Imrān 3:84)

Until the end of the verse.

وَقَالَ النَّبِيُّ ﷺ: «**أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا لَا إِلَهَ إِلَّا اللَّهُ وَأَنِّي رَسُولُ اللَّهِ**» وَذَكَرَ الْحَدِيثَ

فَهَذَا الْإِيمَانُ بِاللِّسَانِ نُطْقًا فَرْضًا وَاجِبًا

And the Prophet (*sallAllāhu 'alayhi wa sallam*) said: ***"I have been commanded to fight against the people until they say Lā ilāha illā Allāh, and that I am the Messenger of Allāh…"***[273] And he mentioned the *hadīth*.

So this is the *īmān* with the tongue which is a mandatory obligation.

[273] Narrated by Al-Bukhārī (392) and Muslim (21).

وَأَمَّا الْإِيمَانُ بِمَا فُرِضَ عَلَى الْجَوَارِحِ تَصْدِيقًا بِمَا آمَنَ بِهِ الْقَلْبُ، وَنَطَقَ بِهِ اللِّسَانُ: فَقَوْلُهُ تَعَالَى:

- As for the *īmān* which has been made obligatory upon the limbs, as an affirmation of what the heart has believed in and the tongue has uttered:

Then it is His – the Exalted – Words:

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱرۡكَعُواْ وَٱسۡجُدُواْ ﴾ إِلَى ﴿ تُفۡلِحُونَ ۩ ﴾

**"O you who believe, perform *rukū'* and *sujūd*."** Until: **"**(In order) **for you to be successful."** (Al-Hajj 22:77)

وَقَالَ تَعَالَى:

And He – the Exalted – said:

﴿ وَأَقِيمُواْ ٱلصَّلَوٰةَ وَءَاتُواْ ٱلزَّكَوٰةَ ﴾

**"And perform the *salāh*, and pay the *zakāh*."** (Al-Baqarah 43)

فِي غَيْرِ مَوْضِعٍ مِنَ الْقُرْآنِ،

Several places in the Qurān.

وَمِثْلُهُ فَرْضُ الصِّيَامِ عَلَى جَمِيعِ الْبَدَنِ، وَمِثْلُهُ فَرْضُ الْجِهَادِ بِالْبَدَنِ، وَبِجَمِيعِ الْجَوَارِحِ

And equal to this, is the *fard* (obligation) of *siyām* (fasting) for all of the body.

And equal to this, is the *fard* of the *jihād* of the body, and with all of the limbs.

فَالْأَعْمَالُ رَحِمَكُمُ اللَّهُ بِالْجَوَارِحِ: تَصْدِيقٌ عَنِ الْإِيمَانِ بِالْقَلْبِ وَاللِّسَانِ، فَمَنْ لَمْ يُصَدِّقِ الْإِيمَانَ بِعَمَلِهِ وَبِجَوَارِحِهِ: مِثْلُ الطَّهَارَةِ، وَالصَّلَاةِ وَالزَّكَاةِ، وَالصِّيَامِ وَالْحَجِّ وَالْجِهَادِ، وَأَشْبَاهٌ لِهَذِهِ وَرَضِيَ مِنْ نَفْسِهِ بِالْمَعْرِفَةِ وَالْقَوْلِ لَمْ يَكُنْ مُؤْمِنًا، وَلَمْ يَنْفَعْهُ الْمَعْرِفَةُ وَالْقَوْلُ، وَكَانَ تَرْكُهُ لِلْعَمَلِ تَكْذِيبًا مِنْهُ لِإِيمَانِهِ، وَكَانَ الْعَمَلُ بِمَا ذَكَرْنَاهُ تَصْدِيقًا مِنْهُ لِإِيمَانِهِ، وَبِاللَّهِ التَّوْفِيقُ وَقَدْ قَالَ اللَّهُ تَعَالَى لِنَبِيِّهِ ﷺ:

So the deeds – may Allāh have mercy upon you – with the limbs, is the affirmation of the *īmān* of the heart and tongue. So whoever does not affirm *īmān* by the deeds of his limbs, such as the *tahārah*, *salāh*, *zakāh*, *siyām*, *hajj*, *jihād* and what is similar to this, and he is pleased for himself with (only) the knowledge and speech, he is not a *mumin*. And the knowledge and speech will not benefit him. And him forsaking the deeds is a rejecting from himself of his own *īmān*. And acting upon what we have mentioned is an affirmation from him of his own *īmān*. And all success is from Allāh.

Allāh – the Exalted – verily said to His Prophet (*sallAllāhu 'alayhi wa sallam*):

﴿ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ ﴾

**"In order for you to clarify for the people what have been sent down to them, and in order for them to ponder** (over it)**."** (An-Nahl 16:44)

فَقَدْ بَيَّنَ النَّبِيُّ ﷺ لِأُمَّتِهِ شَرَائِعَ الْإِيمَانِ أَنَّهَا عَلَى هَذَا النَّعْتِ فِي أَحَادِيثَ كَثِيرَةٍ، وَقَدْ قَالَ تَعَالَى فِي كِتَابِهِ، وَبَيَّنَهُ فِي غَيْرِ مَوْضِعٍ أَنَّ الْإِيمَانَ لَا يَكُونُ إِلَّا بِعَمَلٍ، وَبَيَّنَهُ النَّبِيُّ ﷺ خِلَافَ مَا قَالَتِ الْمُرْجِئَةُ، الَّذِينَ لَعِبَ بِهِمُ الشَّيْطَانُ. قَالَ اللَّهُ تَعَالَى فِي سُورَةِ الْبَقَرَةِ:

So the Prophet (*sallAllāhu 'alayhi wa sallam*) verily clarified (and explained) for his *ummah*, in many *ahādīth*, that the laws of *īmān* are in accordance with this description. And He – the Exalted – verily said in His Book, and He clarified in several places, that *īmān* cannot be (correct) except with deeds. And the Prophet (*sallAllāhu 'alayhi wa sallam*) clarified this, opposite of what the *Murjiah* said; those whom the *Shaytān* played with.[274]

Allāh – the Exalted – said in *sūrah* Al-Baqarah:

---

[274] Here, the author mentioned the *kufr* of leaving the *farāid* (obligatory acts of worship), and as examples of this he mentioned the *salāh* and other things. And he did not mention performing the forbidding things as a reason for *kufr* and exiting from the religion. And this is because the people of *Sunnah* differentiate between leaving the *farāid* and performing the forbidden things. Leaving the *farāid* without any excuse for this is *kufr* which exits a person from the religion, and performing the forbidden things without allowing it is a major sin from the major sins. The *Murjiah* disagreed with them in this, because for them there is no difference between these two.

- In "As-Sunnah" by 'Abdullāh (722) Suwayd ibn Sa'īd Al-Harawī said: We asked Sufyān ibn 'Uyaynah about *irjā* so he said: *"They say: 'Īmān is (only) in speech', and we say: 'Īmān is in speech and deeds'.*

*And the Murjiah obliged the paradise for the one who testifies to Lā ilāha illā Allāh, even if he in his heart is determined on leaving the obligated deeds of worship. And they call leaving the obligated deeds of worship a sin, on the level of committing the forbidden, but they are not the same. Because committing the forbidden without allowing it is a sin, and leaving the obligated deeds of worship on purpose without ignorance or an excuse is kufr.*

*And the clarification of this is in the story of Ādam ('alayhis-salām), Iblīs and the scholars of the jews. Regarding Ādam, then Allāh – 'azza wa jalla – forbade him from eating from the tree, and made it impermissible for him, but he ate from it on purpose in order to become a king or to be from those who live forever. So he was called a sinner without kufr.*

*Regarding Iblīs – may the curse of Allāh be upon him – then one prostration was made obligatory upon him but he refused on purpose and he was called a kāfir.*

*And regarding the scholars of the jews, then they knew the description of the Prophet (sallAllāhu 'alayhi wa sallam) and that he is a prophet and a messenger, just like they know their own sons, and they acknowledged him with their tongues but they did not follow his Sharī'ah, so Allāh – 'azza wa jalla – called them kuffār.*

*So performing the forbidden, such as the sin of Ādam ('alayhis-salām) and others than him from the prophets (is not kufr), but leaving the obligatory deeds of worship out of rejection then this is kufr, just like Iblīs – may the curse of Allāh be upon him – and leaving them while knowing about them but not rejecting them is also kufr, just like the kufr of the scholars of the Jews. And Allāh knows best."*

﴿ لَّيْسَ ٱلْبِرَّ أَن تُوَلُّوا۟ وُجُوهَكُمْ قِبَلَ ٱلْمَشْرِقِ وَٱلْمَغْرِبِ وَلَٰكِنَّ ٱلْبِرَّ مَنْ ءَامَنَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ وَٱلْمَلَٰٓئِكَةِ وَٱلْكِتَٰبِ وَٱلنَّبِيِّۦنَ وَءَاتَى ٱلْمَالَ عَلَىٰ حُبِّهِۦ ذَوِى ٱلْقُرْبَىٰ وَٱلْيَتَٰمَىٰ وَٱلْمَسَٰكِينَ وَٱبْنَ ٱلسَّبِيلِ وَٱلسَّآئِلِينَ وَفِى ٱلرِّقَابِ وَأَقَامَ ٱلصَّلَوٰةَ وَءَاتَى ٱلزَّكَوٰةَ وَٱلْمُوفُونَ بِعَهْدِهِمْ إِذَا عَٰهَدُوا۟ ۖ وَٱلصَّٰبِرِينَ فِى ٱلْبَأْسَآءِ وَٱلضَّرَّآءِ وَحِينَ ٱلْبَأْسِ ۗ أُو۟لَٰٓئِكَ ٱلَّذِينَ صَدَقُوا۟ ۖ وَأُو۟لَٰٓئِكَ هُمُ ٱلْمُتَّقُونَ ﴾

**"Piety is not that you turn your faces towards the east and the west. Rather, piety is the one who believes in Allāh, and the Last Day, and the angels, and the Book, and the prophets. And he gives away wealth, despite the love for it, to the relatives, and the orphans, and the poor people, and the traveller, and the beggars, and for** (freeing) **the captives. And he performs the *salāh* and gives the *zakāh*. And those who fulfil their promises when they promise. And those who are patient in** (times of) **suffering and distress, and at the time of hardship. They are the one who are truthful, and they are the God-fearing."**
(Al-Baqarah 2:177)

- **Muhammad ibn Al-Husayn said:**

سَأَلَ أَبُو ذَرٍّ النَّبِيَّ ﷺ عَنِ الْإِيمَانِ فَتَلَا عَلَيْهِ هَذِهِ الْآيَةَ

Abū Dharr (*radiAllāhu 'anhu*) asked the Prophet (*sallAllāhu 'alayhi wa sallam*) about *īmān*, so he recited this *āyah* for him.

أَخْبَرَنَا أَبُو بَكْرِ بْنُ أَبِي دَاوُدَ قَالَ: حَدَّثَنَا سَلَمَةُ بْنُ شَبِيبٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أنا مَعْمَرٌ، عَنْ عَبْدِ الْكَرِيمِ الْجَزَرِيِّ، عَنْ مُجَاهِدٍ قَالَ: إِنَّ أَبَا ذَرٍّ سَأَلَ النَّبِيَّ ﷺ عَنِ الْإِيمَانِ؟ فَقَرَأَ عَلَيْهِ: ﴿لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ﴾ [البقرة: ١٧٧] الْآيَةَ

**305.** Abū Bakr ibn Abī Dāwūd informed us and said: Salamah ibn Habib narrated to us and said: 'Abdur-Razzāq narrated to us and said: Ma'mar narrated to us, from 'Abdul-Karīm Al-Jazarī, from Mujāhid who said: *"Abū Dharr verily asked the Prophet (sallAllāhu 'alayhi wa sallam) about īmān? So he recited:* **"Piety is not that you turn your faces."** (Al-Baqarah 2:177) *Until he finished the āyah."*

- **Muhammad ibn Al-Husayn said:**

وَبِهَذَا الْحَدِيثِ وَغَيْرِهِ يَحْتَجُّ أَحْمَدُ بْنُ حَنْبَلٍ فِي كِتَابِ الْإِيمَانِ أَنَّهُ قَوْلٌ وَعَمَلٌ، وَجَاءَ بِهِ مِنْ طُرُقٍ

And Ahmad ibn Hanbal, in "Kitāb Al-Īmān"[275], argued with this *hadīth*, and others than it, for *īmān* being in speech and deeds. And he narrated it from several ways.

[275] This is a book which *Imām* Ahmad – *rahimahullāh* – wrote as a refutation of the *Murjiah*. Al-Khallāl – *rahimahullāh* – narrated it in its full length in "As-Sunnah".

**306** – حَدَّثَنَاهُ أَبُو نَصْرٍ الْقَلَّاسُ فِي كِتَابِ الْإِيمَانِ قَالَ: حَدَّثَنَا أَبُو بَكْرٍ الْمَرْوَزِيُّ قَالَ: حَدَّثَنَا أَبُو عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، وَذَكَرَ هَذَا الْحَدِيثَ

**306.** Abū Nasr Al-Qallās narrated it to us in "Kitāb Al-Īmān"[276] and said: Abū Bakr Al-Marrūdhī narrated to us and said: Abū 'Abdillāh narrated to us and said: 'Abdur-Razzāq narrated to us. And he mentioned this *hadīth*.

**307** – وَحَدَّثَنَاهُ ابْنُ أَبِي دَاوُدَ، مِنْ غَيْرِ طَرِيقٍ

**307.** And Ibn Abī Dāwūd narrated it to us from another way.

**308** – وَأَخْبَرَنَا أَبُو بَكْرِ بْنُ أَبِي دَاوُدَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ سَمُرَةَ قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ عَوْنٍ قَالَ: أنا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ الْمَسْعُودِيُّ، عَنِ الْقَاسِمِ، عَنْ أَبِي ذَرٍّ قَالَ: جَاءَ رَجُلٌ، فَسَأَلَهُ عَنِ الْإِيمَانِ؟ فَقَرَأَ عَلَيْهِ:

**308.** And Abū Bakr ibn Abī Dāwūd narrated to us and said: Muhammad ibn Ismā'īl ibn Samurah who said: Ja'far ibn 'Awn narrated to us and said: 'Abdur-Rahmān ibn 'Abdillāh Al-Mas'ūdī narrated to us, from Al-Qāsim, from Abū Dharr (*radiAllāhu 'anhu*). He said: A man came to him and asked him about *īmān*? So he recited for him:

﴿ لَّيْسَ ٱلْبِرَّ أَن تُوَلُّواْ وُجُوهَكُمْ قِبَلَ ٱلْمَشْرِقِ وَٱلْمَغْرِبِ ﴾

**"Piety is not that you turn your faces towards the east and the west."**
(Al-Baqarah 2:177)

قَالَ: يَعْنِي الرَّجُلُ: لَيْسَ عَنِ الْبِرِّ سَأَلْتُكَ، قَالَ لَهُ أَبُو ذَرٍّ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَسَأَلَهُ كَمَا سَأَلْتَنِي؟ فَقَرَأَ عَلَيْهِ كَمَا قَرَأْتُ عَلَيْكَ فَأَبَى أَنْ يَرْضَى كَمَا أَبَيْتَ أَنْ تَرْضَى، فَقَالَ: ادْنُ مِنِّي، فَدَنَا مِنْهُ، فَقَالَ: «**الْمُؤْمِنُ الَّذِي يَعْمَلُ حَسَنَةً فَتَسُرُّهُ وَيَرْجُو ثَوَابَهَا، وَإِنْ عَمِلَ سَيِّئَةً فَتَسُوءُهُ وَيَخَافُ عَاقِبَتَهَا**»

He (i.e. the man) said: *"I did not ask you about piety."*

Abū Dharr said to him: *"A man came to the Prophet (sallAllāhu 'alayhi wa sallam) and asked him, just as you have asked me. So he recited for him, just as I have recited for you. Then he refused to be pleased (with this answer), just as you have refused to be pleased."* Then he said: *"Come closer to me."* So he came closer to him. Then he said: ***"The mumin is the one who when he performs a good deed, then this makes him happy and with it he hopes (for the reward of it). And if he commits a sin, then this saddens him and he fears its consequences."***[277]

---

[276] He means – and Allah knows best – "Kitāb Al-Īmān" by *Imām* Ahmad. Because the author is narrating it by way of Abu Nasr, from Al-Marrūdhī, from Ahmad.

[277] Narrated by Ibn Battah in "Al-Ibānah Al-Kubrā" (1142). Ibn Kathīr said in his "Tafsīr" (1/596): *"It was narrated by Ibn Mardūyah, and this is also munqati'. And Allah knows best."*

❖ **Muhammad ibn Al-Husayn said:**

**309** – اعْلَمُوا رَحِمَنَا اللَّهُ وَإِيَّاكُمْ يَا أَهْلَ الْقُرْآنِ، وَيَا أَهْلَ الْعِلْمِ، وَيَا أَهْلَ السُّنَنِ وَالْآثَارِ، وَيَا مَعْشَرَ مَنْ فَقَّهَهُمُ اللَّهُ تَعَالَى فِي الدِّينِ، بِعِلْمِ الْحَلَالِ وَالْحَرَامِ أَنَّكُمْ إِنْ تَدَبَّرْتُمُ الْقُرْآنَ، كَمَا أَمَرَكُمُ اللَّهُ تَعَالَى عَلِمْتُمْ أَنَّ اللَّهَ تَعَالَى أَوْجَبَ عَلَى الْمُؤْمِنِينَ بَعْدَ إِيمَانِهِمْ بِهِ وَبِرَسُولِهِ: الْعَمَلَ، وَأَنَّهُ تَعَالَى لَمْ يُثْنِ عَلَى الْمُؤْمِنِينَ بِأَنَّهُ قَدْ رَضِيَ عَنْهُمْ وَأَنَّهُمْ قَدْ رَضُوا عَنْهُ وَأَثَابَهُمْ عَلَى ذَلِكَ الدُّخُولَ إِلَى الْجَنَّةِ، وَالنَّجَاةَ مِنَ النَّارِ، إِلَّا الْإِيمَانَ وَالْعَمَلَ الصَّالِحَ وَقَرَنَ مَعَ الْإِيمَانِ الْعَمَلَ الصَّالِحَ، لَمْ يُدْخِلْهُمُ الْجَنَّةَ بِالْإِيمَانِ وَحْدَهُ، حَتَّى ضَمَّ إِلَيْهِ الْعَمَلَ الصَّالِحَ، الَّذِي قَدْ وَفَّقَهُمْ لَهُ، فَصَارَ الْإِيمَانُ لَا يَتِمُّ لِأَحَدٍ حَتَّى يَكُونَ مُصَدِّقًا بِقَلْبِهِ، وَنَاطِقًا بِلِسَانِهِ، وَعَامِلًا بِجَوَارِحِهِ لَا يَخْفَى عَلَى مَنْ تَدَبَّرَ الْقُرْآنَ وَتَصَفَّحَهُ، وَجَدَهُ كَمَا ذَكَرْتُ

**309.** Know – may Allāh have mercy upon us and you – O people of Qurān, O people of knowledge about the *Sunan* and *āthār* (narrations), O gathering of people whom Allāh – the Exalted – gave understanding in the *dīn* by the knowledge about the *halāl* and the *harām*, that if you ponder over the Qurān, just as Allāh – the Exalted – has commanded you to do, then you will know that Allāh – the Exalted – obligated upon the *muminūn*, after their *īmān* in Him and His Messenger, to perform deeds. And that He – the Exalted – never praised the *muminūn* with Him being pleased with them and that they are pleased with Him, and He rewarded them with the entrance into Paradise due to this and being saved from Hellfire, except due to belief and good deeds. He coupled the good deeds with the belief. He will never let them enter Paradise with belief alone, before He added the good deeds to it which He granted them success in.

So the *īmān* is not fulfilled for anyone before he believes in his heart, utters with his tongue and acts with his limbs. This is not hidden for the one who ponders over the Qurān and browses through it. He will find it, just as I have mentioned.[278]

**310** – وَاعْلَمُوا رَحِمَنَا اللَّهُ تَعَالَى وَإِيَّاكُمْ أَنِّي قَدْ تَصَفَّحْتُ الْقُرْآنَ فَوَجَدْتُ فِيهِ مَا ذَكَرْتُهُ فِي سِتَّةٍ وَخَمْسِينَ مَوْضِعًا مِنْ كِتَابِ اللَّهِ عز وجل أَنَّ اللَّهَ تبارك وتعالى لَمْ يُدْخِلِ الْمُؤْمِنِينَ الْجَنَّةَ بِالْإِيمَانِ وَحْدَهُ، بَلْ أَدْخَلَهُمُ الْجَنَّةَ بِرَحْمَتِهِ إِيَّاهُمْ، وَبِمَا وَفَّقَهُمْ لَهُ مِنَ الْإِيمَانِ بِهِ، وَالْعَمَلِ الصَّالِحِ، وَهَذَا رَدٌّ عَلَى مَنْ قَالَ: الْإِيمَانُ: الْمَعْرِفَةُ، وَرَدٌّ عَلَى مَنْ قَالَ: الْمَعْرِفَةُ وَالْقَوْلُ، وَإِنْ لَمْ يَعْمَلْ نَعُوذُ بِاللَّهِ مِنْ قَائِلِ هَذَا فَإِنْ قَالَ: فَاذْكُرْ هَذَا الَّذِي بَيَّنْتُهُ مِنْ كِتَابِ اللَّهِ عز وجل، لِيَسْتَغْنِيَ غَيْرُكَ عَنِ التَّصَفُّحِ لِلْقُرْآنِ، قِيلَ لَهُ: نَعَمْ، وَاللَّهُ تَعَالَى الْمُوَفِّقُ لِذَلِكَ، وَالْمُعِينُ عَلَيْهِ

**310.** And know – may Allāh have mercy upon us and you – that I verily browsed through the Qurān, and I found what I have mentioned in around fifty places in the Book of Allāh the Exalted. Allāh will verily not enter the *muminūn* into Paradise

[278] This is a clear declaration from him – *rahimahullāh* – about the deeds being a pillar of *īmān*, and that the *īmān* of a slave will not be accepted, except with deeds. Opposite of the *Murjiah* who said: *"The deeds are a condition for the completion in it (i.e. īmān), and a branch from its branches. Īmān is correct without it."*

by belief alone. Rather, He enters them into Paradise due to His mercy to them, and due to what He granted them success in of belief and performing good deeds.

And this is a refutation of those who say: *Īmān* is knowledge.[279]

And a refutation of those who say: (*Īmān* is) the knowledge and the speech, even if he does not perform any deeds.[280]

We seek refuge with Allāh from those who say this.

**311** – قَالَ اللَّهُ تبارك وتعالى فِي سُورَةِ الْبَقَرَةِ:

**311.** Allāh – the Exalted – said in *sūrah* Al-Baqarah:

﴿ وَبَشِّرِ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ أَنَّ لَهُمۡ جَنَّٰتٖ تَجۡرِي مِن تَحۡتِهَا ٱلۡأَنۡهَٰرُۖ كُلَّمَا رُزِقُواْ مِنۡهَا مِن ثَمَرَةٖ رِّزۡقٗا قَالُواْ هَٰذَا ٱلَّذِي رُزِقۡنَا مِن قَبۡلُۖ وَأُتُواْ بِهِۦ مُتَشَٰبِهٗاۖ وَلَهُمۡ فِيهَآ أَزۡوَٰجٞ مُّطَهَّرَةٞۖ وَهُمۡ فِيهَا خَٰلِدُونَ ﴾

**"And give glad tidings to those who believe and perform good deeds, that they will have gardens under which rivers flow. Every time they are provided with fruits** (or produce) **therefrom as provision, they say: 'This is what we have been provided with before.' And they are given something which resembles it. And therein they will have pure wives, and they will remain therein."**
(Al-Baqarah 2:25)

وَقَالَ تَعَالَى:

And He – the Exalted – said:

﴿ إِنَّ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ وَأَقَامُواْ ٱلصَّلَوٰةَ وَءَاتَوُاْ ٱلزَّكَوٰةَ لَهُمۡ أَجۡرُهُمۡ عِندَ رَبِّهِمۡ وَلَا خَوۡفٌ عَلَيۡهِمۡ وَلَا هُمۡ يَحۡزَنُونَ ﴾

**"Verily, those who believe and perform good deeds, and they perform the *salāh* and pay the *zakāh*, they will have their reward with their Lord. And there shall be no fear upon them, and they shall not grieve."** (Al-Baqarah 2:277)

وَقَالَ تعالى فِي سُورَةِ آلِ عِمْرَانَ:

And He – the Exalted – said in *sūrah* Ālu 'Imrān:

[279] They are the *Jahmiyyah* and whoever agrees with them from the *Ashā'irah* and others. And further clarification from the author will come.

[280] And they are those who are called *Murjiah Al-Fuqahā*, and whoever follows them from the *Murjiah* of our time.

﴿ فَأَمَّا ٱلَّذِينَ كَفَرُواْ فَأُعَذِّبُهُمْ عَذَابًا شَدِيدًا فِي ٱلدُّنْيَا وَٱلْأٓخِرَةِ وَمَا لَهُم مِّن نَّٰصِرِينَ ﴿٥٦﴾ وَأَمَّا ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ فَيُوَفِّيهِمْ أُجُورَهُمْ ۗ وَٱللَّهُ لَا يُحِبُّ ٱلظَّٰلِمِينَ ﴾

**"But as for those who disbelieve, then I will verily punish them with a severe punishment in *dunyā* and in *ākhirah*. And they will have no helpers. And as for those who believe and perform good deeds, then He will give them their rewards in full. And Allāh does not love the unjust people."** (Ālu 'Imrān 3:56-57)

وَقَالَ تَعَالَى فِي سُورَةِ النِّسَاءِ:

And He – the Exalted – said in *sūrah* An-Nisā:

﴿ وَٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ سَنُدْخِلُهُمْ جَنَّٰتٍ تَجْرِي مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَآ أَبَدًا ۖ لَّهُمْ فِيهَآ أَزْوَٰجٌ مُّطَهَّرَةٌ ۖ وَنُدْخِلُهُمْ ظِلًّا ظَلِيلًا ﴾

**"And those who believe and perform good deeds, then We will enter them into gardens under which rivers flow. They will remain therein forever. In it there are pure wives, and We will enter them under a vast shade."** (An-Nisā 4:57)

وَقَالَ تَعَالَى:

And He – the Exalted – said:

﴿ لَّن يَسْتَنكِفَ ٱلْمَسِيحُ أَن يَكُونَ عَبْدًا لِّلَّهِ وَلَا ٱلْمَلَٰٓئِكَةُ ٱلْمُقَرَّبُونَ ۚ ﴾ إِلَى قَوْلِهِ: ﴿ فَأَمَّا ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ فَيُوَفِّيهِمْ أُجُورَهُمْ ﴾

**"*Al-Masīh* will never be too proud and reject being a slave of Allah, nor would the angels brought near."** Until His Words: **"But as for those who believe and perform good deeds, then He will give them their rewards in full."** (An-Nisā 4:172-173)

وَقَالَ تَعَالَى فِي سُورَةِ الْمَائِدَةِ:

And He – the Exalted – said in *sūrah* Al-Māidah:

﴿ وَعَدَ ٱللَّهُ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ لَهُم مَّغْفِرَةٌ وَأَجْرٌ عَظِيمٌ ﴿٩﴾ وَٱلَّذِينَ كَفَرُواْ وَكَذَّبُواْ بِـَٔايَٰتِنَآ أُوْلَٰٓئِكَ أَصْحَٰبُ ٱلْجَحِيمِ ﴾

**"Allāh has promised those who believe and perform good deeds that they will have forgiveness and a great reward. And those who disbelieved and rejected Our verses, they are the companions of the blazing fire."** (Al-Maidah 5:9-10)

وَقَالَ تَعَالَى فِي سُورَةِ الْأَنْعَامِ:

And He – the Exalted – said in *sūrah* Al-An'ām:

﴿ وَمَا نُرۡسِلُ ٱلۡمُرۡسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَۖ فَمَنۡ ءَامَنَ وَأَصۡلَحَ فَلَا خَوۡفٌ عَلَيۡهِمۡ وَلَا هُمۡ يَحۡزَنُونَ ﴾

**"And We only send the messengers as bearers of glad tidings and warners. So whoever believes and rectifies** (himself)**, then no fear shall be upon them and they shall not grieve."** (Al-An'ām 6:48)

وَقَالَ تَعَالَى فِي سُورَةِ الْأَعْرَافِ:

And He – the Exalted – said in *sūrah* Al-A'rāf:

﴿ وَٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ لَا نُكَلِّفُ نَفۡسًا إِلَّا وُسۡعَهَآ أُوْلَٰٓئِكَ أَصۡحَٰبُ ٱلۡجَنَّةِۖ هُمۡ فِيهَا خَٰلِدُونَ ﴿٤٢﴾ وَنَزَعۡنَا مَا فِي صُدُورِهِم مِّنۡ غِلٍّ تَجۡرِي مِن تَحۡتِهِمُ ٱلۡأَنۡهَٰرُۖ وَقَالُواْ ٱلۡحَمۡدُ لِلَّهِ ٱلَّذِي هَدَىٰنَا لِهَٰذَا وَمَا كُنَّا لِنَهۡتَدِيَ لَوۡلَآ أَنۡ هَدَىٰنَا ٱللَّهُۖ ﴾ إِلَى: ﴿ أُورِثۡتُمُوهَا بِمَا كُنتُمۡ تَعۡمَلُونَ ﴾

**"And those who believe and perform good deeds,** (then) **We will not burden a soul with more than it can carry. These are the companions of Paradise. They will remain therein. And We will remove what they have of *ghill*** (hatred, grudge, malice) **in their heart. Below them rivers will flow. They will say: 'All praise is due to Allāh who guided us to this. And we would not have been guided if it had not been for Allāh guiding us.'"** Until: **"You have been made to inherit it due to what you used to perform** (of deeds)**."** (Al-A'rāf 7:42-43)

وَقَالَ تَعَالَى فِي سُورَةِ بَرَاءَةٍ:

And He – the Exalted – said in *sūrah* Al-Barāah:

﴿ ٱلَّذِينَ ءَامَنُواْ وَهَاجَرُواْ وَجَٰهَدُواْ فِي سَبِيلِ ٱللَّهِ بِأَمۡوَٰلِهِمۡ وَأَنفُسِهِمۡ أَعۡظَمُ دَرَجَةً عِندَ ٱللَّهِۚ وَأُوْلَٰٓئِكَ هُمُ ٱلۡفَآئِزُونَ ﴾

**"And those who believe and emigrated and performed *jihād* in the path of Allāh with their wealth and their lives are greater in status with Allāh. And these are the** (true) **winners."** (At-Tawbah 9:20)

وَقَالَ تَعَالَى:

And He – the Exalted – said:

﴿ لَٰكِنِ ٱلرَّسُولُ وَٱلَّذِينَ ءَامَنُواْ مَعَهُۥ جَٰهَدُواْ بِأَمۡوَٰلِهِمۡ وَأَنفُسِهِمۡۚ ﴾ الْآيَةَ

**"But the Messenger, and those who believe along with him, performed *jihād* with their wealth and their lives."** (At-Tawbah 9:88)

Until the end of the verse.

❖ **Muhammad ibn Al-Husayn said:**

اعْتَبِرُوا رَحِمَكُمُ اللَّهُ بِمَا تَسْمَعُونَ، لَمْ يُعْطِهِمْ مَوْلَاهُمُ الْكَرِيمُ هَذَا الْخَيْرَ كُلَّهُ بِالْإِيمَانِ وَحْدَهُ، حَتَّى ذَكَرَ عز وجل هِجْرَتَهُمْ وَجِهَادَهُمْ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ وَقَدْ عَلِمْتُمْ أَنَّ اللَّهَ عز وجل ذَكَرَ قَوْمًا آمَنُوا بِمَكَّةَ، وَلَمْ يُهَاجِرُوا مَعَه، مَاذَا قَالَ فِيهِمْ؟ وَهُوَ قَوْلُهُ تَعَالَى:

**312.** Take into consideration – may Allāh have mercy upon you – what you hear. Their Master did not give them all of this goodness by the belief alone, before He mentioned their *hijrah* (emigration) and their *jihād* with their wealth and lives.

And you verily know that Allāh – the Exalted – mentioned some people in *Makkah* who believed, but did not perform *hijrah* with him. What did He says about them? And these are His – the Exalted – Words:

﴿ وَٱلَّذِينَ ءَامَنُواْ وَلَمۡ يُهَاجِرُواْ مَا لَكُم مِّن وَلَٰيَتِهِم مِّن شَيۡءٍ حَتَّىٰ يُهَاجِرُواْۚ وَإِنِ ٱسۡتَنصَرُوكُمۡ فِي ٱلدِّينِ فَعَلَيۡكُمُ ٱلنَّصۡرُ ﴾

**"And those who believed but did not emigrate, then you have no *wilāyah*** (allegiance, obligation) **to them until they emigrate. And if they ask for your support in the *din*, then it is upon you to support** (them)**."** (Al-Anfāl 8:72)

ثُمَّ ذَكَرَ قَوْمًا آمَنُوا بِمَكَّةَ، وَأَمْكَنَتْهُمُ الْهِجْرَةُ إِلَيْهَا، فَلَمْ يُهَاجِرُوا، فَقَالَ فِيهِمْ قَوْلًا، هُوَ أَعْظَمُ مِنْ هَذَا، وَهُوَ قَوْلُهُ تَعَالَى:

Then He mentioned a group in *Makkah* who believed, and performing *hijrah* was possible for them but they did not emigrate. So He said something more severe about them than this. And that is His – the Exalted – Words:

﴿ إِنَّ ٱلَّذِينَ تَوَفَّىٰهُمُ ٱلۡمَلَٰٓئِكَةُ ظَالِمِيٓ أَنفُسِهِمۡ قَالُواْ فِيمَ كُنتُمۡۖ قَالُواْ كُنَّا مُسۡتَضۡعَفِينَ فِي ٱلۡأَرۡضِۚ قَالُوٓاْ أَلَمۡ تَكُنۡ أَرۡضُ ٱللَّهِ وَٰسِعَةٗ فَتُهَاجِرُواْ فِيهَاۚ فَأُوْلَٰٓئِكَ مَأۡوَىٰهُمۡ جَهَنَّمُۖ وَسَآءَتۡ مَصِيرًا ﴾

**"Verily, those whom the angels take in death while they are unjust towards themselves; they** (i.e. the angels) **will say: 'What** (state) **were you in?' They will say: 'We were oppressed in the land.' They said: 'Was the earth of Allāh not vast enough for you to emigrate in it?' So the abode of these is Hellfire, and what an evil destination."** (An-Nisā 4:97)

ثُمَّ عَذَرَ تَعَالَى مَنْ لَمْ يَسْتَطِعِ الْهِجْرَةَ وَلَا النُّهُوضَ بَعْدَ إِيمَانِهِ، فَقَالَ تَعَالَى:

Then He – the Exalted – excused those who were not able to perform *hijrah* or to (at least) depart after his *īmān*. So He – the Exalted – said:

﴿ إِلَّا ٱلۡمُسۡتَضۡعَفِينَ مِنَ ٱلرِّجَالِ وَٱلنِّسَآءِ وَٱلۡوِلۡدَٰنِ لَا يَسۡتَطِيعُونَ حِيلَةٗ وَلَا يَهۡتَدُونَ سَبِيلٗا ٩٨ فَأُوْلَٰٓئِكَ عَسَى ٱللَّهُ أَن يَعۡفُوَ عَنۡهُمۡۚ ﴾

**"Except those who are oppressed from the men and women and children, who are not able to find a solution, nor can they find a way. Then perhaps Allāh will pardon these."** (An-Nisā 4:98-99)

❖ **Muhammad ibn Al-Husayn said:**

كُلُّ هَذَا يَدُلُّ عَلَى أَنَّ الْإِيمَانَ تَصْدِيقٌ بِالْقَلْبِ، وَقَوْلٌ بِاللِّسَانِ وَعَمَلٌ بِالْجَوَارِحِ، وَلَا يَجُوزُ عَلَى هَذَا رَدًّا عَلَى الْمُرْجِئَةِ، الَّذِينَ لَعِبَ بِهِمُ الشَّيْطَانُ، مَيِّزُوا هَذَا تَفْقَهُوا إِنْ شَاءَ اللَّهُ، وَقَالَ تَعَالَى فِي سُورَةِ يُونُسَ:

**313.** All of this proves that *īmān* is the belief of the heart, the speech with the tongue and the deeds with the limbs. Nothing other than this is possible (or allowed), (and this is) a refutation of the *Murjiah* whom the *Shaytān* played with. Be aware of this, then you will understand, *in shā Allāh*.

And Allāh – the Exalted – said in *sūrah* Yūnus:

﴿ إِلَيْهِ مَرْجِعُكُمْ جَمِيعًا ۖ وَعْدَ ٱللَّهِ حَقًّا ۚ إِنَّهُۥ يَبْدَؤُا۟ ٱلْخَلْقَ ثُمَّ يُعِيدُهُۥ لِيَجْزِىَ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ بِٱلْقِسْطِ ۚ ﴾

**"You will all return to Him. A true promise from Allah. He verily begins the creation and then He repeats it, in order for Him to reward those who believe and perform good deeds with justice."** (Yūnus 10:4)

وَقَالَ تَعَالَى:

And He – the Exalted – said:

﴿ إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ يَهْدِيهِمْ رَبُّهُم بِإِيمَٰنِهِمْ ۖ ﴾ الْآيَةَ

**"Verily, those who believe and perform good deeds, their Lord will guide them by their *īmān*."** (Yūnus 10:9)

Until the end of the verse.

وَقَالَ تَعَالَى:

And He – the Exalted – said:

﴿ ٱلَّذِينَ ءَامَنُوا۟ وَكَانُوا۟ يَتَّقُونَ ﴿٦٣﴾ لَهُمُ ٱلْبُشْرَىٰ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَفِى ٱلْـَٔاخِرَةِ ۚ لَا تَبْدِيلَ ﴾

**"Those who believe and used to fear** (Allāh)**. For them are glad tidings in *dunyā* and in *ākhirah*. There is no change."** (Yūnus 10:63-64)

وَقَالَ تَعَالَى فِي سُورَةِ الرَّعْدِ:

And He – the Exalted – said in *sūrah* Ar-Ra'd:

﴿ ٱلَّذِينَ ءَامَنُواْ وَتَطۡمَئِنُّ قُلُوبُهُم بِذِكۡرِ ٱللَّهِۗ أَلَا بِذِكۡرِ ٱللَّهِ تَطۡمَئِنُّ ٱلۡقُلُوبُ ٢٨ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ طُوبَىٰ لَهُمۡ وَحُسۡنُ مَـَٔابٖ ﴾

**"Those who believe and their hearts finds tranquillity in the *dhikr* of Allāh. Verily, in the *dhikr* of Allāh the hearts find tranquillity. Those who believe and perform good deeds; glad tidings for them and a beautiful return."**
(Ar-Ra'd 13:28-29)

وَقَالَ تَعَالَى فِي سُورَةِ إِبْرَاهِيمَ:

And He – the Exalted – said in *sūrah* Ibrāhīm:

﴿وَأُدۡخِلَ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ جَنَّٰتٖ تَجۡرِي مِن تَحۡتِهَا ٱلۡأَنۡهَٰرُ﴾ الْآيَةَ

**"And those who believe and perform good deeds will be entered into gardens under which rivers flow."** (Ibrāhīm 14:23)

Until the end of the verse.

وَقَالَ تَعَالَى فِي سُورَةِ سُبْحَانَ:

And He – the Exalted – said in *sūrah Subhān* (i.e. Al-Isrā):

﴿ إِنَّ هَٰذَا ٱلۡقُرۡءَانَ يَهۡدِي لِلَّتِي هِيَ أَقۡوَمُ وَيُبَشِّرُ ٱلۡمُؤۡمِنِينَ ٱلَّذِينَ يَعۡمَلُونَ ٱلصَّٰلِحَٰتِ أَنَّ لَهُمۡ أَجۡرٗا كَبِيرٗا ﴾

**"Verily, this Qurān guides to that which is most upright. And give glad tidings to the *muminīn* who perform good deeds; that they will have a big reward."**
(Al-Isra 19:9)

وَقَالَ تَعَالَى فِي سُورَةِ الْكَهْفِ:

And He – the Exalted – said in *sūrah* Al-Kahf:

﴿ ٱلۡحَمۡدُ لِلَّهِ ٱلَّذِيٓ أَنزَلَ عَلَىٰ عَبۡدِهِ ٱلۡكِتَٰبَ وَلَمۡ يَجۡعَل لَّهُۥ عِوَجَاۜ ١ قَيِّمٗا ﴾ إِلَى قَوْلِهِ: ﴿ وَيُبَشِّرَ ٱلۡمُؤۡمِنِينَ ٱلَّذِينَ يَعۡمَلُونَ ٱلصَّٰلِحَٰتِ أَنَّ لَهُمۡ أَجۡرٗا حَسَنٗا ٢ مَّٰكِثِينَ فِيهِ أَبَدٗا ﴾

**"All praise is due to Allāh who revealed the Book upon his slave, and He did not let there be any crookedness in it. Upright** (and correct)**."** Until His Words: **"And he gives the glad tidings to the *muminīn* who perform good deeds; that they will have a fine reward. They will remain therein forever."**
(Al-Kahf 18:1-3)

وَقَالَ تَعَالَى:

And He – the Exalted – said:

﴿ إِنَّ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ إِنَّا لَا نُضِيعُ أَجۡرَ مَنۡ أَحۡسَنَ عَمَلًا ﴾ إِلَى قَوۡلِهِ: ﴿ وَحَسُنَتۡ مُرۡتَفَقًا ﴾

**"Verily, those who believe and perform good deeds; We will verily not waste the deeds of those who perform good deeds."** Until His Words: **"And what a good resting place."** (Al-Kahf 18:30-31)

وَقَالَ تَعَالَى:

And He – the Exalted – said:

﴿ إِنَّ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ كَانَتۡ لَهُمۡ جَنَّٰتُ ٱلۡفِرۡدَوۡسِ نُزُلًا ﴾

**"Verily, those who believe and perform good deeds will have the gardens of *Al-Firdaws* as entertainment."** (Al-Kahf 18:107)

وَقَالَ تَعَالَى فِي سُورَةِ مَرْيَمَ:

And He – the Exalted – said in *sūrah* Maryam:

﴿ فَخَلَفَ مِنۢ بَعۡدِهِمۡ خَلۡفٌ أَضَاعُواْ ٱلصَّلَوٰةَ وَٱتَّبَعُواْ ٱلشَّهَوَٰتِۖ فَسَوۡفَ يَلۡقَوۡنَ غَيًّا ۝٥٩ إِلَّا مَن تَابَ وَءَامَنَ وَعَمِلَ صَٰلِحٗا فَأُوْلَٰٓئِكَ يَدۡخُلُونَ ٱلۡجَنَّةَ وَلَا يُظۡلَمُونَ شَيۡـٔٗا ﴾

**"Then after them came some people who neglected the *salāh* and followed the desires, so they will soon find evil** (consequences)**. Except those who repent and believe and perform good deeds, then these will enter Paradise and they will not be wronged in anything."** (Maryam 19:59-60)

وَقَالَ تَعَالَى فِي سُورَةِ طه:

And He – the Exalted – said in *sūrah* Tā-Hā:

﴿ وَمَن يَأۡتِهِۦ مُؤۡمِنٗا قَدۡ عَمِلَ ٱلصَّٰلِحَٰتِ فَأُوْلَٰٓئِكَ لَهُمُ ٱلدَّرَجَٰتُ ٱلۡعُلَىٰ ﴾ إِلَى قَوۡلِهِ: ﴿ وَذَٰلِكَ جَزَٰٓؤُاْ مَن تَزَكَّىٰ ﴾

**"And whoever comes to Him as a *mumin* and he verily has performed good deeds, then these will have the highest degrees."** Until His Word: **"And this is the reward of the one who purifies** (himself)**."** (Tā-Hā 20:75-76)

وَقَالَ تَعَالَى:

And He – the Exalted – said:

﴿ وَإِنِّي لَغَفَّارٞ لِّمَن تَابَ وَءَامَنَ وَعَمِلَ صَٰلِحٗا ﴾ الْآيَةَ

**"And I am verily Oft-Forgiving for the one who repents and believes and performs good deeds."** (Tā-Hā 20:82)

Until the end of the verse.

وَقَالَ تَعَالَى فِي سُورَةِ الْحَجِّ:

And He – the Exalted – said in *sūrah* Al-Hajj:

﴿ إِنَّ ٱللَّهَ يُدۡخِلُ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ جَنَّٰتٖ تَجۡرِي مِن تَحۡتِهَا ٱلۡأَنۡهَٰرُۚ إِنَّ ٱللَّهَ يَفۡعَلُ مَا يُرِيدُ ﴾

**"Verily, Allāh enters those who believe and perform good deeds into gardens under which rivers flow. Verily, Allāh does whatever He wants."** (Al-Hajj 22:14)

وَقَالَ عَزَّ وَجَلَّ:

And He – *'azza wa jalla* – said:

﴿ إِنَّ ٱللَّهَ يُدۡخِلُ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ جَنَّٰتٖ تَجۡرِي مِن تَحۡتِهَا ٱلۡأَنۡهَٰرُ يُحَلَّوۡنَ فِيهَا ﴾ الْآيَةَ

**"Verily, Allāh enters those who believe and perform good deeds into gardens under which rivers flow. In it they will wear..."** (Al-Hajj 22:14)

Until the end of the verse.

وَقَالَ تَعَالَى:

And He – the Exalted – said:

﴿ قُلۡ يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّمَآ أَنَا۠ لَكُمۡ نَذِيرٞ مُّبِينٞ ٤٩ فَٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ لَهُم مَّغۡفِرَةٞ وَرِزۡقٞ كَرِيمٞ ﴾

**"Say: 'O people, I am verily a plain warner for you. So those who believe and perform good deeds, they will have forgiveness and a generous provision.'"** (Al-Hajj 22:50)

وَقَالَ تَعَالَى:

And He – the Exalted – said:

﴿ ٱلۡمُلۡكُ يَوۡمَئِذٖ لِّلَّهِ يَحۡكُمُ بَيۡنَهُمۡۚ فَٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ فِي جَنَّٰتِ ٱلنَّعِيمِ ﴾

**"The dominion on that Day belongs to Allāh. He judges between them. So those who believed and performed good deeds will be in gardens of bliss."** (Al-Hajj 22:56)

وَقَالَ تَعَالَى فِي سُورَةِ الْعَنْكَبُوتِ:

And He – the Exalted – said in *sūrah* Al-'Ankabūt:

﴿ وَٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ لَنُكَفِّرَنَّ عَنۡهُمۡ سَيِّـَٔاتِهِمۡ وَلَنَجۡزِيَنَّهُمۡ أَحۡسَنَ ٱلَّذِي كَانُواْ يَعۡمَلُونَ ﴾

**"And those who believe and perform good deeds,** (for them) **We will verily remove their bad deeds from them, and We will verily reward them for the best of what they used to perform** (of deeds)**."** (Al-'Ankabūt 29:7)

وَقَالَ تَعَالَى:

And He – the Exalted – said:

﴿ وَٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ لَنُبَوِّئَنَّهُم مِّنَ ٱلۡجَنَّةِ غُرَفٗا تَجۡرِي مِن تَحۡتِهَا ٱلۡأَنۡهَٰرُ خَٰلِدِينَ فِيهَاۚ نِعۡمَ أَجۡرُ ٱلۡعَٰمِلِينَ ٥٨ ٱلَّذِينَ صَبَرُواْ وَعَلَىٰ رَبِّهِمۡ يَتَوَكَّلُونَ ﴾

**"And those who believe and perform good deeds; We will verily let them reside in dwellings under which rivers flow. They will remain therein. Excellent is the reward of those who perform** (good) **deeds. Those who were patient and put their trust in the Lord."** (Al-'Ankabūt 29:58-59)

وَقَالَ تَعَالَى فِي سُورَةِ الرُّومِ:

And He – the Exalted – said in *sūrah* Ar-Rūm:

﴿ وَيَوۡمَ تَقُومُ ٱلسَّاعَةُ يَوۡمَئِذٖ يَتَفَرَّقُونَ ١٤ فَأَمَّا ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ فَهُمۡ فِي رَوۡضَةٖ يُحۡبَرُونَ ﴾

**"And on the Day where the Hour will be established, on that Day they will be separated. As for those who believed and performed good deeds, then they will be rejoicing in a garden."** (Ar-Rūm 30:14-15)

وَقَالَ تَعَالَى فِي سُورَةِ لُقْمَانَ:

And He – the Exalted – said in *sūrah* Al-Luqmān:

﴿ إِنَّ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ لَهُمۡ جَنَّٰتُ ٱلنَّعِيمِ ٨ خَٰلِدِينَ فِيهَاۖ وَعۡدَ ٱللَّهِ حَقّٗاۚ ﴾

**"Verily, those who believe and perform good deeds, they will have gardens of bliss. They will remain therein; the true promise of Allāh."** (Luqmān 31:8-9)

وَقَالَ تَعَالَى فِي سُورَةِ السَّجْدَةِ:

And He – the Exalted – said in *sūrah* As-Sajdah:

﴿ أَفَمَن كَانَ مُؤۡمِنٗا كَمَن كَانَ فَاسِقٗاۚ لَّا يَسۡتَوُۥنَ ١٨ أَمَّا ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ فَلَهُمۡ جَنَّٰتُ ٱلۡمَأۡوَىٰ نُزُلَۢا بِمَا كَانُواْ يَعۡمَلُونَ ﴾

**"Is the one who is a *mumin* the same as the one who is a *fāsiq*? They are not equal. As for those who believe and perform good deeds, then they will have the home of gardens due to what they used to perform** (of deeds)**."**
(As-Sajdah 32:18-19)

وَقَالَ تَعَالَى فِي سُورَةِ سَبَإٍ:

And He – the Exalted – said in *sūrah* As-Saba:

﴿ لِّيَجۡزِيَ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِۚ ﴾ الْآيَةَ

**"For Him to reward those who believe and perform good deeds."** (Saba 34:4)

Until the end of the verse.

وَقَالَ:

And He said:

﴿ وَمَآ أَمۡوَٰلُكُمۡ وَلَآ أَوۡلَٰدُكُم بِٱلَّتِي تُقَرِّبُكُمۡ عِندَنَا زُلۡفَىٰٓ إِلَّا مَنۡ ءَامَنَ وَعَمِلَ صَٰلِحٗا فَأُوْلَٰٓئِكَ لَهُمۡ جَزَآءُ ٱلضِّعۡفِ بِمَا عَمِلُواْ ﴾

**"And your wealth and children is not what brings you closer to Us in nearness. Except for those who believe and perform good deeds; then for these there is a double rewards for what they performed** (of deeds)**."** (Saba 34:37)

وَقَالَ تَعَالَى فِي سُورَةِ فَاطِرٍ:

And He – the Exalted – said in *sūrah* Fātir:

﴿ ٱلَّذِينَ كَفَرُواْ لَهُمۡ عَذَابٞ شَدِيدٞۖ وَٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ لَهُم مَّغۡفِرَةٞ وَأَجۡرٞ كَبِيرٞ ﴾

**"And those who disbelieve will have a severe punishment. And those who believe and perform good deeds will have forgiveness and a big reward."** (Fātir 35:7)

وَقَالَ تَعَالَى فِي سُورَةِ الزُّمَرِ:

And He – the Exalted – said in *sūrah* Az-Zumar:

﴿ وَسِيقَ ٱلَّذِينَ ٱتَّقَوۡاْ رَبَّهُمۡ إِلَى ٱلۡجَنَّةِ زُمَرًاۖ حَتَّىٰٓ إِذَا جَآءُوهَا وَفُتِحَتۡ أَبۡوَٰبُهَا ﴾ إِلَى قَوْلِهِ: ﴿ فَنِعۡمَ أَجۡرُ ٱلۡعَٰمِلِينَ ﴾

**"And those who feared their Lord will be driven towards Paradise in groups. Until they arrive at it and its doors are opened."** Until his Words: **"So excellent is the reward of those who perform deeds."** (Az-Zumar 39:73-74)

وَقَالَ تَعَالَى فِي سُورَةِ حم عسق:

And He – the Exalted – said in *sūrah Hā-Mīm 'Ayn-Sīn-Qāf* (i.e. Ash-Shūrā):

﴿ تَرَى ٱلظَّٰلِمِينَ مُشۡفِقِينَ مِمَّا كَسَبُواْ وَهُوَ وَاقِعُۢ بِهِمۡۗ وَٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ فِي رَوۡضَاتِ ٱلۡجَنَّاتِۖ لَهُم مَّا يَشَآءُونَ عِندَ رَبِّهِمۡۚ ذَٰلِكَ هُوَ ٱلۡفَضۡلُ ٱلۡكَبِيرُ ﴾

**"You will see the unjust people being fearful of what they have earned, and it will** (verily) **befall them. And those who believed and performed good deeds will be in the meadows of the gardens** (of Paradise)**. They will have whatever they desire with their Lord. That is verily the great bounty."** (Ash-Shūrā 42:22)

وَقَالَ تَعَالَى:

And He – the Exalted – said:

﴿ ذَٰلِكَ ٱلَّذِى يُبَشِّرُ ٱللَّهُ عِبَادَهُ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ ﴾ الْآيَةَ

**"These are the glad tidings which Allāh gives to His slaves; those who believe and perform good deeds."** (Ash-Shūrā 42:23)

Until the end of the verse.

وَقَالَ تَعَالَى فِي سُورَةِ الزُّخْرُفِ:

And He – the Exalted – said in *sūrah* Az-Zukhruf:

﴿ ٱلْأَخِلَّآءُ يَوْمَئِذٍۭ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا ٱلْمُتَّقِينَ ﴿٦٧﴾ يَٰعِبَادِ لَا خَوْفٌ عَلَيْكُمُ ٱلْيَوْمَ وَلَآ أَنتُمْ تَحْزَنُونَ ﴿٦٨﴾ ٱلَّذِينَ ءَامَنُواْ بِـَٔايَٰتِنَا وَكَانُواْ مُسْلِمِينَ ﴿٦٩﴾ ٱدْخُلُواْ ٱلْجَنَّةَ أَنتُمْ وَأَزْوَٰجُكُمْ تُحْبَرُونَ ﴾ إِلَى قَوْلِهِ: ﴿ وَتِلْكَ ٱلْجَنَّةُ ٱلَّتِىٓ أُورِثْتُمُوهَا بِمَا كُنتُمْ تَعْمَلُونَ ﴾

**"The close friends on that Day will be enemies to each other, except the *muttaqīn*. O My slaves, there shall be no fear upon you today, nor shall you grieve. Those who believed in Our verses** (or signs) **and were muslims. Enter into Paradise; you and your spouses shall rejoice."** Until His Words: **"And that is the Paradise which you have been made to inherit due to what you performed of deeds."** (Az-Zukhruf 43:67-72)

وَقَالَ تَعَالَى فِي سُورَةِ الْجَاثِيَةِ:

And He – the Exalted – said in *sūrah* Al-Jāthiyah:

﴿ وَتَرَىٰ كُلَّ أُمَّةٍ جَاثِيَةً ۚ كُلُّ أُمَّةٍ تُدْعَىٰٓ إِلَىٰ كِتَٰبِهَا ﴾ إِلَى قَوْلِهِ: ﴿ فَأَمَّا ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ فَيُدْخِلُهُمْ رَبُّهُمْ فِى رَحْمَتِهِۦ ۚ ذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْمُبِينُ ﴾

**"And you will see every nation kneeling. Every nation will be called to their record."** Until His Words: **"As for those who believed and performed good deeds, then their Lord will enter them into His mercy. That is the clear victory."** (Al-Jāthiyah 45:28-30)

وَقَالَ تَعَالَى فِي سُورَةِ الْأَحْقَافِ:

And He – the Exalted – said in *sūrah* Al-Ahqāf:

﴿ إِنَّ ٱلَّذِينَ قَالُواْ رَبُّنَا ٱللَّهُ ثُمَّ ٱسۡتَقَٰمُواْ فَلَا خَوۡفٌ عَلَيۡهِمۡ وَلَا هُمۡ يَحۡزَنُونَ ١٣ أُوْلَٰٓئِكَ أَصۡحَٰبُ ٱلۡجَنَّةِ خَٰلِدِينَ فِيهَا جَزَآءَۢ بِمَا كَانُواْ يَعۡمَلُونَ ﴾

**"Verily, those who say: 'Our Lord is Allāh', and then remain steadfast, then there shall be no fear upon them and they shall not grieve. These are the companions of Paradise. They will remain therein as a reward for what they used to perform of deeds."** (Al-Ahqāf 46:13-14)

وَقَالَ تَعَالَى فِي سُورَةِ مُحَمَّدٍ ﷺ:

And He – the Exalted – said in *sūrah* Muhammad (*sallAllāhu 'alayhi wa sallam*):

﴿ ٱلَّذِينَ كَفَرُواْ وَصَدُّواْ عَن سَبِيلِ ٱللَّهِ أَضَلَّ أَعۡمَٰلَهُمۡ ١ وَٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ وَءَامَنُواْ بِمَا نُزِّلَ عَلَىٰ مُحَمَّدٖ وَهُوَ ٱلۡحَقُّ مِن رَّبِّهِمۡ كَفَّرَ عَنۡهُمۡ سَيِّـَٔاتِهِمۡ وَأَصۡلَحَ بَالَهُمۡ ﴾

**"Those who disbelieve and prevent from the path of Allāh; He rendered their deeds invalid. And those who believe and perform good deeds, and they believe in what was revealed upon Muhammad, and that is the truth from their Lord, for them He will remove their bad deeds and rectify their situation."** (Muhammad 47:1-2)

وَقَالَ تَعَالَى:

And He – the Exalted – said:

﴿ إِنَّ ٱللَّهَ يُدۡخِلُ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ جَنَّٰتٖ تَجۡرِي مِن تَحۡتِهَا ٱلۡأَنۡهَٰرُۖ وَٱلَّذِينَ كَفَرُواْ ﴾ إِلَى قَوْلِهِ: ﴿ مَثۡوٗى لَّهُمۡ ﴾

**"Verily, Allāh enters those who believe and perform good deeds into gardens under which rivers flow. And those who disbelieve..."** Until His Words: **"An abode for them."** (Muhammad 47:12)

وَقَالَ تَعَالَى فِي سُورَةِ التَّغَابُنِ:

And He – the Exalted – said in *sūrah* At-Taghābun:

﴿ وَمَن يُؤۡمِنۢ بِٱللَّهِ وَيَعۡمَلۡ صَٰلِحٗا يُكَفِّرۡ عَنۡهُ سَيِّـَٔاتِهِۦ وَيُدۡخِلۡهُ جَنَّٰتٖ تَجۡرِي مِن تَحۡتِهَا ٱلۡأَنۡهَٰرُ خَٰلِدِينَ فِيهَآ أَبَدٗاۚ ذَٰلِكَ ٱلۡفَوۡزُ ٱلۡعَظِيمُ ﴾

**"And whoever believes in Allāh and perform good deeds,** (then) **He will remove his bad deeds from him and enter him into gardens under which rivers flow. They will remain therein forever. That is the greatest victory."**
(At-Taghābun 64:9)

وَقَالَ تَعَالَى فِي سُورَةِ إِذَا السَّمَاءُ انْشَقَّتْ:

And He – the Exalted – said in *sūrah Idhā As-Samā Inshaqqat* (i.e. Al-Inshiqāq):

﴿ يَـٰٓأَيُّهَا ٱلْإِنسَـٰنُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدْحًا فَمُلَـٰقِيهِ ۝٦ فَأَمَّا مَنْ أُوتِىَ كِتَـٰبَهُۥ بِيَمِينِهِۦ ﴾ إِلَى قَوْلِهِ : ﴿ إِلَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّـٰلِحَـٰتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ﴾

**"O human, you are verily working towards your Lord with an effort, and you will meet it. Then as for the one who is given his book in his right hand."** Until His Words: "**Except those who believe and perform good deeds; they will have a reward without reminding."** (Al-Inshiqāq 84:6-25)

وَقَالَ تَعَالَى فِي سُورَةِ الْبُرُوجِ:

And He – the Exalted – said in *sūrah* Al-Burūj:

﴿ إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّـٰلِحَـٰتِ لَهُمْ جَنَّـٰتٌ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَـٰرُ ﴾ الْآيَةَ

**"Verily, those who believe and perform good deeds, they will have gardens under which rivers flow."** (Al-Burūj 85:11)

Until the end of the verse.

وَقَالَ تَعَالَى فِي سُورَةِ التِّينِ:

And He – the Exalted – said in *sūrah* At-Tīn:

﴿إِلَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّـٰلِحَـٰتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ﴾

**"Except those who believe and perform good deeds, for they will have a reward without reminding."** (At-Tin 95:6)

وَقَالَ تَعَالَى فِي سُورَةِ الْبَيِّنَةِ:

And He – the Exalted – said in *sūrah* Al-Bayyinah:

﴿ لَمْ يَكُنِ ٱلَّذِينَ كَفَرُوا۟ مِنْ أَهْلِ ٱلْكِتَـٰبِ ﴾ إِلَى قَوْلِهِ : ﴿ إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّـٰلِحَـٰتِ أُو۟لَـٰٓئِكَ هُمْ خَيْرُ ٱلْبَرِيَّةِ ﴾

**"Those who disbelieved from *Ahlil-Kitāb* would not..."** Until His Words: **"Verily, those who believe and perform good deeds; they are the best of the creation."** (Al-Bayyinah 98:1-7)

وَقَالَ تَعَالَى فِي سُورَةِ الْعَصْرِ:

And He – *'azza wa jalla* – said in *sūrah* Al-'Asr:

﴿ وَٱلۡعَصۡرِ ۝١ إِنَّ ٱلۡإِنسَٰنَ لَفِي خُسۡرٍ ۝٢ إِلَّا ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ وَتَوَاصَوۡاْ بِٱلۡحَقِّ وَتَوَاصَوۡاْ بِٱلصَّبۡرِ ﴾

**"By the *'asr*. Verily, the human is in loss. Except those who believe and perform good deeds, and encourage each other to the truth and encourage each other to patience."** (Al-'Asr 103:1-3)

❖ **Muhammad ibn Al-Husayn said:**

**314** – مَيِّزُوا رَحِمَكُمُ اللَّهُ قَوْلَ مَوْلَاكُمُ الْكَرِيمِ: هَلْ ذَكَرَ الْإِيمَانَ فِي مَوْضِعٍ وَاحِدٍ مِنَ الْقُرْآنِ إِلَّا وَقَدْ قَرَنَ إِلَيْهِ الْعَمَلَ الصَّالِحَ؟ وَقَالَ تَعَالَى:

**314.** Be aware – may Allāh have mercy upon you – of the Words of your Generous Master: Did He ever mention in any place in the Qurān, except that He coupled it with good deeds?

And He – the Exalted – said:

﴿ إِلَيۡهِ يَصۡعَدُ ٱلۡكَلِمُ ٱلطَّيِّبُ وَٱلۡعَمَلُ ٱلصَّٰلِحُ يَرۡفَعُهُۥۚ ﴾

**"The good word ascends to Him, and the good deed raise it."** (Fātir 35:10)

فَأَخْبَرَ تَعَالَى بِأَنَّ الْكَلِمَ الطَّيِّبَ حَقِيقَةٌ أَنْ يُرْفَعَ إِلَى اللَّهِ تَعَالَى بِالْعَمَلِ، إِنْ لَمْ يَكُنْ عَمَلٌ بَطَلَ الْكَلَامُ مِنْ قَائِلِهِ، وَرُدَّ عَلَيْهِ، وَلَا كَلَامٌ طَيِّبٌ أَجَلَّ مِنَ التَّوْحِيدِ وَلَا عَمَلٌ مِنْ أَعْمَالِ الصَّالِحَاتِ أَجَلَّ مِنْ أَدَاءِ الْفَرَائِضِ

So He – the Exalted – informed that the reality of the good word is, that it is raised up to Allāh by the deeds. So if there are no deeds, then the speech of the one who utters it is invalidated and rejected for him. And there is no speech greater than Tawhīd, and there are no deeds from all of the good deeds which are greater than performing the *farāid*.[281]

**315** – وَحَدَّثَنَا أَبُو بَكْرٍ عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ الْوَاسِطِيُّ قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدٍ الزَّعْفَرَانِيُّ قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ عَطَاءٍ قَالَ: نَا أَبُو عُبَيْدَةَ النَّاجِيُّ أَنَّهُ سَمِعَ الْحَسَنَ يَقُولُ: قَالَ قَوْمٌ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ: "إِنَّا لَنُحِبُّ رَبَّنَا فَأَنْزَلَ اللَّهُ تَعَالَى بِذَلِكَ قُرْآنًا:

**315.** And Abū Bakr 'Abdullāh ibn Muhammad ibn 'Abdil-Hamīd Al-Wāsitī narrated to us and said: Al-Hasan ibn Muhammad Az-Za'farānī narrated to us and said: 'Abdul-Wahhāb ibn 'Attār narrated to us and said: Abū 'Ubaydah An-Nājī narrated to us that he heard Al-Hasan say: *"During the lifetime of the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) some people said: 'We verily love our Lord.' Then Allāh – the Exalted – revealed some Qurān regarding this:*

---

[281] An-Nahhas said in "I'rāb Al-Qurān" (3/364): *"And 'kalim' is plural for 'kalimah' (word), and the people of tafsīr: Ibn 'Abbās, Mujāhid, Ar-Rabī' ibn Anas, Shahr ibn Hawshab and others said: 'The meaning is, that the good deeds raise the good words.' And this is a refutation of the Murjiah."*

﴿ قُلْ إِن كُنتُمْ تُحِبُّونَ ٱللَّهَ فَٱتَّبِعُونِى يُحْبِبْكُمُ ٱللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۚ ﴾

**"Say: 'If you love Allāh then follow me** (i.e. Muhammad)**, (then) Allāh will love you and forgive your sins for you."** (Ālu 'Imrān 3:31)

فَجَعَلَ اتِّبَاعَ نَبِيِّهِ ﷺ عَلَمًا لِحُبِّهِ، وَكَذَّبَ مَنْ خَالَفَهُ، ثُمَّ جَعَلَ عَلَى كُلِّ قَوْلٍ دَلِيلًا مِنْ عَمَلٍ يُصَدِّقُهُ، وَمِنْ عَمَلٍ يُكَذِّبُهُ، وَإِذَا قَالَ قَوْلًا حَسَنًا، وَعَمِلَ عَمَلًا حَسَنًا، رَفَعَ اللَّهُ قَوْلَهُ بِعَمَلِهِ، وَإِذَا قَالَ قَوْلًا حَسَنًا، وَعَمِلَ عَمَلًا سَيِّئًا، رَدَّ اللَّهُ الْقَوْلَ عَلَى الْعَمَلِ، وَذَلِكَ فِي كِتَابِهِ تَعَالَى:

*So He made following His Prophet (sallAllāhu 'alayhi wa sallam) a sign for the love of Him, and He declared those who oppose him as liars. Then, for every statement, He established some deeds that affirm it and some deeds that contradict it. So if he says something good and performs good deeds, then Allāh raises up his words by his deeds. And if he says something good but performs bad deeds, then Allāh rejects his words due to his deeds. And this is in His – the Exalted – Book:*

﴿ إِلَيْهِ يَصْعَدُ ٱلْكَلِمُ ٱلطَّيِّبُ وَٱلْعَمَلُ ٱلصَّٰلِحُ يَرْفَعُهُۥ ۚ ﴾

**"The good word ascends to Him, and the good deed raises it."** (Fātir 35:10)"[282]

**316** – حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي دَاوُدَ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ عَبْدِ الصَّمَدِ قَالَ: حَدَّثَنَا آدَمُ، يَعْنِي ابْنَ أَبِي إِيَاسٍ قَالَ: حَدَّثَنَا أَبُو جَعْفَرٍ الرَّازِيُّ، عَنِ الرَّبِيعِ بْنِ أَنَسٍ، عَنْ أَبِي الْعَالِيَةِ: فِي قَوْلِ اللَّهِ تَعَالَى:

**316.** And Abū Bakr ibn Abī Dāwūd narrated to us and said: Yazīd ibn 'Abdis-Samad narrated to us and said: Ādam (i.e. ibn Abī Iyās) narrated to us and said: Abū Ja'far Ar-Rāzī narrated to us, from Ar-Rabī' ibn Anas, from Abū Al-'Āliyah regarding the Words of Allāh the Exalted:

﴿ أُوْلَٰٓئِكَ ٱلَّذِينَ صَدَقُوا۟ ۖ ﴾

**"They are the ones who are truthful."** (Al-Baqarah 2:177)

يَقُولُ: تَكَلَّمُوا بِكَلَامِ الْإِيمَانِ، وَحَقَّقُوهُ بِالْعَمَلِ

*"He says: They uttered the words of īmān, and they affirmed it with the deeds."*

---

[282] Narrated by Ibn Jarīr in his "Tafsīr" (3/232) and Ibn Battah in "Al-Ibānah Al-Kubrā" (1155), and it is a *mursal hadīth* from the *marāsīl* of Al-Hasan Al-Basri – *rahimahullāh* – and they are weak. And also in its *isnād* is Abū 'Ubaydah Bakr ibn Al-Aswad. Ibn 'Adī said in "Al-Kāmil" (2/195): *"And this Abū 'Ubaydah is known for (narrating) the preaching of Al-Hasan. And he only narrates very little with isnād. Most of what he narrates from that with an isnād is not followed up upon. And I do not see anything rejected in his hadīth which makes him deserve (the description of) lying."*

قَالَ الرَّبِيعُ بْنُ أَنَسٍ: وَكَانَ الْحَسَنُ يَقُولُ: "الْإِيمَانُ كَلَامٌ، وَحَقِيقَتُهُ الْعَمَلُ، فَإِنْ لَمْ يُحَقَّقَ الْقَوْلُ بِالْعَمَلِ، لَمْ يَنْفَعْهُ الْقَوْلُ

Ar-Rabī' ibn Anas said: And Al-Hasan used to say: *"Īmān is speech, and the reality of it is the deeds. So if he does not affirm the speech by the deeds, then the speech will not benefit him."*

❖ **Muhammad ibn Al-Husayn said:**

**317** – وَكَذَلِكَ ذَكَرَ اللَّهُ تَعَالَى الْمُتَّقِينَ فِي كِتَابِهِ فِي غَيْرِ مَوْضِعٍ مِنْهُ، وَدُخُولَهُمُ الْجَنَّةَ، فَقَالَ:

**317.** And Allah – the Exalted – also mentioned the *muttaqūn* in His Book several places, and their entrance into Paradise. So He said:

﴿ ٱدۡخُلُواْ ٱلۡجَنَّةَ بِمَا كُنتُمۡ تَعۡمَلُونَ ﴾

**"Enter Paradise due to what you used to perform of deeds."** (An-Nahl 16:32)

وَهَذَا فِي الْقُرْآنِ كَثِيرٌ يَطُولُ بِهِ الْكِتَابُ لَوْ جَمَعْتُهُ، مِثْلَ قَوْلِهِ فِي الزُّخْرُفِ:

And there is plenty of this in the Quran. The book would become very long if I had gathered it (all), such as His Words in Az-Zukhruf:

﴿ ٱلۡأَخِلَّآءُ يَوۡمَئِذِۭ بَعۡضُهُمۡ لِبَعۡضٍ عَدُوٌّ إِلَّا ٱلۡمُتَّقِينَ﴾ إِلَى قَوْلِهِ: ﴿ وَتِلۡكَ ٱلۡجَنَّةُ ٱلَّتِيٓ أُورِثۡتُمُوهَا بِمَا كُنتُمۡ تَعۡمَلُونَ ﴾

**"The close friends on that Day will be enemies to each other, except the *muttaqīn*."** Until His Words: **"And that is the Paradise which you have been made to inherit due to what you performed of deeds."** (Az-Zukhruf 43:67-72)

وَمِثْلَ قَوْلِهِ فِي سُورَةِ ق، وَالذَّارِيَاتِ، وَالطُّورِ، مِثْلَ قَوْلِهِ:

And like His Words in *sūrah* Qāf, Adh-Dhāriyāt and At-Tūr, such as His Words:

﴿ إِنَّ ٱلۡمُتَّقِينَ فِي جَنَّٰتٖ وَنَعِيمٖ ١٧ فَٰكِهِينَ بِمَآ ءَاتَىٰهُمۡ رَبُّهُمۡ وَوَقَىٰهُمۡ رَبُّهُمۡ عَذَابَ ٱلۡجَحِيمِ ١٨ كُلُواْ وَٱشۡرَبُواْ هَنِيٓـَٔۢا بِمَا كُنتُمۡ تَعۡمَلُونَ ﴾

**"Verily, the *muttaqīn* will be in gardens of bliss. Enjoying what their Lord will give them, and their Lord protected them from the punishment of Hellfire. Eat and drink pleasantly due to what you used to perform of deeds."**
(At-Tūr 52:17-19)

وَقَالَ فِي سُورَةِ الْمُرْسَلَاتِ:

And He said in *sūrah* Al-Mursalāt:

﴿ إِنَّ ٱلۡمُتَّقِينَ فِي ظِلَٰلٖ وَعُيُونٖ ٤١ وَفَوَٰكِهَ مِمَّا يَشۡتَهُونَ ٤٢ كُلُواْ وَٱشۡرَبُواْ هَنِيٓـَٔۢا بِمَا كُنتُمۡ تَعۡمَلُونَ ﴾

**"Verily, the *muttaqīn* will be in shades and springs. And** (they will have) **fruits from what they desire. Eat and drink pleasantly due to what you used to perform of deeds."** (Al-Mursalāt 77:41-43)

❖ **Muhammad ibn Al-Husayn said:**

**318** – كُلُّ هَذَا يَدُلُّ الْعَاقِلَ عَلَى أَنَّ الْإِيمَانَ لَيْسَ بِالتَّحَلِّي وَلَا بِالتَّمَنِّي وَلَكِنْ مَا وَقَرَ فِي الْقُلُوبِ، وَصَدَّقَتْهُ الْأَعْمَالُ، كَذَا قَالَ الْحَسَنُ وَغَيْرُهُ، وَأَنَا بَعْدَ هَذَا أَذْكُرُ مَا رُوِيَ عَنِ النَّبِيِّ ﷺ، وَعَنْ جَمَاعَةٍ مِنْ أَصْحَابِهِ، وَعَنْ كَثِيرٍ مِنَ التَّابِعِينَ أَنَّ الْإِيمَانَ تَصْدِيقٌ بِالْقَلْبِ، وَقَوْلٌ بِاللِّسَانِ، وَعَمَلٌ بِالْجَوَارِحِ، وَمَنْ لَمْ يَقُلْ عِنْدَهُمْ بِهَذَا فَقَدْ كَفَرَ

**318.** All of this proves for the intelligent person, that *īmān* is not by ascription, nor by (one's own) hope. Rather, it is what is established in the heart while the deeds affirm it, just as Al-Hasan and others said.[283]

And after this I mention what was narrated from the Prophet (*sallAllāhu 'alayhi wa sallam*), and from a group of the *sahābah*, and from many of the *tābi'ūn*; that *īmān* is the belief of the heart, the speech of the tongue and the deeds of the limbs. And for them, then whoever did not believe in this, then he has committed *kufr*.[284]

---

[283] Ibn Abi Shaybah narrated in "Kitāb Al-Īmān" (93) that Al-Hasan said: *"Verily, īmān is not by ascription, nor by hope. Īmān is verily what is established in the heart and it is affirmed by the deeds."*
- And in "As-Sunnah" by 'Abdullāh (618) 'Ubayd ibn 'Umar Al-Laythī said: *"Īmān is not by hope. Rather, īmān is by words that are understood and deeds that are performed."*

[284] The *takfir* of the author here is applied upon the one who rejects the three pillars of *īmān*; the belief, the speech and the deeds. As for those who excluded the deeds from the definition of *īmān* – and they are those who are called *Murjiah Al-Fuqahā* – then the people of *Sunnah* verily agreed upon that they are misguided *mubtadi'ah* (innovators), and they did not declare their *kufr*.
And due to this, then several of the leaders of the *Sunnah*, such as 'Abdullāh ibn Al-Mubārak, Yūsuf ibn Asbāt – *rahimahumāllāh* – and others than them, counted the sect of the *Murjiah* to be among the groups of the muslims which became divided into seventy-two groups, just as this has gone forth in number (27).
- In "As-Sunnah" by Al-Khallāl (972) Ismā'īl ibn Sa'īd said: I asked Ahmad: *"Do you fear that kufr enters upon the one who says: Īmān is in speech and not in deeds?"*
So he said: *"He does not commit kufr by that."*
- And in "Khalq Af'āl Al-'Ibād" by Al-Bukhārī (441) Wakī' said: *"Be aware of these Murjiah and these Jahmiyyah. And the Jahmiyyah are kuffār, and (so is) Al-Marīsī the jahmī. And do you know how they committed kufr? They said: 'Knowledge is sufficient for you.' And this is kufr. And the Murjiah say: 'Īmān is in speech and not in deeds.' And this is a bid'ah."*
- And 'Uthmān ibn Sa'īd Ad-Dārimī – *rahimahullāh* – conveyed in his "Naqd 'alā Al-Marīsī" (p. 29) the agreement of the scholars regarding not declaring *takfīr* upon the *Murjiah* based upon their statement regarding *īmān*.
- And Abū Hātim and Abū Zur'ah – *rahimahumallāh* – conveyed in their *'aqīdah* the agreement of the people of knowledge, among those whom they met, regarding the *Murjiah* being misguided *mubtadi'ah*.

**319** – حَدَّثَنَا أَبُو الْعَبَّاسِ أَحْمَدُ بْنُ عِيسَى بْنِ السُّكَيْنِ الْبَلَدِيُّ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ حَرْبٍ الْمَوْصِلِيُّ قَالَ: حَدَّثَنَا عَبْدُ السَّلَامِ بْنُ صَالِحٍ الْخُرَسَانِيُّ، قَالَ: حَدَّثَنِي عَلِيُّ بْنُ مُوسَى الرِّضِا، عَنْ أَبِيهِ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ الْحُسَيْنِ، عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ رضي الله عنه قَالَ: قَالَ رَسُولُ اللهِ ﷺ «**الْإِيمَانُ قَوْلٌ بِاللِّسَانِ، وَعَمَلٌ بِالْأَرْكَانِ، وَيَقِينٌ بِالْقَلْبِ**»

**319.** Abū ‘Al-‘Abbās Ahmad ibn ‘Īsā ibn As-Sakīn Al-Baladī narrated to us and said: ‘Alī ibn Harb Al-Mūsilī narrated to us and said: ‘Abdus-Salām ibn Sālih Al-Khurāsānī narrated to us and said: ‘Alī ibn Mūsā Ar-Ridā narrated to us, from his father, from Ja’far ibn Muhammad, from his father, from ‘Alī ibn Al-Husayn, from his father, from ‘Alī ibn Abī Tālib (*radiAllāhu ‘anhu*) who said: The Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) said: ***“Īmān is speech with the tongue, and deeds with the limbs, and certainty in the heart.”***[285]

**330** – حَدَّثَنَا أَبُو يَعْقُوبَ إِسْحَاقُ بْنُ أَبِي حَسَّانَ الْأَنْمَاطِيُّ قَالَ: حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ الدِّمَشْقِيُّ قَالَ: حَدَّثَنَا شِهَابُ بْنُ خِرَاشٍ قَالَ: حَدَّثَنِي عَبْدُ الْكَرِيمِ الْجَزَرِيُّ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ، وَعَبْدِ اللَّهِ بْنِ مَسْعُودٍ رضي الله عنهما قَالَا: "لَا يَنْفَعُ قَوْلٌ إِلَّا بِعَمَلٍ، وَلَا عَمَلٌ إِلَّا بِقَوْلٍ، وَلَا قَوْلٌ وَعَمَلٌ إِلَّا بِنِيَّةٍ، وَلَا نِيَّةٌ إِلَّا بِمُوَافَقَةِ السُّنَّةِ

**330.** Abū Ya'qūb Ishāq ibn Abī Hassān Al-Anmātī narrated to us and said: Hishām ibn ‘Ammār Ad-Dimashqī narrated to us and said: Shihāb ibn Kharras narrated to us and said: ‘Abdul-Karim Al-Jazari narrated to me, from ‘Alī ibn Abī Tālib and ‘Abdullāh ibn Mas’ud (*radiAllāhu ‘anhumā*) who both said: *“Speech does not benefit, except with deeds. Nor do deeds (benefit), except with speech. Nor do speech and deeds, except with intention. Nor does intention (benefit), except with being in accordance with the Sunnah.”*[286]

---

[285] Narrated by Ibn Majāh (65) and Ibn Battah in “Al-Ibānah Al-Kubrā” (1158).
Ad-Dāraqutnī said: *“A fabricated hadīth.”*

[286] Similar to this was narrated being ascribed to the Prophet (*sallAllāhu ‘alayhi wa sallam*) from the *hadīth* of Anas and Abū Hurayrah (*radiAllāhu ‘anhumā*), and it is not correct, just as I have clarified this in the *tahqīq* of “Al-Ibānah Al-Kubrā” (163).
And even though it has not been narrated correctly from the Prophet (*sallAllāhu ‘alayhi wa sallam),* nor *mawqūf* from the *sahābah* (*radiAllāhu ‘anhum*) with this wording, then the meaning of it is correct, *mutawātir* and well-known from the leaders of the *Sunnah*. And their statements regarding this are plenty:
- With Al-Lālakāī (34) Sa’īd ibn Jubayr said: *“Speech is not accepted without deeds. And deeds are not accepted without speech. And speech and deeds are not accepted, except with intention. And speech, deeds and intention are not accepted, except with the intention of being in accordance with the Sunnah.”*
- And in “Al-Ibānah Al-Kubrā” (202): Sufyān Ath-Thawrī said: *“The scholars used to say: Speech cannot be correct, except with deeds. And speech and deeds cannot be correct, except with intention. And speech, deeds and intention cannot be correct, except with being in accordance with the Sunnah.”*
- And in “Dhamm Al-Kalām wa Ahlihi” (472) Wakī' ibn Al-Jarrāh said: *“The people of īmān said: Speech does not benefit, except with deeds and belief.”* =

**321** – وَأَخْبَرَنَا خَلَفُ بْنُ عَمْرٍو الْعُكْبَرِيُّ قَالَ: حَدَّثَنَا الْحُمَيْدِيُّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سُلَيْمٍ قَالَ: حَدَّثَنَا أَبُو حَيَّانَ قَالَ: سَمِعْتُ الْحَسَنَ يَقُولُ: «الْإِيمَانُ قَوْلٌ، وَلَا قَوْلَ إِلَّا بِعَمَلٍ، وَلَا قَوْلَ وَعَمَلَ إِلَّا بِنِيَّةٍ، وَلَا قَوْلَ وَعَمَلَ وَنِيَّةَ إِلَّا بِسُنَّةٍ»

**321.** And Khalaf ibn ʻAmr Al-ʻUkbarī narrated to us and said: Al-Humaydī narrated to us and said: Yahyā ibn Salīm narrated to us and said: Abū Hayyan narrated to us and said: I heard Al-Hasan say: *"Īmān is in speech. And there is no speech, except with deeds. And there is no speech and deeds, except with intention. And there is no speech, deeds and intention, except with Sunnah."*

**322** – وَأَخْبَرَنَا أَيْضًا خَلَفُ بْنُ عَمْرٍو قَالَ: حَدَّثَنَا الْحُمَيْدِيُّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سُلَيْمٍ قَالَ: سَأَلْتُ سُفْيَانَ الثَّوْرِيَّ: عَنِ الْإِيمَانِ؟ فَقَالَ: «قَوْلٌ وَعَمَلٌ» وَسَأَلْتُ ابْنَ الْجَرِيحِ، فَقَالَ: «قَوْلٌ وَعَمَلٌ» وَسَأَلْتُ مُحَمَّدَ بْنَ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ عُثْمَانَ، فَقَالَ: «قَوْلٌ وَعَمَلٌ»، وَسَأَلْتُ نَافِعَ بْنَ عُمَرَ الْجُمَحِيَّ، فَقَالَ: «قَوْلٌ وَعَمَلٌ»، وَسَأَلْتُ مَالِكَ بْنَ أَنَسٍ، فَقَالَ: «قَوْلٌ وَعَمَلٌ» وَسَأَلْتُ فُضَيْلَ بْنَ عِيَاضٍ، فَقَالَ: «قَوْلٌ وَعَمَلٌ» وَسَأَلْتُ سُفْيَانَ بْنَ عُيَيْنَةَ، فَقَالَ: «قَوْلٌ وَعَمَلٌ»، قَالَ الْحُمَيْدِيُّ: وَسَمِعْتُ وَكِيعًا يَقُولُ: «أَهْلُ السُّنَّةِ يَقُولُونَ: الْإِيمَانُ قَوْلٌ وَعَمَلٌ وَالْمُرْجِئَةُ يَقُولُونَ: الْإِيمَانُ قَوْلٌ، وَالْجَهْمِيَّةُ يَقُولُونَ: الْإِيمَانُ الْمَعْرِفَةُ»

**322.** And Khalaf ibn ʻAmr also informed us and said: Al-Humaydī narrated to us and said: Yahyā ibn Salim narrated to us and said: I asked Sufyān Ath-Thawrī about *īmān*?

So he said: *"Speech and deeds."*

And I asked Ibn Jurayh, so he said: *"Speech and deeds."*

And I asked Muhammad ibn ʻAbdillāh ibn ʻAmr ibn ʻUthmān, so he said: *"Speech and deeds."*

And I asked Nāfi' ibn ʻUmar Al-Jumahī, so he said: *"Speech and deeds."*

And I asked Mālik ibn Anas, so he said: *"Speech and deeds."*

And I asked Fudayl ibn ʻIyād, so he said: *"Speech and deeds."*

And I asked Sufyān ibn ʻUyaynah, so he said: *"Speech and deeds."*

Al-Humaydī said: And I heard Wakī' say: *"The people of Sunnah say: Speech and deeds. And the Murjiah say: Īmān is (only) in speech. And the Jahmiyyah say: Īmān is (only) in knowledge."*

---

- And in "As-Sunnah" by Harb (130) Al-Awzā'ī said: *"I met those whom I have met among the leaders of this ummah and they do not separate between the īmān and the deeds…"* And he said: *"Īmān and the deeds are like these two* – and he showed his (two) fingers – *there is no īmān except with deeds, nor are there any deeds except with īmān."*

**323** – حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي دَاوُدَ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ خَشْرَمٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سُلَيْمٍ الطَّائِفِيُّ، عَنْ هِشَامٍ، عَنِ الْحَسَنِ قَالَ: «الْإِيمَانُ قَوْلٌ وَعَمَلٌ وَقَالَ يَحْيَى بْنُ سُلَيْمٍ: فَقُلْتُ لِهِشَامٍ: فَمَا تَقُولُ أَنْتَ؟ فَقَالَ:»الْإِيمَانُ: قَوْلٌ وَعَمَلٌ " وَكَانَ مُحَمَّدٌ الطَّائِفِيُّ يَقُولُ: «الْإِيمَانُ قَوْلٌ وَعَمَلٌ» . قَالَ يَحْيَى بْنُ سُلَيْمٍ: وَكَانَ مَالِكُ بْنُ أَنَسٍ يَقُولُ: «الْإِيمَانُ قَوْلٌ وَعَمَلٌ» قَالَ يَحْيَى: وَكَانَ سُفْيَانُ بْنُ عُيَيْنَةَ يَقُولُ: «الْإِيمَانُ قَوْلٌ وَعَمَلٌ»، قَالَ: وَكَانَ فُضَيْلُ بْنُ عِيَاضٍ يَقُولُ: «الْإِيمَانُ قَوْلٌ وَعَمَلٌ»

**323.** Abū Bakr ibn Abī Dāwūd narrated to us and said: ‘Alī ibn Khashram narrated to us and said: Yahyā ibn Sulaym At-Tāī narrated to us, from Hishām, from Al-Hasan who said: *“Īmān is in speech and deeds.”*

Yahyā ibn Sulaym said: So I said to Hishām: “And what do you say?”

He said: *“Īmān is in speech and deeds.”*

And Muhammad At-Tāī used to say: *“Īmān is in speech and deeds.”*

Yahyā ibn Sulaym said: And Mālik ibn Anas used to say: *“Īmān is in speech and deeds.”*

Yahyā said: And Sufyān ibn ‘Uyaynah used to say: *“Īmān is in speech and deeds.”*

He said: And Fudayl ibn ‘Iyād used to say: *“Īmān is in speech and deeds.”*

324 – وَحَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: حَدَّثَنَا سَلِيمَةُ بْنُ شَبِيبٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: سَمِعْتُ مَعْمَرًا، وَسُفْيَانَ الثَّوْرِيَّ، وَمَالِكَ بْنَ أَنَسٍ، وَابْنَ جَرِيجٍ، وَسُفْيَانَ بْنَ عُيَيْنَةَ يَقُولُونَ: «الْإِيمَانُ قَوْلٌ وَعَمَلٌ، يَزِيدُ وَيَنْقُصُ»

**324.** And Ibn Abī Dāwūd narrated to us and said: Salamah ibn Shabīb narrated to us and said: ‘Abdur-Razzāq narrated to us and said: I heard Ma’mar, Sufyān Ath-Thawrī, Mālik ibn Anas, Ibn Jurayj and Sufyān ibn ‘Uyaynah all say: *“Īmān is in speech and deeds. It increases and decreases.”*

**325** – حَدَّثَنَا ابْنُ مَخْلَدٍ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ السِّجِسْتَانِيُّ قَالَ: سَمِعْتُ أَحْمَدَ بْنَ حَنْبَلٍ قَالَ: "الْإِيمَانُ قَوْلٌ وَعَمَلٌ، يَزِيدُ وَيَنْقُصُ"

قَالَ أَحْمَدُ: وَبَلَغَنِي أَنَّ مَالِكَ بْنَ أَنَسٍ وَابْنَ جُرَيْجٍ، وَفُضَيْلَ بْنَ عِيَاضٍ قَالُوا: «الْإِيمَانُ قَوْلٌ وَعَمَلٌ»

**325.** Ibn Makhlad narrated to us and said: Abū Dāwūd As-Sijistānī narrated to us and said: I heard Ahmad ibn Hanbal say: *“Īmān is in speech and deeds. It increases and decreases.”*

Ahmad said: *“And it has reached me that Mālik ibn Anas, Ibn Jurayj, Fudayl ibn ‘Iyād all say: Īmān is in speech and deeds.”*

**326** – وَحَدَّثَنَا ابْنُ مَخْلَدٍ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا أَحْمَدُ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ شَمَّاسٍ قَالَ: سَمِعْتُ جَرِيرَ بْنَ عَبْدِ الْحَمِيدِ يَقُولُ: «الْإِيمَانُ قَوْلٌ وَعَمَلٌ، يَزِيدُ وَيَنْقُصُ» قَالَ إِبْرَاهِيمُ بْنُ شَمَّاسٍ: وَسَأَلْتُ بَقِيَّةَ بْنَ الْوَلِيدِ وَأَبَا بَكْرِ بْنَ عَيَّاشٍ فَقَالَا: «الْإِيمَانُ قَوْلٌ وَعَمَلٌ» قَالَ إِبْرَاهِيمُ: وَسَأَلْتُ أَبَا إِسْحَاقَ الْفَزَارِيَّ فَقُلْتُ: «الْإِيمَانُ قَوْلٌ وَعَمَلٌ؟ قَالَ: نَعَمْ» قَالَ: وَسَمِعْتُ ابْنَ الْمُبَارَكِ يَقُولُ: «الْإِيمَانُ قَوْلٌ وَعَمَلٌ»

**326.** And Ibn Makhlad narrated to us and said: Abū Dāwūd narrated to us and said: Ahmad narrated to us and said: Ibrāhīm ibn Shammās narrated to us and said: I heard Jarīr ibn ʻAbdil-Hamīd say: *"Īmān is in speech and deeds. It increases and decreases."*

Ibrāhīm ibn Shammās said: And I asked Abū Ishāq Al-Fazārī and said: *"Is īmān in speech and deeds?"* So he said: *"Yes."*

And I heard Ibn Al-Mubārak say: *"Īmān is in speech and deeds."*

**327** – حَدَّثَنَا أَبُو بَكْرٍ عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ الْوَاسِطِيُّ قَالَ: حَدَّثَنَا أَبُو الْحَسَنِ أَحْمَدُ بْنُ مُحَمَّدِ بْنِ أَبِي بَزَّةَ قَالَ: سَمِعْتُ الْمُؤَمَّلَ بْنَ إِسْمَاعِيلَ يَقُولُ: "الْإِيمَانُ قَوْلٌ وَعَمَلٌ، وَيَزِيدُ وَيَنْقُصُ

**327.** Abū Bakr ʻAbdullāh ibn Muhammad ibn ʻAbdil-Hamīd Al-Wāsitī narrated to us and said: Abū Al-Hasan Ahmad ibn Muhammad ibn Abī Bazzah narrated to us and said: I heard Al-Muammal ibn Ismāʼīl say: *"Īmān is in speech and deeds. It increases and decreases."*

❖ **Muhammad ibn Al-Husayn said:**

**328** – فِيمَا ذَكَرْتُهُ مُقْنِعٌ لِمَنْ أَرَادَ اللَّهُ عز وجل بِهِ الْخَيْرَ، فَعَلِمَ أَنَّهُ لَا يُتِمُّ لَهُ الْإِيمَانُ إِلَّا بِالْعَمَلِ **هَذَا هُوَ الدِّينُ** الَّذِي قَالَ اللَّهُ تَعَالَى فِيهِ:

**328.** In what I have mentioned, there is sufficient to convince the one for whom Allāh wants good. So he knows that *īmān* will not be complete for him, except by the deeds. **This is the *dīn*,** about which Allāh said:

﴿ وَمَآ أُمِرُوٓاْ إِلَّا لِيَعۡبُدُواْ ٱللَّهَ مُخۡلِصِينَ لَهُ ٱلدِّينَ حُنَفَآءَ وَيُقِيمُواْ ٱلصَّلَوٰةَ وَيُؤۡتُواْ ٱلزَّكَوٰةَۚ وَذَٰلِكَ دِينُ ٱلۡقَيِّمَةِ ﴾

**"And they were only commanded to worship Allāh** (and) **sincerely dedicate the *dīn*** (religion) **to Him** (as) ***hunafā*, and to perform the *salāh*, and to pay the *zakāh*, and that is the upright *dīn*."** (Al-Bayyinah 98:5)[287]

[287] In "As-Sunnah" by ʻAbdullāh ibn Ahmad (793) in the long narration from Al-Fudayl ibn ʻIyād – *rahimahullāh* – it says: And Fudayl described *īmān* as being in speech and deeds, and he recited: **"And they were only commanded to worship Allāh** (and) **sincerely dedicate the *dīn*** (religion) **to Him** (as) ***hunafā*, and to perform the *salāh*, and to pay the *zakāh*, and that is the upright *dīn*."** (The he said:) *"So Allāh verily called the correct dīn (a religion) with speech and deeds. And the speech is the acknowledgment of Tawhīd and testifying that the Prophet (sallAllāhu alayhi wa sallam) conveyed the Message. And the deeds are performing the obligatory acts of worship and avoiding the forbidden things."*

## 26. Chapter: The mention of the *kufr* of the one who leaves the *salāh* (prayer)[288]

[288] The leaders of the *Sunnah* mentioned the issue of declaring *takfīr* upon the one who leaves the *salāh* – without differentiating between the one who leaves it due to carelessness and laziness, and the one who leaves is due to rejecting it – in the books of *i'tiqād* (belief), due to its connection with the issues of *īmān* and Islām. And verily has their consensuses gone forth regarding, that *īmān* is in speech and deeds, and that none of these are correct without the other.
So the people of the *Sunnah* explained that the words by which the slaves enters into Islām are specific words – and that is uttering the two testimonies (of faith) – and that the deed by which he enters into *Islām* is (also) a specific deed, and that is the *salāh*.
- Ibn Battah – *rahimahullāh* – said in "Al-Ibānah Al-Kubrā" (1157): *"And performing the salāh is the deeds. And that is the dīn which He sent the messengers with, and to which He commanded the muminūn… And Allāh – 'azza wa jalla – says:* **"Turning in repentance to Him. And fear Him, and perform the *salāh*, and do not be from the *mushrikīn*."** (Ar-Rūm 30:31) *So Allāh declared the one who leaves the salāh to be a mushrik and having exited from īmān. Because this is addressing the muminūn and warning them about leaving the salāh, so they by that exit from īmān and become from the mushrikūn."*
**I said:** And due to this you can almost not find any book, from the books of the leaders of the *Sunnah* from the first generations, which have been written about *i'tiqād* – whether it is from the long ones or the short ones – except that you will find the chapters in them about declaring *takfīr* upon the one who leaves the *salāh*, under the chapters regarding *īmān* and the refutation of the *Murjiah*. And from this is:
**1.** Abū Dāwūd (d. 275h) said in "As-Sunan" (4/219): (Chapter regarding the refutation of *irjā*), and in it he mentioned the *hadīth* of Jābir (*radiAllāhu 'anhu*): ***"Between the slave and kufr is leaving the salāh."***
**2.** At-Tirmidhī (d. 279h) said in "As-Sunan" (5/13) regarding the issues of *īmān*: (Chapter: What has narrated regarding leaving the *salāh*). Then he narrated a group of the *ahādīth* about declaring *takfīr* upon the one who leaves the *salāh*. Then he narrated the statement of 'Abdullāh ibn Shaqīq Al-'Uqaylī: *"The companions of Muhammad (sallAllāhu 'alayhi wa sallam) would not consider leaving any of the deeds as kufr, except the salāh."*
Then he said: I heard Abū Mus'ab Al-Madanī say: *"Whoever says that īmān is (only) in speech, he is asked to repent. Then either he repents, or else he is beheaded."*
**3.** 'Abdullāh ibn Ahmad (d. 290h) said in "As-Sunnah" (p.273): (He was asked about *īmān* and the refutation of the *Murjiah*). And under this chapter he mentioned the *ahādīth* and narrations regarding declaring *takfīr* upon the one who leaves the *salāh*.
**4.** Abū 'Awānah (d. 316h) said in his "Mustakhraj 'alā Sahīh Muslim": (Clarification of the best deeds, and the proof for that *īmān* is in speech and deeds, and that the one who leaves the *salāh* has committed *kufr*, and the proof for it being the highest of the deeds since the one who leaves it becomes a *kāfir* by leaving it).
**5.** Ibn Battah (d. 318h) said in "Al-Ibānah Al-Kubrā": (The *kufr* of those who leave the *salāh* and withhold the *zakāh*, the permissibility of fighting them and killing them if they do this).
**6.** Al-Lālakāī (d. 418h) said in "I'tiqād Ahlis-Sunnah": (45/The mention of what was narrated from the Prophet (*sallAllāhu 'alayhi wa sallam*) regarding, that the *salāh* is from *īmān*. And regarding this there was narrated from the *sahābah*; from 'Umar, 'Alī, 'Abdullāh ibn Mas'ūd, 'Abdullāh ibn 'Abbās, Abū Ad-Dardā, Al-Barā and Jābir ibn 'Abdillāh (*radiAllāhu 'anhum*). And from him (i.e. Jābir) (it was narrated) that he was asked: *"What used to differentiate between kufr and īmān from the deeds during the lifetime of the Messenger of Allāh (sallAllāhu 'alayhi wa sallam)?"* He said: *"The salāh."* =

**329** – حَدَّثَنَا أَبُو جَعْفَرٍ أَحْمَدُ بْنُ يَحْيَى الْحُلْوَانِيُّ قَالَ: حَدَّثَنَا أَبُو الرَّبِيعِ الزَّهْرَانِيُّ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**بَيْنَ الْعَبْدِ وَبَيْنَ الْكُفْرِ تَرْكُ الصَّلَاةِ**»

**329.** Abū Ja'far Ahmad ibn Yahyā Al-Hulwānī narrated to us and said: Abū Ar-Rabī' Az-Zahrānī narrated to us and said: Hammād ibn Zayd narrated to us, from 'Amr ibn Dīnār, from Jābir ibn 'Abdillāh (*radiAllāhu 'anhumā*) who said: The Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said: ***"Between the slave and kufr is leaving the salāh."***[289]

---

These are some of the chapters regarding this mighty issue in their long books of *i'tiqād*. As for their short *'aqāid* (i.e. texts describing their *'aqīdah*), then the issue is even greater than this and more clear. There is almost no *'aqīdah* from the short *'aqāid* of the leaders of the *Sunnah*, except that declaring *takfīr* upon the one who leaves the *salāh* – apart from all other deeds – is mentioned in it. And from this is:

**1.** *Imām* Qutaybah ibn Sa'īd (d. 240h) – and he is the *shaykh* of Al-Bukhārī – said in his *'aqīdah*: *"And we do not declare takfīr upon anyone due to a sin, except (due to) leaving the salāh. Even if he performs the major sins."*

**2.** *Imām* Ahmad (d. 241h) said in his *'aqīdah* which was narrated by 'Abdūs Al-'Attār: *"And there are none of the deeds where leaving it is kufr, except the salāh. The one who leaves it is a kāfir, and Allāh has verily allowed to kill him."*

**3.** Muhammad ibn Yahyā Adh-Dhuhalī (d. 258h) said in his 'aqīdah (23): *"And verily, leaving the salāh is kufr, based upon the hadīth narrated from the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) from several ways:* ***'There is nothing between the slave and kufr, except leaving the salāh.'***"

So this clearly proves that the issue of declaring *takfīr* upon the one who leaves the *salāh* is an issue of *'aqīdah* for the leaders of the people of the *Sunnah*, and that it not merely is an issue of *fiqh* which is investigated like the other issues of *fiqh*, and then the investigator prefers one of the two opinions, and then the case ends at that.

And this is a mighty issue, from the clearest of the issues, which clarifies for you the *ghurbah* of the *dīn*, the *Sunnah* and adhering to what the *salaf* of the *ummah* were upon. Many texts and statements from the *sahābah* and the *tābi'ūn* verily stand united regarding declaring *takfīr* upon the one who leaves the *salāh* and exiting him from Islām. And several people – among those whose *ijmā'* is taken into consideration – conveyed the *ijmā'* of the *sahābah* (*radiAllāhu 'anhum*) in declaring *takfīr* upon the one who leaves the *salāh* and exiting him from Islām. Among them is: Jābir ibn 'Abdillāh (*radiAllāhu 'anhumā*), Al-Hasan Al-Basrī, 'Abdullāh ibn Shaqīq, Ishāq ibn Rāhūyah, Harb Al-Karmānī, Muhammad ibn Nasr Al-Marwazī – *rahimahumullāh* – and many other from the people of knowledge as it will come.

Then after this someone comes and claims that there is no *ijmā'* in this issue, and that the majority of the people of knowledge are upon the opposite!!

Or some of the *Murjiah* come and claim that this belief is contradicting the *ahādīth* about the *shafā'ah*!!

And the worst of this and greatest in affliction is the one who describes this belief as being the *madhhab* of the *Khawārij* whom the Prophet (*sallAllāhu 'alayhi wa sallam*) described as passing through (and leaving) the *dīn* and he commanded to fight them.

So all praise is due to Allāh for Islām and the *Sunnah*. We ask Allāh for steadfastness upon it until death.

[289] Narrated by Ahmad (15183) and Muslim (160).

**330** – حَدَّثَنَا أَبُو عَبْدِ اللَّهِ أَحْمَدُ بْنُ مُحَمَّدِ بْنِ شَاهِينَ قَالَ: حَدَّثَنَا أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ يَزِيدَ الْأَدَمِيُّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سُلَيْمٍ قَالَ: سَمِعْتُ ابْنَ جَرِيجٍ، سَمِعَ أَبَا الزُّبَيْرِ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لَيْسَ بَيْنَ الْعَبْدِ الْمُسْلِمِ وَبَيْنَ الشِّرْكِ إِلَّا تَرْكُ الصَّلَاةِ**»

**330.** Abū ʻAbdillāh Ahmad ibn Muhammad ibn Shāhīn narrated to us and said: Abū Jaʻfar Muhammad ibn Yazīd Al-Adamī narrated to us and said: Yahyā ibn Sulaym narrated to us and said: I heard Ibn Jurayj who heard Abū Az-Zubayr who said: I heard Jābir ibn ʻAbdillāh (*radiAllāhu ʻanhumā*) who said: The Messenger of Allāh (*sallAllāhu ʻalayhi wa sallam*) said: ***"There is nothing between the muslim slave and shirk, except leaving the salāh."***

**331** – حَدَّثَنَا أَبُو مُحَمَّدٍ يَحْيَى بْنُ مُحَمَّدِ بْنِ صَاعِدٍ قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ عَرَفَةَ قَالَ: حَدَّثَنَا أَبُو حَفْصٍ الْأَبَّارُ عُمَرُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ لَيْثٍ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ: عَنِ النَّبِيِّ ﷺ قَالَ: «**بَيْنَ الْعَبْدِ وَبَيْنَ الْكُفْرِ أَوْ بَيْنَ الْعَبْدِ وَبَيْنَ الشِّرْكِ تَرْكُ الصَّلَاةِ**»

**331.** Abū Muhammad Yahyā ibn Muhammad ibn Sāʻid narrated to us and said: Al-Hasan ibn ʻArafah narrated to us and said: Abū Hafs Al-Abbār ʻUmar ibn ʻAbdir-Rahmān narrated to us, from Layth, from Abū Az-Zubayr, from Jābir ibn ʻAbdillāh (*radiAllāhu ʻanhumā*), from the Messenger of Allāh (*sallAllāhu ʻalayhi wa sallam*) who said: ***"Between the slave and kufr, or between the slave and shirk, is leaving the salāh."***

**332** – حَدَّثَنَا أَبُو الْفَضْلِ جَعْفَرُ بْنُ مُحَمَّدٍ الصَّنْدَلِيُّ قَالَ: حَدَّثَنَا الْفَضْلُ بْنُ زِيَادٍ قَالَ: نَا أَحْمَدُ بْنُ حَنْبَلٍ قَالَ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ قَالَ: حَدَّثَنِي حُسَيْنُ بْنُ وَاقِدٍ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**بَيْنَنَا وَبَيْنَهُمْ تَرْكُ الصَّلَاةِ، فَمَنْ تَرَكَهَا فَقَدْ كَفَرَ**»

**332.** Abū Al-Fadl Jaʻfar ibn Muhammad As-Sandalī narrated to us and said: Al-Fadl ibn Ziyād narrated to us and said: Ahmad ibn Hanbal narrated to us and said: Zayd ibn Al-Hubāb narrated to us and said: Husayn ibn Wāqid narrated to me and said: ʻAbdullāh ibn Buraydah narrated to me, from his father who said: The Messenger of Allāh (*sallAllāhu ʻalayhi wa sallam*) said: ***"Between us and them is leaving the salāh. So whoever leaves it, then he has verily committed kufr."***[290]

**333** – حَدَّثَنَا أَبُو نَصْرٍ مُحَمَّدُ بْنُ كُرْدِيٍّ قَالَ: حَدَّثَنَا أَبُو بَكْرٍ الْمَرْوَزِيُّ قَالَ: نا أَحْمَدُ بْنُ حَنْبَلٍ قَالَ: نا يَحْيَى بْنُ سَعِيدٍ، عَنِ الْمَسْعُودِيِّ، عَنِ الْقَاسِمِ قَالَ: قَالَ عَبْدُ اللَّهِ يَعْنِي ابْنَ مَسْعُودٍ «الْكُفْرُ تَرْكُ الصَّلَاةِ»

**333.** Abū Nasr Muhammad ibn Kurdī narrated to us and said: Abū Bakr Al-Marrūdhī narrated to us and said: Ahmad ibn Hanbal narrated to us and said:

---

[290] Narrated by Ahmad (23007), his son ʻAbdullāh in "As-Sunnah" (746) and Ibn Abī Shaybah in "Al-Īmān" (46).

Yahyā ibn Sa'īd narrated to us, from Al-Mas'ūdī, from Al-Qāsim who said: 'Abdullāh (i.e. ibn Mas'ūd) (*radiAllāhu 'anhu*) said: *"Kufr is leaving the salāh."*

**334** – حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدٍ الصَّنْدَلِيُّ قَالَ: حَدَّثَنَا الْفَضْلُ بْنُ زِيَادٍ قَالَ: نَا أَحْمَدُ بْنُ حَنْبَلٍ قَالَ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ قَالَ: سَمِعْتُ الْأَوْزَاعِيَّ، عَنِ الْقَاسِمِ بْنِ مُخَيْمِرَةَ: فِي قَوْلِ اللَّهِ تَعَالَى:

**334.** Ja'far ibn Muhammad As-Sandalī narrated to us and said: Al-Fadl ibn Ziyād narrated to us and said: Ahmad ibn Hanbal narrated to us and said: Al-Walīd ibn Muslim narrated to us and said: I heard Al-Awzā'ī (narrate), from Al-Qāsim ibn Mukhaymirah regarding the Words of Allāh the Exalted:

﴿ فَخَلَفَ مِنۢ بَعۡدِهِمۡ خَلۡفٌ أَضَاعُواْ ٱلصَّلَوٰةَ وَٱتَّبَعُواْ ٱلشَّهَوَٰتِۖ فَسَوۡفَ يَلۡقَوۡنَ غَيًّا ﴾

**"Then after them came some people who neglected the *salāh* and followed the desires, so they will soon find evil** (consequences)**."** (Maryam 19:59)

قَالَ: أَضَاعُوا الْمَوَاقِيتَ، وَلَمْ يَتْرُكُوهَا، وَلَوْ تَرَكُوهَا صَارُوا بِتَرْكِهَا كُفَّارًا

He said: *"They neglected the prescribed times, and they did not leave it. And if they had left it they had become kuffār due to leaving it."*

**335** – حَدَّثَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا أَبُو أَيُّوبَ سُلَيْمَانُ بْنُ عَبْدِ الرَّحْمَنِ الدِّمَشْقِيُّ قَالَ: نا أَيُّوبُ بْنُ سُوَيْدٍ قَالَ: حَدَّثَنِي يُونُسُ بْنُ يَزِيدَ قَالَ: حَدَّثَنِي الزُّهْرِيُّ قَالَ: أَخْبَرَنِي سُلَيْمَانُ بْنُ يَسَارٍ: أَنَّ الْمِسْوَرَ بْنَ مَخْرَمَةَ: أَخْبَرَهُ حِينَ طُعِنَ عُمَرُ رضي الله عنه أَنَّهُ دَخَلَ عَلَيْهِ هُوَ وَابْنُ عَبَّاسٍ، فَلَمَّا أَصْبَحَ أَفْزَعُوهُ فَقَالُوا: الصَّلَاةَ، الصَّلَاةَ، فَقَالَ: «نَعَمْ، وَلَا حَظَّ فِي الْإِسْلَامِ لِمَنْ تَرَكَ الصَّلَاةَ، فَصَلَّى وَالْجُرْحُ يَثْعَبُ دَمًا»

**335.** Al-Firyābī narrated to us and said: Abū Ayyūb Sulaymān ibn 'Abdir-Rahmān Ad-Dimashqī narrated to us and said: Ayyūb ibn Suwayd narrated to us and said: Yūnus ibn Yazīd narrated to me and said: Az-Zuhrī narrated to me and said: Sulaymān ibn Yasār informed me that Al-Miswar ibn Makhramah informed him that when 'Umar (*radiAllāhu 'anhu*) was stabbed, he and Ibn 'Abbās entered upon him. Then when he woke up they alarmed him by saying: *"The salāh, the salāh."*

He said: *"Yes. There is no share in Islām for the one who leaves the salāh."* Then he prayed while the wound was pouring blood.

**336** – أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ الْحُسَيْنُ بْنُ مُحَمَّدِ بْنِ عُفَيْرٍ الْأَنْصَارِيُّ قَالَ: نا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ قَالَ: نا وَهْبُ بْنُ جَرِيرٍ، قَالَ: نا قُرَّةُ بْنُ خَالِدٍ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ، عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ قَالَ: دَخَلْتُ عَلَى عُمَرَ بْنِ الْخَطَّابِ رضي الله عنه حِينَ طُعِنَ، فَقَالُوا: الصَّلَاةَ يَا أَمِيرَ الْمُؤْمِنِينَ، فَقَالَ: «الصَّلَاةُ هَا اللَّهَ إِذَنْ، وَلَاحَظَّ فِي الْإِسْلَامِ لِمَنْ تَرَكَ الصَّلَاةَ»

**336.** Abū 'Abdillāh Al-Husayn ibn Muhammad ibn 'Ufayr Al-Ansārī informed us and said: Nasr ibn 'Alī Al-Hadramī narrated to us and said: Wahb ibn Jarīr

narrated to us and said: Qurrah ibn Khālid narrated to us, from ʻAbdul-Malik ibn ʻUbayr, from Jābir ibn Samurah, from Al-Miswar ibn Makhramah who said: I entered upon ʻUmar ibn Al-Khattāb (*radiAllāhu ʻanhu*) when he was stabbed. Then they said: *"The salāh, O Amīr Al-Muminīn."*

So he said: *"The salah, yes, by Allāh then. And there is no share in Islām for the one who leaves the salah."*[291]

**337** – حَدَّثَنَا ابْنُ مَخْلَدٍ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: سَمِعْتُ أَحْمَدَ، يَقُولُ: «إِذَا قَالَ: لَا أُصَلِّي، فَهُوَ كَافِرٌ»

**337.** Ibn Makhlad narrated to us and said: Abū Dāwūd narrated to us and said: I heard Ahmad ibn Hanbal say: *"If he says: 'I do not pray', then he is a kāfir."*[292]

---

[291] Narrated by Mālik ibn "Al-Muwatta" (81) and Ahmad in "Al-Īmān" (209 and 219), and it is *sahīh* from him.
Verily did several from the people of knowledge convey the *ijmā'* of the *sahābah* (*radiAllāhu ʻanhum*) and the *tābi'ūn* in declaring *takfīr* upon the one who leaves the *salāh*, without differentiating between the one who leaves it due to laziness and carelessness, or he leaves it due to rejecting. From this is:
**1.** The statement of Jābir ibn ʻAbdillāh (*radiAllāhu ʻanhumā*) when he was asked: *"What used to differentiate between kufr and īmān from the deeds during the lifetime of the Messenger of Allāh (sallAllāhu ʻalayhi wa sallam)?"* So he said: *"The salāh."* And this is a *sahīh* narration.
**2.** ʻAbdullāh ibn Shaqīq – *rahimahullāh* – said: *"The companions of the Messenger of Allāh (sallAllāhu ʻalayhi wa sallam) did not consider leaving anything from the deeds as kufr, other than the salāh."* Narrated by At-Tirmidhī (2622) and it is an established *sahīh* narration.
**3.** The statement of Al-Hasan Al-Basrī – *rahimahullāh* – which will come in number (935).
**4.** Ayyūb As-Sikhtiyānī – *rahimahullāh* – and he is from the elder of the *tābi'ūn*, said: *"Leaving the salāh is kufr, there is no disagreement regarding this."*
**5.** Ishāq ibn Rāhūyah – *rahimahullāh* – said: *"It has verily been correctly narrated from the Messenger of Allāh (sallAllāhu ʻalayhi wa sallam) that the one who leaves the salah is a kāfir. And likewise was the opinion of the people of knowledge from the time of the Prophet (sallAllāhu ʻalayhi wa sallam) until this day of ours; that the one who leaves the salāh on purpose without an excuse, until its (prescribed) time ends, he is kāfir."*
[292] The one who follows up upon the statements of *Imām* Ahmad – *rahimahullāh* – regarding declaring *takfīr* upon the one who leaves the *salāh*, for him it will become plain and clear that his *takfīr* upon the one who leaves it is general, without differentiating between the one who leaves it due to laziness, or carelessness or rejection and arrogance. From this is:
- His words in his *ʻaqīdah* which was narrated by ʻAbdūs Al-ʻAttār: *"And there are none of the deeds where leaving it is kufr, except the salāh. The one who leaves it is a kāfir, and Allāh has verily allowed to kill him."* ["Jāmi' Al-ʻAqāid wa Rasāil Ahlis-Sunnah wal-Athar" (p. 352)].
- Ibn Hani – *rahimahullāh* – said in his "Masāil" (1873): I was present with a man with Abū ʻAbdillāh while he was asking him. Then the man began saying: *"O Abū ʻAbdillāh… And that takfīr is not declared upon anyone due to a sin?"*
Abū ʻAbdillāh said: *"Be quiet. Whoever leaves the salāh has verily committed kufr."*
- Al-Hasan ibn Thawāb said: Abū ʻAbdillāh was asked – while I was listening – about a man who said: *"I am a mumin who acknowledge that the salāh is a mandatory obligation upon me, but I do not pray?"* He said: *"He is asked to repent for three days. Then either he prays, or else he is killed."* ["Ahkam Ahlil-Milal" (1398)]. =

**338** – أَخْبَرَنَا إِبْرَاهِيمُ بْنُ مُوسَى الْجَوْزِيُّ قَالَ: نَا زُهَيْرُ بْنُ مُحَمَّدٍ الْمَرْوَزِيُّ قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عَبْدِ الْمَجِيدِ قَالَ: نَا أَبُو الْعَوَّامِ الْقَطَّانُ قَالَ: نَا قَتَادَةُ، وَأَبَانُ بْنُ أَبِي عَيَّاشٍ كِلَاهُمَا عَنْ خُلَيْدِ بْنِ عَبْدِ اللَّهِ الْعَصَرِيِّ، عَنْ أَبِي الدَّرْدَاءِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**خَمْسٌ مَنْ جَاءَ بِهِنَّ يَوْمَ الْقِيَامَةِ مَعَ إِيمَانٍ دَخَلَ الْجَنَّةَ، مَنْ حَافَظَ عَلَى الصَّلَوَاتِ الْخَمْسِ عَلَى وُجُوهِهِنَّ، وَرُكُوعِهِنَّ، وَسُجُودِهِنَّ، وَمَوَاقِيتِهِنَّ، وَأَعْطَى الزَّكَاةَ مِنْ مَالِهِ طَيِّبَ النَّفْسِ بِهَا**: قَالَ: وَكَانَ يَقُولُ: **وَايْمُ اللَّهِ لَا يَفْعَلُ ذَلِكَ إِلَّا مُؤْمِنٌ، وَصَامَ رَمَضَانَ وَحَجَّ الْبَيْتَ إِنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا، وَأَدَّى الْأَمَانَةَ**» قَالُوا: يَا أَبَا الدَّرْدَاءِ وَمَا أَدَاءُ الْأَمَانَةِ؟ قَالَ: «الْغُسْلُ مِنَ الْجَنَابَةِ، فَإِنَّ اللَّهَ تَعَالَى لَمْ يَأْمَنِ ابْنَ آدَمَ عَلَى شَيْءٍ مِنْ دِينِهِ غَيْرَهَا»

**338.** Ibrāhīm ibn Mūsā Al-Jawzī narrated to us and said: Zuhayr ibn Muhammad Al-Marwazī narrated to us and said: 'Ubaydullāh ibn 'Abdil-Majīd narrated to us and said: Abū Al-'Awwām Al-Qattān narrated to us and said: Qatādah and Abān ibn Abī 'Ayyāsh both narrated to us, from Khulayd Al-'Asrī, from Abū Ad-Dardā (*radiAllāhu 'anhu*) who said: The Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said: ***"Whoever comes with five (things) on the Day of Resurrection, along with īmān, he will enter Paradise. Whoever preserves the five prayers in their wudū, their rukū', their sujūd, their prescribed times, and he pays the zakāh from his wealth while he is pleased with this."*** He said: And he used to say: ***"And by Allāh, no-one but a mumin does this. And he fasts in Ramadān, performs hajj to the House if he is capable of travelling to it, and he fulfils the trust."***

They said: *"O Abū Ad-Dardā, and what is fulfilling the trust?"*

He said: *"Performing ghusl from janābah (major ritual impurity). For verily, Allāh did not entrust anything from His dīn to the son of Ādam other than this."*[293]

---

- And in "As-Sunnah" by Al-Khallāl (1000) Ismā'īl ibn Sa'īd said: I asked Ahmad about the words of the Prophet (*sallAllāhu 'alayhi wa sallam*): ***"Whoever cheats us, he is not from us. And whoever carries weapons against us, he is not from us."***
He said: *"As an emphasis and being severe. And I do not declare takfir upon anyone, except due to leaving the salah."*
**I said:** So these correct and clear statements regarding the *takfīr* upon the one who leaves the *salāh* are general without any differentiation. And as for what some of the later generations hold onto, from some of his statements from which refraining from declaring *takfīr* can be understood, then these are either weak and not established, or else they are not clear in refraining from *takfīr*.

[293] Narrated by Abū Dāwūd (429) and Al-'Uqaylī in "Ad-Du'afā" (3/123) in the biography of 'Ubaydullāh ibn 'Abdil-Majīd Abī 'Alī Al-Hanafī. Ibn Ma'īn said: *"He is nothing."* And Al-'Uqaylī chained this *hadīth* to him and said: *"It is not followed up upon."*

**339** – حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدٍ الصَّنْدَلِيُّ قَالَ: حَدَّثَنَا الْفَضْلُ بْنُ زِيَادٍ قَالَ: حَدَّثَنِي أَحْمَدُ بْنُ حَنْبَلٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ الْمُقْرِئُ أَبُو عَبْدِ الرَّحْمَنِ قَالَ: حَدَّثَنِي سَعِيدُ بْنُ أَبِي أَيُّوبَ قَالَ: حَدَّثَنِي كَعْبُ بْنُ عَلْقَمَةَ، عَنْ عِيسَى بْنِ هِلَالٍ الصَّدَفِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو أَنَّ النَّبِيَّ ﷺ ذَكَرَ يَوْمًا الصَّلَاةَ فَقَالَ: «**مَنْ حَافَظَ عَلَيْهَا كَانَتْ لَهُ نُورًا وَبُرْهَانًا، وَإِضَاءَةً، أَوْ قَالَ نَجَاةً يَوْمَ الْقِيَامَةِ، وَمَنْ لَمْ يُحَافِظْ عَلَيْهَا لَمْ تَكُنْ لَهُ نُورًا، وَلَا بُرْهَانًا، وَلَا إِضَاءَةً، أَوْ قَالَ: نَجَاةً وَيَأْتِي يَوْمَ الْقِيَامَةِ مَعَ قَارُونَ وَفِرْعَوْنَ وَهَامَانَ وَأُبَيِّ بْنِ خَلَفٍ**»

**339.** Ja'far ibn Muhammad As-Sandalī narrated to us and said: Al-Fadl ibn Ziyād narrated to us and said: Ahmad ibn Hanbal narrated to us and said: 'Abdullāh ibn Yazīd Al-Muqri Abū 'Abdir-Rahmān narrated to us and said: Sa'īd ibn Abī Ayyūb narrated to me and said: Ka'b ibn 'Alqamah narrated to me, from 'Īsā ibn Hilal As-Sadafī, from 'Abdullāh ibn 'Amr (*radiAllāhu 'anhumā*), that one day the Prophet (*sallAllāhu 'alayhi wa sallam*) mentioned the *salāh*, then he said: ***"Whoever preserves it, then it will be a light, a clear evidence for him and illumination*** – or he said: ***salvation – for him on the Day of Resurrection. And whoever does not preserve it, then it will not be a light, a clear evidence and illumination*** – or he said: ***salvation – for him, and he will come on the Day of Resurrection with Qārūn, Fir'awn, Hāmān and Ubayy ibn Khalaf."***[294]

**340** – حَدَّثَنَا أَحْمَدُ قَالَ: نا مُحَمَّدٌ قَالَ: نا أَبُو عَبْدِ اللَّهِ جَعْفَرُ بْنُ إِدْرِيسَ الْقَزْوِينِيُّ قَالَ: نا يَحْيَى بْنُ عَبْدَكَ الْقَزْوِينِيُّ قَالَ: نا عَبْدُ اللَّهِ بْنُ يَزِيدَ الْمُقْرِئُ وَذَكَرَ الْحَدِيثَ بِإِسْنَادِهِ إِلَى آخِرِهِ مِثْلَهُ

**340.** Ahmad narrated to us and said: Muhammad narrated to us and said[295]: Abū 'Abdillāh Ja'far ibn Idrīs Al-Qazwīnī narrated to us and said: Yahyā ibn 'Abdika Al-Qazwīnī narrated to us and said: 'Abdullāh ibn Yazīd Al-Muqri narrated to us… and he mentioned the same *hadīth* with his *isnād* until the end of it.

**341** – حَدَّثَنَا أَبُو نَصْرٍ مُحَمَّدُ بْنُ كُرْدِيٍّ قَالَ: نَا أَبُو بَكْرٍ الْمَرْوَزِيُّ قَالَ: نَا أَحْمَدُ بْنُ حَنْبَلٍ قَالَ: نَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، عَنْ مُحَمَّدِ بْنِ أَبِي إِسْمَاعِيلَ، عَنْ مَعْقِلِ بْنِ مَعْقِلٍ الْخُثْعَمِيِّ قَالَ: أَتَى رَجُلٌ عَلِيًّا رضي الله عنه وَهُوَ فِي الرَّحَبَةِ قَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ، مَا تَرَى فِي الْمَرْأَةِ لَا تُصَلِّي؟ فَقَالَ: «مَنْ لَمْ يُصَلِّ فَهُوَ كَافِرٌ

**341.** Abū Nasr Muhammad ibn Kurdī narrated to us and said: Abū Bakr Al-Marrūdhī narrated to us and said: Ahmad ibn Hanbal narrated to us and said: 'Abdullāh ibn Numayr narrated to us, from Muhammad ibn Abī Ismā'īl, from Ma'qal Al-Khutha'ī who said: A man came to 'Alī (*'alayhis-salām*) while he was in

---

[294] Narrated by Ahmad (6576), 'Abdullāh ibn Ahmad in "As-Sunnah" (759) and Ibn Battah in "Al-Ibānah Al-Kubrā" (954), and it is a *sahīh hadīth*.

[295] It is as such in the original!! And Ad-Dumayjī verily made aware that 'Ahmad' here is the narrator of the book, and 'Muhammad' is Al-Ājurrī – *rahimahullāh* – and Ja'far Al-Qazwīnī is his *shaykh*. And the narration from him here has verily repeated itself many times.

the courtyard. Then he said: *"O Amīr Al-Muminīn, what do you think about a women who does not pray?"*

So he said: *"Whoever does not pray, then he is a kāfir."*

❖ **Muhammad ibn Al-Husayn said:**

هَذِهِ السُّنَنُ وَالْآثَارُ فِي تَرْكِ الصَّلَاةِ وَتَضْيِيعِهَا مَعَ مَا لَمْ نَذْكُرْهُ مِمَّا يَطُولُ بِهِ الْكِتَابُ، مِثْلُ حَدِيثِ حُذَيْفَةَ وَقَوْلُهُ لِرَجُلٍ لَمْ يُتِمَّ صَلَاتَهُ» لَوْ مَاتَ هَذَا، لَمَاتَ عَلَى غَيْرِ فِطْرَةِ مُحَمَّدٍ ﷺ وَمِثْلُهُ عَنْ بِلَالٍ وَغَيْرِهِ، مَا يَدُلُّ عَلَى أَنَّ الصَّلَاةَ مِنَ الْإِيمَانِ، وَمَنْ لَمْ يُصَلِّ فَلَا إِيمَانَ لَهُ وَلَا إِسْلَامَ قَدْ سَمَّى اللَّهُ عز وجل فِي كِتَابِهِ الصَّلَاةَ: إِيمَانًا، وَذَلِكَ أَنَّ النَّاسَ كَانُوا يُصَلُّونَ إِلَى بَيْتِ الْمَقْدِسِ، إِلَى أَنْ حُوِّلُوا إِلَى الْكَعْبَةِ وَمَاتَ قَوْمٌ عَلَى ذَلِكَ، فَلَمَّا حُوِّلَتِ الْقِبْلَةُ إِلَى الْكَعْبَةِ قَالَ قَوْمٌ: يَا رَسُولَ اللَّهِ، فَكَيْفَ بِمَنْ مَاتَ مِنْ إِخْوَانِنَا مِمَّنْ كَانَ يُصَلِّي إِلَى بَيْتِ الْمَقْدِسِ؟ فَأَنْزَلَ اللَّهُ عز وجل:

**342.** These are the *Sunan* and the *āthār* (narrations) regarding leaving the *salāh* and neglecting it, along with what we have not mentioned so the book will not be too long, such as the *hadīth* of Hudhayfah (*radiAllāhu 'anhu*) and his words about a man who did not complete the *salāh*: *"If this man died, then he would die upon something other than the fitrah of Muhammad (sallAllāhu 'alayhi wa sallam)."*[296]

And the same from Bilāl (*radiAllāhu 'anhu*) and others, from that which proves that the *salāh* is from *īmān*, and that whoever does not pray, then he has no *īmān* and no Islām.[297]

And Allāh – the Exalted – verily called the *salāh* '*īmān'* in His Book, and this is that the people used to pray towards *Al-Bayt Al-Maqdis* until they were made to change towards the *Ka'bah*. And then some people died upon this. So when the *qiblah* was changed towards the *Ka'bah* some people said: *"O Messenger of Allāh, what about those who died from our brothers among those who used to pray towards Al-Bayt Al-Maqdis?"* So Allāh – the Exalted – revealed:

﴿ وَمَا كَانَ ٱللَّهُ لِيُضِيعَ إِيمَٰنَكُمۡۚ ﴾

**"And Allāh would not let your *īmān* go to waste."** (Al-Baqarah 2:143)

---

[296] Narrated by Ahmad in "Al-Musnad" (23258) and "Al-Īmān" (277) from Zayd ibn Wahb who said: Hudhayfah (*radiAllāhu 'anhu*) enter then *masjid* and there was a man towards the gates of Kindah who was praying. But he did not complete his *rukū'* and *sujūd*. Then when he wanted to leave Hudhayfah said to him: *"For how long has this been your salāh?"* He said: *"For forty years."* He said: *"For forty years you have not been praying, and if you had died while this was your salāh, then you would verily have died upon something other than the fitrah which Muhammad (sallallahu 'alayhi wa sallam) was created upon."* He said: Then he approached him to teach him, and he said: *"A man might lighten his salāh, but he verily (always) completes the rukū' and sujūd."*

[297] *Imām* Ahmad narrated it in "Al-Īmān" (156) from Qays ibn Abī Hāzim who said: Bilāl saw a man performing the *salāh* and said: *"O you who are praying, if you would die (right now), you would die upon something other than the millah of 'Īsā ibn Maryam ('alayhis-salām)."*

يَعْنِي صَلَاتَكُمْ إِلَى بَيْتِ الْمَقْدِسِ. وبِاللهِ التَّوْفِيق.

Meaning: Your *salāh* towards *Al-Bayt Al-Maqdis*. And all success is from Allāh.

## 27. Chapter: The mention of the *istithnā* (exception) in *īmān* without doubting in it[298]

❖ **Muhammad ibn Al-Husayn said:**

**343** – مِنْ صِفَةِ أَهْلِ الْحَقِّ، مِمَّنْ ذَكَرْنَا مِنْ أَهْلِ الْعِلْمِ: الِاسْتِثْنَاءُ فِي الْإِيمَانِ، لَا عَلَى جِهَةِ الشَّكِّ، نَعُوذُ بِاللَّهِ مِنَ الشَّكِّ فِي الْإِيمَانِ، وَلَكِنَّ خَوْفَ التَّزْكِيَةِ لِأَنْفُسِهِمْ مِنَ الِاسْتِكْمَالِ لِلْإِيمَانِ، لَا يَدْرِي أَهُوَ مِمَّنْ يَسْتَحِقُّ حَقِيقَةَ الْإِيمَانِ أَمْ لَا؟ وَذَلِكَ أَنَّ أَهْلَ الْعِلْمِ مِنْ أَهْلِ الْحَقِّ إِذَا سُئِلُوا: أَمُؤْمِنٌ أَنْتَ؟ قَالَ: آمَنْتُ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَالْجَنَّةِ وَالنَّارِ، وَأَشْبَاهِ هَذَا، وَالنَّاطِقُ بِهَذَا، وَالْمُصَدِّقُ بِهِ بِقَلْبِهِ مُؤْمِنٌ، وَإِنَّمَا الِاسْتِثْنَاءُ فِي الْإِيمَانِ لَا يَدْرِي: أَهُوَ مِمَّنْ يَسْتَوْجِبُ مَا نَعَتَ اللَّهُ عز وجل بِهِ الْمُؤْمِنِينَ مِنْ حَقِيقَةِ الْإِيمَانِ أَمْ لَا؟ هَذَا وَطَرِيقُ الصَّحَابَةِ رضي الله عنهم وَالتَّابِعِينَ لَهُمْ بِإِحْسَانٍ، عِنْدَهُمْ أَنَّ الِاسْتِثْنَاءَ فِي الْأَعْمَالِ، لَا يَكُونُ فِي الْقَوْلِ، وَالتَّصْدِيقِ بِالْقَلْبِ، وَإِنَّمَا الِاسْتِثْنَاءُ فِي الْأَعْمَالِ الْمُوجِبَةِ لِحَقِيقَةِ الْإِيمَانِ، وَالنَّاسُ عِنْدَهُمْ عَلَى الظَّاهِرِ مُؤْمِنُونَ، بِهِ يَتَوَارَثُونَ، وَبِهِ يَتَنَاكَحُونَ، وَبِهِ تَجْرِي أَحْكَامُ مِلَّةِ الْإِسْلَامِ، وَلَكِنَّ الِاسْتِثْنَاءَ مِنْهُمْ عَلَى حَسَبِ مَا بَيَّنَّاهُ لَكَ، وَبَيَّنَهُ الْعُلَمَاءُ مِنْ قَبْلِنَا. رُوِيَ فِي هَذَا سُنَنٌ كَثِيرَةٌ، وَآثَارٌ تَدُلُّ عَلَى مَا قُلْنَا. قَالَ اللَّهُ تَعَالَى:

**343.** From the description of the people of the truth, from those whom we have mentioned from the people of knowledge, is the *istithnā* (exception) in *īmān*. Not from the aspect of doubting. We seek refuge with Allāh from doubting in *īmān*. Rather, out of fear of attesting for themselves with the completion of *īmān*; he does not know if he is from those who deserves the reality of *īmān* or not?[299]

And this is, that the people of knowledge from the people of truth, when they were asked: *"Are you a mumin (believer)?"*

He would say: I believe in Allah, His angels, His Books, His messengers, the Last Day, Paradise and Hellfire, and similar things. So the one who says this, and believes in his heart, he is a *mumin*. But he made an *istithnā* in *īmān* because he does

---

[298] When *īmān* for the people of *Sunnah* is in speech, deeds and belief, and it increases and decreases, then a result of this *'aqīdah* is the issue of the *istithnā* in it. And this is their statement: *"Mumin, in shā Allāh."* Or: *"Mumin, I hope."* And this is not from the aspect of doubting in *īmān*. Far away are the people of *Sunnah* from doubting in their *īmān*.

- Harb Al-Karmānī – *rahimahullāh* – said in his *'aqīdah*, in which he conveyed the *ijmā'* of the scholars: *"And an istithnā (exception) is made in īmān, without the istithnā is doubting (in ones īmān). Rather, it is a Sunnah which has gone forth from the scholars.*
*And if a man is asked: 'Are you a mumin (believer)?' Then he should say:*
***a.** I am a mumin, in shā Allāh.*
***b.** Or: I hope I am a mumin.*
***c.** Or he says: I have believed in Allāh, His angels, His books and His messengers."*

[299] **Translator:** Allah – the Exalted – has promised Paradise to the one who deserves the description of the reality of *īmān*, as this has been mentioned in many verses in chapter (25). So these words from the author means, that the scholars would make *istithnā* in *īmān* to avoid describing themselves as having completed *īmān* and thereby deserving entry into Paradise.

not know if he is from those who deserve what Allah – *'azza wa jalla* – has described the *muminūn* with, from the reality of *īmān*, or not?

This is the way of the *sahābah* (*radiAllāhu 'anhum*), and those who followed them in goodness, is that the *istithnā* not is regarding the speech and the belief of the heart. Rather, the *istithnā* is regarding the deeds which necessitate the reality of *īmān*. And the people for them, in the apparent, are *muminūn*. By that they inherit, by that they marry, and by that the judgments of the *millah* of Islām are applied. But the *istithnā* from them is in accordance with what I have explained to you, and what the scholars before us have explained.

Many *Sunan* and *āthār* have been narrated which prove what we have said.

Allāh – the Exalted – said:

﴿ لَتَدۡخُلُنَّ ٱلۡمَسۡجِدَ ٱلۡحَرَامَ إِن شَآءَ ٱللَّهُ ءَامِنِينَ ﴾

**"You will verily enter *Al-Masjid Al-Harām*, *in shā Allāh* (if Allāh wants), while being safe."** (Al-Fath 48:27)

وَقَدْ عَلِمَ عز وجل أَنَّهُمْ دَاخِلُونَ،

And He – the Exalted – verily knew that they would enter.

وَقَدْ دَخَلَ النَّبِيُّ ﷺ الْمَقْبَرَةَ فَقَالَ: «**السَّلَامُ عَلَيْكُمْ دَارَ قَوْمٍ مُؤْمِنِينَ، وَإِنَّا إِنْ شَاءَ اللَّهُ بِكُمْ لَاحِقُونَ**»

And the Prophet (*sallAllāhu 'alayhi wa sallam*) entered a graveyard and said: ***"Peace be upon you, the abode of a mumin people. And we will verily, in shā Allāh, follow you."***[300]

وَقَالَ ﷺ: «**إِنِّي لَأَرْجُو أَنْ أَكُونَ أَخْشَاكُمْ لِلَّهِ عز وجل**»

And he (*sallAllāhu 'alayhi wa sallam*) said: ***"I verily hope that I am the one among you who fear Allāh – the Exalted – the most."***[301]

وَرُوِي أَنَّ رَجُلًا قَالَ عِنْدَ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ: أَنَا مُؤْمِنٌ فَقَالَ ابْنُ مَسْعُودٍ: أَفَأَنْتَ مِنْ أَهْلِ الْجَنَّةِ؟ فَقَالَ: أَرْجُو فَقَالَ ابْنُ مَسْعُودٍ: "أَفَلَا وَكِلْتَ الْأُولَى كَمَا وَكِلْتَ الْأُخْرَى؟ وَقَالَ رَجُلٌ لِعَلْقَمَةَ: أَمُؤْمِنٌ أَنْتَ؟ قَالَ: أَرْجُو إِنْ شَاءَ اللَّهُ.

And it was narrated that a man said in front of 'Abdullāh ibn Mas'ūd (*radiAllāhu 'anhu*): *"I am a mumin."*

So Ibn Mas'ūd said: *"Are you from the people of Paradise?"*

He said: *"I hope."*

---

[300] Its *takhrīj* will come in number (353).

[301] Narrated by Muslim (1110) from the *hadīth* of 'Āishah (*radiAllāhu 'anhā*).

Ibn Mas'ūd said: *"Why did you not entrust the first one (to Allāh), just as you entrusted the second one."*

And a man said to 'Alqamah: *"Are you a mumin?"* He said: *"I hope, in shā Allāh."*

❖ **Muhammad ibn Al-Husayn said:**

وَهَذَا مَذْهَبُ كَثِيرٍ مِنَ الْعُلَمَاءِ، وَهُوَ مَذْهَبُ أَحْمَدَ بْنِ حَنْبَلٍ وَاحْتَجَّ أَحْمَدُ بِمَا ذَكَرْنَا، وَاحْتَجَّ بِمُسَاءَلَةِ الْمَلَكَيْنِ فِي الْقَبْرِ لِلْمُؤْمِنِ، وَمُجَاوَبَتِهِمَا لَهُ، فَيَقُولَانِ لَهُ: **عَلَى الْيَقِينِ كُنْتَ، وَعَلَيْهِ مِتَّ، وَعَلَيْهِ تُبْعَثُ يَوْمَ الْقِيَامَةِ إِنْ شَاءَ اللَّهُ تَعَالَى**، وَيُقَالُ لِلْكَافِرِ وَالْمُنَافِقِ: **عَلَى شَكٍّ كُنْتَ، وَعَلَيْهِ مِتَّ وَعَلَيْهِ تُبْعَثُ إِنْ شَاءَ اللَّهُ**.

And this is *madhhab* of many of the scholars, and it is the *madhhab* of Ahmad ibn Hanbal. And Ahmad used what we have mentioned as evidence. And he used as evidence the questioning by the two angels in the grave of the *mumin*, and their answers to him. Because they will say to him: ***"You were upon yaqīn (certainty), and upon it you died, and upon it you will be resurrected on the Day of Resurrection, in shā Allāh."*** And it is said to the *kāfir*: ***"You were upon shakk (doubt), and upon it you died, and upon it you will be resurrected, in shā Allāh."***[302]

**344** – حَدَّثَنِي أَبُو بَكْرٍ عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ الْوَاسِطِيُّ قَالَ: حَدَّثَنَا أَبُو بَكْرٍ الْأَثْرَمُ قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ أَحْمَدَ بْنَ حَنْبَلٍ سُئِلَ عَنِ الِاسْتِثْنَاءِ فِي الْإِيمَانِ مَا تَقُولُ فِيهِ؟ قَالَ: أَمَّا أَنَا فَلَا أُعِيبُهُ قَالَ أَبُو عَبْدِ اللَّهِ: "إِذَا كَانَ يَقُولُ إِنَّ الْإِيمَانَ قَوْلٌ وَعَمَلٌ، وَاسْتَثْنَى مَخَافَةً وَاحْتِيَاطًا، لَيْسَ كَمَا يَقُولُونَ عَلَى الشَّكِّ، إِنَّمَا تَسْتَثْنِي لِلْعَمَلِ قَالَ اللَّهُ تَعَالَى:

**344.** Abū Bakr 'Abdullāh ibn Muhammad ibn 'Abdil-Hamīd Al-Wāsitī narrated to us and said: Abū Bakr Al-Athram narrated to us and said: I heard Abū 'Abdillāh Ahmad ibn Hanbal being asked about the *istithnā* in *īmān*: *"What do you say about it?"*

So he said: *"As for me, then I do not criticize it."*

Abū 'Abdillāh said: *"If he says that īmān is in speech and deeds, and then he makes istithnā due to fear and cautiousness, (then) it is not as they say based upon doubt. He is verily making istithnā for the deeds. Allāh – the Exalted – said:*

﴿ لَتَدۡخُلُنَّ ٱلۡمَسۡجِدَ ٱلۡحَرَامَ إِن شَآءَ ٱللَّهُ ءَامِنِينَ ﴾

**"You will verily enter *Al-Masjid Al-Harām*, *in shā Allāh*** (if Allāh wants)**, while being safe."** (Al-Fath 48:27)

[302] *Imām* Ahmad – *rahimahullāh* – used this as evidence in "Al-Īmān" (17/ with my *tahqīq*), and it is from the *hadīth* of 'Āishah (*radiAllāhu 'anhā*).

فَهَذَا اسْتِثْنَاءٌ بِغَيْرِ شَكٍّ، وَقَالَ النَّبِيُّ ﷺ: «**إِنِّي لَأَرْجُو أَنْ أَكُونَ أَخْشَاكُمْ لِلَّهِ تَعَالَى**» قَالَ: هَذَا كُلُّهُ تَقْوِيَةٌ لِلِاسْتِثْنَاءِ فِي الْإِيمَانِ

*This is an istithnā without any doubt. And he (sallAllāhu 'alayhi wa sallam) said:* ***'I verily hope that I am the one among you who fear Allāh – the Exalted – the most.'***"

He said: *"All of this is a strengthening of the istithnā in īmān."*

**345** – وَحَدَّثَنَا جَعْفَرٌ الصَّنْدَلِيُّ قَالَ: حَدَّثَنَا الْفَضْلُ بْنُ زِيَادٍ قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ: "يُعْجِبُهُ الِاسْتِثْنَاءُ فِي الْإِيمَانِ، فَقَالَ لَهُ رَجُلٌ: إِنَّمَا النَّاسُ رَجُلَانِ: مُؤْمِنٌ، وَكَافِرٌ، فَقَالَ أَبُو عَبْدِ اللَّهِ: فَأَيْنَ:

**345.** And Ja'far As-Sandalī narrated to us and said: Al-Fadl ibn Ziyād narrated to us and said: I heard Abū 'Abdillāh being pleased with the *istithnā* in *īmān*. Then a man said to him: *"The people are only two (types of) men; mumin and kāfir."*

So Abū 'Abdillāh said: *"Then where is:*

﴿ وَءَاخَرُونَ مُرْجَوْنَ لِأَمْرِ ٱللَّهِ إِمَّا يُعَذِّبُهُمْ وَإِمَّا يَتُوبُ عَلَيْهِمْ ۗ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ﴾

**"And others who await the command of Allāh. Either He punishes them, or else He forgives them. Verily, Allāh is All-Knowing and Wise."** (At-Tawbah 9:106)"[303]

[303] When *īmān* – for the *Murjiah* and the *Khawārij* – does not have any parts and cannot be divided, then the people, for them, are either *mumin* or *kāfir*, and there is no third (category).
Because the *mumin* – for the *Khawārij* – is the one who performs all of the obligatory acts of worship and leaves all of the forbidden things. And whoever is not as such, then (for them) he is *kāfir* who will remain in Hellfire.
And the *mumin* – for the *Murjiah* – is the one who speaks with his tongue and believes in his heart, even if he forsakes all of the *farāid* (obligatory acts of worships) and performs all of the forbidden things. (Despite of this) he (for them) is a *mumin* who has completed *īmān*.
And for them there is no category for the *fāsiq* (sinner).The *Khawārij* joined him with the group of *kuffār*, and the *Murjiah* joined him with the group of *muminūn*. And Allāh – *'azza wa jalla* – guided the people of *Sunnah* to what they disagreed in from the truth, by His permission. So they said what was the texts from the Qurān and *Sunnah* necessitated, and they divided the people into three categories:
**1.** A *mumin* who performed the obligatory and the recommended deeds, and he left the forbidden and disliked deeds.
**2.** A muslim who left some of the *farāid*, other than the *salāh*, or he performed some of the forbidden things, other than *shirk*, and with this he exited from the circle of *īmān* to the circle of Islām. And he is subject to the *Mashīah* (Will) of Allāh the Exalted; if He wants to He punishes him, and if He wants to He forgives him. (This is) if he dies upon this without having repented for it.
**3.** A *kāfir* in Allāh the Great. And he is the one who to begin with does not believe, or he performs what exits him from the circle of Islām, from what which has been proven by the Book and the *Sunnah*.

**345a** – قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ يَقُولُ: سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ يَقُولُ: «مَا أَدْرَكْتُ أَحَدًا إِلَّا عَلَى الِاسْتِثْنَاءِ»

**345a.** He said: And I heard Abū 'Abdillāh say: I heard Yahyā ibn Sa'īd say: *"I never met anyone except (that he was) upon istithnā."*

**345b** – قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ مَرَّةً أُخْرَى يَقُولُ: سَمِعْتُ يَحْيَى يَقُولُ: «مَا أَدْرَكْتُ أَحَدًا مِنْ أَهْلِ الْعِلْمِ، وَلَا بَلَغَنِي إِلَّا الِاسْتِثْنَاءُ»

**345b.** He said: And I heard Abū 'Abdillāh – another time – say: I heard Yahyā say: *"I never met anyone from the people of knowledge, nor did it reach me, except (that they were) upon istithnā."*

**345c** – قَالَ: وَسَمِعْتُ أَبَا عَبْدِ اللَّهِ يَقُولُ: سَمِعْتُ سُفْيَانَ بْنَ عُيَيْنَةَ «إِذَا سُئِلَ: أَمُؤْمِنٌ أَنْتَ إِنْ شَاءَ لَمْ يُجِبْهُ، وَإِنْ شَاءَ قَالَ: سُؤَالُكَ إِيَّايَ بِدْعَةٌ، وَلَا أَشُكُّ فِي إِيمَانِي وَلَا يُعَنَّفُ مَنْ قَالَ: إِنَّ الْإِيمَانَ يَنْقُصُ، أَوْ قَالَ: إِنْ شَاءَ اللَّهُ، لَيْسَ يَكْرَهُهُ، وَلَيْسَ بِدَاخِلٍ فِي الشَّكِّ»

**345c.** And I heard Abū 'Abdillāh say: I heard Sufyān ibn 'Uyaynah when he was asked: *"Are you a mumin?"*

(So he said): *"If he wants, then he should not answer him.*

*And if he wants, then he should say: Your question to me is a bid'ah (innovation), and I do not doubt in my īmān.*

*And the one who says: 'Verily, īmān decreases' is not criticized.*

*Or he says: 'In shā Allāh', then this is not disliked, nor is it included in doubt."*

**345d** – قَالَ: وَسَمِعْتُ أَبَا عَبْدِ اللَّهِ يَقُولُ: "إِذَا قَالَ أَنَا مُؤْمِنٌ إِنْ شَاءَ اللَّهُ فَلَيْسَ هُوَ بِشَاكٍّ، قِيلَ لَهُ إِنْ شَاءَ اللَّهُ، أَلَيْسَ هُوَ شَكًّا؟ فَقَالَ: مَعَاذَ اللَّهِ، أَلَيْسَ قَدْ قَالَ اللَّهُ تَعَالَى:

**345d.** He said: And I heard Abū 'Abdillāh say: *"If he says: 'I am a mumin, in shā Allāh', then he is not doubting."*

It was said to him: *"(If he says) in shā Allāh', is he then not doubting?"*

He said: *"Ma'ādh Allāh (refuge with Allāh is sought)! Did Allāh – the Exalted – not say:*

﴿ لَتَدۡخُلُنَّ ٱلۡمَسۡجِدَ ٱلۡحَرَامَ إِن شَآءَ ٱللَّهُ ﴾

**"You will verily enter *Al-Masjid Al-Harām, in shā Allāh*** (if Allāh wants)**."**
(Al-Fath 48:27)

وَفِي عِلْمِهِ أَنَّهُمْ يَدْخُلُونَ، وَصَاحِبُ الْقَبْرِ إِذَا قِيلَ لَهُ: **وَعَلَيْهِ تُبْعَثُ إِنْ شَاءَ اللَّهُ**، فَأَيُّ شَكٍّ هَاهُنَا؟ وَقَالَ النَّبِيُّ ﷺ: «**وَإِنَّا إِنْ شَاءَ اللَّهُ بِكُمْ لَاحِقُونَ**»

*While it was in His knowledge that they would enter?*

*And the person in the grave, when it is said to him:* ***'And upon it you will be resurrected, in sha Allāh.'*** *So which doubt is there here?!*

*And the Prophet (sallAllāhu 'alayhi wa sallam) said:* ***'And we will verily, in shā Allāh, follow you.'"***

**345e** – وَسَمِعْتُ أَبَا عَبْدِ اللَّهِ يَقُولُ: نا وَكِيعٌ قَالَ: قَالَ سُفْيَانُ: «النَّاسُ عِنْدَنَا مُؤْمِنُونَ فِي الْأَحْكَامِ وَالْمَوَارِيثِ، وَلَا يَدْرِي كَيْفَ هُمْ عِنْدَ اللَّهِ تَعَالَى؟ وَنَرْجُو أَنْ نَكُونَ كَذَلِكَ»

**345e.** And I heard Abū 'Abdillāh say: Wakī' narrated to us and said: Sufyān said: *"The people for us are muminūn in the judgments and inheritance, and we do not know what they are with Allāh the Exalted? And we hope that we are as such."*[304]

**346** – وَحَدَّثَنَا ابْنُ مَخْلَدٍ قَالَ: نَا أَبُو دَاوُدَ قَالَ: سَمِعْتُ أَحْمَدَ قَالَ: سَمِعْتُ سُفْيَانَ يَقُولُ: «إِذَا سُئِلَ أَمُؤْمِنٌ أَنْتَ؟ إِنْ شَاءَ لَمْ يُجِبْهُ، أَوْ يَقُولُ لَهُ: سُؤَالُكَ إِيَّايَ بِدْعَةٌ، وَلَا أَشُكُّ فِي إِيمَانِي وَقَالَ: إِنْ شَاءَ اللَّهُ لَيْسَ يَكْرَهُ، وَلَيْسَ بِدَاخِلٍ فِي الشَّكِّ»

**346.** And Ibn Makhlad narrated to us and said: Abū Dāwūd narrated to us and said: I heard Ahmad who said: I heard Sufyān say: *"If someone is asked: 'Are you a mumin?'*

*If he wants, he does not answer him.*

*Or he says: Your question to me is a bid'ah, and I do not doubt in my īmān."*

And he said: *"(Saying) in shā Allāh is not disliked, and it is not included in doubting."*

**346a** – قَالَ: وَسَمِعْتُ أَحْمَدَ قَالَ: سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ قَالَ: «مَا أَدْرَكْتُ أَحَدًا مِنْ أَصْحَابِنَا، وَلَا بَلَغَنِي إِلَّا عَلَى الِاسْتِثْنَاءِ، وَقَالَ: قَالَ يَحْيَى: الْإِيمَانُ: قَوْلٌ وَعَمَلٌ»

**346a.** He said: And I heard Ahmad who said: I heard Yahyā ibn Sa'īd who said: *"I never met anyone from our companions, nor did it reach me, except (that they were) upon istithnā."*

And he said: Yahyā said: *"Īmān is in speech and deeds."*

---

[304] Narrated by Al-Khatīb in his "Tārīkh" (3/371) by way of Wakī' who said: I heard Sufyān Ath-Thawrī say: … and he mentioned it. Then Wakī' said: And Abū Hanīfah said: *"Whoever believes in this belief of Sufyān, then for us he is doubting. We are muminūn here, and (also) with Allāh in reality."* Wakī' said: *"We believe in the belief of Sufyān, and the belief of Abū Hanīfah for us is bold (or daring)."*
**I said:** The people of *Sunnah* differentiates in the judgments upon the people, between the judgment in *dunyā* and the judgment in *ākhirah*.
- Abū 'Ubayd Al-Qāsim ibn Sallām – *rahimahullāh* – said: *"As for the judgments in dunyā, then they call all of the people of the millah muminūn, because their alliance, their slaughter, their testimonies, their marriages and all of their practices all are based upon īmān."*
- And in "As-Sunnah" by Al-Khallāl (971) from Ismā'īl ibn Sa'īd who said: I asked Ahmad: *"The one who says: 'I am a mumin for myself by way of the judgments and inheritance, but I do not know what I am for Allāh azza wa jalla.'"* He said: *"This person is not a murjī."*

**346b** – وَسَمِعْتُ أَحْمَدَ قَالَ: نَا وَكِيعٌ قَالَ: قَالَ سُفْيَانُ: «النَّاسُ عِنْدَنَا مُؤْمِنُونَ فِي الْأَحْكَامِ وَالْمَوَارِيثِ، فَنَرْجُو أَنْ نَكُونَ كَذَلِكَ، وَلَا نَدْرِي حَالَنَا عِنْدَ اللَّهِ تَعَالَى»

**346b.** And I heard Ahmad who said: Wakī' narrated to us and said: Sufyān said: *"The people for us are muminūn in the judgments and inheritances, and we hope that we are as such. And we do not know our state with Allāh the Exalted."*

**346c** – وَسَمِعْتُ أَحْمَدَ قَالَ: قَالَ يَحْيَى بْنُ سَعِيدٍ: كَانَ سُفْيَانُ «يُنْكِرَ أَنْ يَقُولَ: أَنَا مُؤْمِنٌ»

**346c.** And I heard Ahmad who said: Yahyā ibn Sa'īd said: Sufyān used to reject for a man to say: *"I am a mumin."*

**347** – وَحَدَّثَنَا جَعْفَرٌ الصَّنْدَلِيُّ قَالَ: نَا الْفَضْلُ بْنُ زِيَادٍ قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ يَقُولُ: حَدَّثَنِي مُؤَمَّلٌ قَالَ: نَا حَمَّادُ بْنُ زَيْدٍ قَالَ: سَمِعْتُ هِشَامًا، يَذْكُرُ قَالَ: كَانَ الْحَسَنُ وَمُحَمَّدٌ: يَهابَانِ أَنْ يَقُولَا: مُؤْمِنٌ، وَيَقُولانْ: مُسْلِمٌ

**347.** And Ja'far As-Sandalī narrated to us and said: Al-Fadl ibn Ziyād narrated to us and said: I heard Abū 'Abdillāh say: Muammal narrated to me and said: Hammād ibn Zayd narrated to us and said: I heard Hāshim mention and say: *"Al-Hasan and Muhammad would fear to say 'mumin', and (instead) they would say 'muslim'."*[305]

**348** – وَحَدَّثَنَا أَبُو نَصْرٍ مُحَمَّدُ بْنُ كُرْدِيٍّ قَالَ: نا أَبُو بَكْرٍ الْمَرْوَزِيُّ قَالَ: قِيلَ لِأَبِي عَبْدِ اللَّهِ: يَقُولُ: نَحْنُ الْمُؤْمِنُونَ؟ قَالَ: يَقُولُ: نَحْنُ الْمُسْلِمُونَ، ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ: "الصَّوْمُ وَالصَّلَاةُ وَالزَّكَاةُ مِنَ الْإِيمَانِ، قِيلَ لَهُ فَإِنِ اسْتَثْنَيْتُ فِي إِيمَانِي أَكُونُ شَاكًّا؟ قَالَ: لَا

**348.** And Abū Nasr Muhammad ibn Kurdī narrated to us and said: Abū Bakr Al-Marrūdhī narrated to us and said: It was said to Abū 'Abdillāh: *"Should a person say: We are muminūn?"*

He said: *"He should say: We are muslims."* Then Abū 'Abdillāh said: *"The sawm, the salāh and the zakāh are from īmān."*

It was said to him: *"If I make istithnā in my īmān, am I then doubting?"*

He said: *"No."*[306]

---

[305] The talk about the difference between Islām and *īmān* has gone forth under narration number (257)

[306] The *Murjiah* prohibit the *istithnā* in *īmān* due to them considering it to be doubting. And some of them would slander the leaders of the *salaf* by calling them '*Shukkāk*' (doubters). Some of the extreme among them considered the statement: *'Mumin, in shā Allāh'* to be from the words of *kufr* and *riddah* (apostasy). And based upon this they invalidated the marriage of a *hanafī* with someone from the *shāfi'iyyhah*, because they would consider *istithnā* in *īmān* as doubting, as this verily is clear in their books. =

**349** – وَحَدَّثَنَا أَبُو نَصْرٍ قَالَ: نا أَبُو بَكْرٍ الْمَرْوَزِيُّ قَالَ: حَدَّثَنَا أَبُو عَبْدِ اللَّهِ قَالَ: حَدَّثَنِي عَلِيُّ بْنُ بَحْرٍ قَالَ: سَمِعْتُ جَرِيرَ بْنَ عَبْدِ الْحَمِيدِ يَقُولُ: "الْإِيمَانُ قَوْلٌ وَعَمَلٌ قَالَ: وَكَانَ الْأَعْمَشُ، وَمَنْصُورٌ، وَمُغِيرَةُ، وَلَيْثٌ، وَعَطَاءُ بْنُ السَّائِبِ، وَإِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، وَعُمَارَةُ بْنُ الْقَعْقَاعِ، وَالْعَلَاءُ بْنُ الْمُسَيَّبِ، وَابْنُ شُبْرُمَةَ، وَسُفْيَانُ الثَّوْرِيُّ، وَأَبُو يَحْيَى صَاحِبُ الْحَسَنِ وَحَمْزَةُ الزَّيَّاتُ يَقُولُونَ: «نَحْنُ مُؤْمِنُونَ إِنْ شَاءَ اللَّهُ، وَيَعِيبُونَ عَلَى مَنْ لَمْ يَسْتَثْنِ»

**349.** And Abū Nasr narrated to us and said: Abū Bakr Al-Marrūdhī narrated to us and said: Abū ʻAbdillāh narrated to us and said: ʻAlī ibn Bahr narrated to me and said: I heard Jarīr ibn ʻAbdil-Hamīd say: *"Īmān is in speech and deeds."*

He said: *"And Al-Aʻmash, Mansūr, Mughīrah, Layth, ʻAtā ibn As-Sāib, Ismāʻīl ibn Abī Khālid, ʻUmārah ibn Al-Qaʻqāʻ, Al-ʻAlā ibn Al-Musayyib, Ibn Shubrumah, Sufyān Ath-Thawrī, Abū Yahyā the companion of Al-Hasan, and Hamzah Az-Zayyāt all say: 'We are muminūn, in sha Allāh', and they would criticize those who did not make istithnā."*

---

- In "As-Sunnah" by ʻAbdullāh (723) Muhammad ibn Dhakwān said: I said to Hammād (ibn Abī Sulaymān the *murjī*): *"Did Ibrāhīm use to have your opinion regarding irjā?"* He said: *"No, he was a doubter like you."*
- And in "Ad-Duʻafā" by Al-ʻUqaylī (3384) and "Ath-Thuqāt" by Ibn Hibbān (2/136) Khuwayl said: I said to ʻAbdul-ʻAzīz ibn Abī Rawwād: *"What do you say about īmān?"*
He said: *"It is in speech, and not in deeds."*
He said: I said: *"Verily, our companions do not say this."* He said: *"And who are your companions?"*
I said: *"Ayyūb, Ibn ʻAwn and Yūnus."*
He said: *"Shukkāk (doubters). May Allāh not increase the likes of these among the muslims."*
- And in "As-Sunnah" by ʻAbdullāh (720) Al-Layth ibn Khālid Al-Balkhī said: I heard Hammād ibn Zayd say when we asked him about a man from our land, and we described him, so he said: *"How daring he is. He says: 'I am certainly a mumin in reality.' And they call us shukkāk (doubters). By Allāh, we never doubted in our dīn, but there has come some things (i.e. narrations). Is it not mentioned that a small amount of riyā (showing off) is shirk? So who of us does not show off?"*
- Harb ibn Ismāʻīl Al-Karmānī – *rahimahullāh* – said in his *ʻaqīdah* in which he conveyed the *ijmāʻ* of those whom he met from the people of knowledge (113): *"As for the Murjiah: Then they call the people of Sunnah: Shukkāk (doubters). And the Murjiah lied. Rather they are more entitled to (the description of) doubt and rejection."*

**349a** – قَالَ أَبُو بَكْرٍ الْمَرْوَزِيُّ: سَمِعْتُ بَعْضَ مَشْيَخَتِنَا يَقُولُ: سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ مَهْدِيٍّ يَقُولُ: «إِذَا تُرِكَ الِاسْتِثْنَاءُ، فَهُوَ أَصْلُ الْإِرْجَاءِ»

**349a.** Abū Bakr Al-Marrūdhī said: I heard some of our scholars say: I heard ʻAbdur-Rahmān ibn Mahdī say: *"If he forsakes (or leaves) the istithnā, then this is the foundation of irjā."*[307]

**350** – حَدَّثَنَا أَبُو بَكْرٍ عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ الْوَاسِطِيُّ قَالَ: نَا مُحَمَّدُ بْنُ الْمُثَنَّى أَبُو مُوسَى الزَّمِنُ قَالَ: نا عَبْدُ الْأَعْلَى قَالَ: نا يُونُسُ، عَنِ الْحَسَنِ، قَالَ رَجُلٌ عِنْدَ ابْنِ مَسْعُودٍ: إِنِّي مُؤْمِنٌ قَالَ: فَقِيلَ لَهُ: يَا أَبَا عَبْدِ الرَّحْمَنِ، يَزْعُمُ أَنَّهُ مُؤْمِنٌ قَالَ: فَسَلُوهُ، أَهُوَ فِي الْجَنَّةِ أَوْ فِي النَّارِ؟ قَالَ: فَسَأَلُوهُ، فَقَالَ اللَّهُ أَعْلَمُ فَقَالَ: "أَلَا وَكَّلْتَ الْأُولَى كَمَا وَكَّلْتَ الْآخِرَةَ

**350.** Abū Bakr ʻAbdullāh ibn Muhammad ibn ʻAbdil-Hamīd Al-Wāsitī narrated to us and said: Muhammad ibn Al-Muthannā Abū Mūsā Az-Zamin narrated to us and said: ʻAbdul-Aʻlā narrated to us and said: Yūnus narrated to us, from Al-Hasan who said: A man said to Ibn Masʻūd (*radiAllāhu ʻanhu*): *"I am verily a mumin."*

He said: Then it was said to him: *"O Abū ʻAbdir-Rahmān, he claims he is a mumin."*

He said: *"Then ask him; will he be in Paradise or in Hellfire?"*

Then they asked him, so he said: *"Allāh knows best."*

Then he said: *"If only you entrusted the first one (to Allāh), just like you entrusted the second one."*

**351** – وَحَدَّثَنَا أَيْضًا أَبُو بَكْرٍ قَالَ: نَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: نَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ قَالَ: قِيلَ لِعَلْقَمَةَ: أَمُؤْمِنٌ أَنْتَ؟ قَالَ: «أَرْجُو إِنْ شَاءَ اللَّهُ تَعَالَى»

**351.** And Abū Bakr also narrated to us and said: Muhammad ibn Al-Muthannā narrated to us and said: ʻAbdur-Raman ibn Mahdī narrated to us, from Sufyān, from Mansūr, from Ibrāhīm who said: It was said to ʻAlqamah: *"Are you a mumin?"*

He said: *"I hope, in shā Allāhu taʼālā."*

---

[307] Their disagreement with the people of *Sunnah* in this issue is based upon the foundation of the disagreement regarding what the reality of *īmān* is? And does it increase and decrease or not? And does it have branches and parts? Or is it one which has no parts and cannot be divided, (so) if a part of it disappears then all of it disappear?
And when they disagreed with the people of *Sunnah* in these issues, then their disagreement regarding the *istithnā* was caused by this.
- In "As-Sunnah" by Al-Khallāl (1050) *Imām* Ahmad – *rahimahullāh* – said: *"If the (correct) belief was as the Murjiah says; that īmān (only) is in speech, and then after istithnā is made upon the speech, then this would verily be repulsive. That you say 'Lā ilāha illā Allāh, in shā Allāh'. Rather, the istithnā is for the deeds."*

**352** – حَدَّثَنَا أَبُو بَكْرٍ أَيْضًا قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ قَالَ: قَالَ رَجُلٌ لِعَلْقَمَةَ: أَمُؤْمِنٌ أَنْتَ؟ قَالَ: «أَرْجُو»

**352.** And Abū Bakr also narrated to us and said: Muhammad ibn Al-Muthannā narrated to us and said: 'Abdur-Raman ibn Mahdī narrated to us, from Sufyān, from Al-A'mash, from Ibrāhīm who said: A man said to 'Alqamah: *"Are you a mumin?"* He said: *"I hope."*

حَدَّثَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ أَتَى الْمَقْبَرَةَ فَقَالَ: «**السَّلَامُ عَلَيْكُمْ دَارَ قَوْمٍ مُؤْمِنِينَ، وَإِنَّا إِنْ شَاءَ اللَّهُ بِكُمْ لَاحِقُونَ**» وَذَكَرَ الْحَدِيثَ

**353.** Al-Firyābī narrated to us and said: Qutaybah ibn Sa'īd narrated to us, from Mālik ibn Anas, from Al-'Alā ibn 'Abdir-Rahmān, from his father, from Abū Hurayrah (*radiAllāhu 'anhu*) that the Prophet (*sallAllāhu 'alayhi wa sallam*) came to the graveyard, then he said: ***"Peace be upon you, the abode of a mumin people. And we will verily, in shā Allāh, follow you…"***[308] And he mentioned the *hadīth*.

❖ **Muhammad ibn Al-Husayn said:**

فِيمَا ذَكَرْتُ مِنْ هَذَا الْبَابِ مُقْنِعٌ إِنْ شَاءَ اللَّهُ وَلَا قُوَّةَ إِلَّا بِهِ

In what I have mentioned from this issue, there is sufficient, *in shā Allah*. And there is no power except by Allāh.

[308] Narrated by Ahmad (7993 and 8878) and Muslim (249).
- In "As-Sunnah" by Al-Khallāl (1034) Harb Al-Karmānī said: I heard Ahmad say regarding the greeting of the people in the graves, that he said: ***"And we will verily, in shā Allāh, follow you."*** He said: *"This is a hujjah (argument, evidence) for the istithnā in īmān, because one must follow them (in dying), there is no doubt about that. And Allāh – 'azza wa jalla – said:* **"You will verily enter *Al-Masjid Al-Harām, in shā Allāh*** (if Allāh wants)**."** (Al-Fath 48:27) *And this is also a hujjah, because it was a must that they would enter it."*

## 28. Chapter: Regarding those from the scholars who hated for the one who asks someone and says: Are you a *mumin*? For them he is a *mubtadi'* and an evil man

❖ **Muhammad ibn Al-Husayn – *rahimahullāh* – said:**

**354** – إِذَا قَالَ لَكَ رَجُلٌ: أَنْتَ مُؤْمِنٌ؟ فَقُلْ: آمَنْتُ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَالْمَوْتِ وَالْبَعْثِ مِنْ بَعْدِ الْمَوْتِ وَالْجَنَّةِ وَالنَّارِ وَإِنْ أَحْبَبْتَ أَنْ لَا تُجِيبَهُ تَقُولُ لَهُ: سُؤَالُكَ إِيَّايَ بِدْعَةٌ، فَلَا أُجِيبُكَ، وَإِنْ أَجَبْتَهُ، فَقُلْتُ: أَنَا مُؤْمِنٌ إِنْ شَاءَ اللَّهُ تَعَالَى عَلَى النَّعْتِ الَّذِي ذَكَرْنَاهُ فَلَا بَأْسَ بِهِ، وَاحْذَرْ مُنَاظَرَةَ مِثْلِ هَذَا، فَإِنَّ هَذَا عِنْدَ الْعُلَمَاءِ مَذْمُومٌ، وَاتَّبِعْ مَنْ مَضَى مِنْ أَئِمَّةِ الْمُسْلِمِينَ تَسْلَمْ إِنْ شَاءَ اللَّهُ تَعَالَى

**354.** If a man says to you: *"Are you a mumin?"* Then say:

**a.** I believe in Allāh, His angels, His Books, His messengers, the Last Day, the death, the resurrection after death, and in Paradise and Hellfire.

**b.** And if you prefer not to answer him, then you say to him: 'Your question to me is a bid'ah, and I will not answer you.'

**c.** And if you answer, then say: 'I am a *mumin*, *in shā Allāh*', according to the description of what we have mentioned. Then there is no harm in that.

And be aware against debating such a person. For this person is verily criticized with the scholars. And follow the steps of those who passed away from the leaders of the muslims, then you will be safe, *in shā Allāh*.

**355** – حَدَّثَنِي عُمَرُ بْنُ أَيُّوبَ السَّقَطِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ لُوَيْنٌ قَالَ: قِيلَ لِسُفْيَانَ بْنِ عُيَيْنَةَ: الرَّجُلُ يَقُولُ: مُؤْمِنٌ أَنْتَ؟ فَقَالَ: فَقُلْ: «مَا أَشُكُّ فِي إِيمَانِي، وَسُؤَالُكَ إِيَّايَ بِدْعَةٌ، وَقَالَ: مَا أَدْرِي أَنَا عِنْدَ اللَّهِ عز وجل، شَقِيٌّ أَمْ سَعِيدٌ، أَمَقْبُولُ الْعَمَلِ أَوْ لَا؟»

**355.** 'Umar ibn Ayyūb As-Saqatī narrated to me and said: Muhammad ibn Sulaymān Luwayn narrated to us and said: It was said to Sufyān ibn 'Uyaynah: *"A man asks: Are you a mumin?"*

He said: *"I do not doubt in my īmān, and your question to me is a bid'ah."*

And he said: *"I do not know what I am with Allāh; unhappy or happy? Accepted in deeds or not?"*

**356** – وَحَدَّثَنِي عُمَرُ بْنُ أَيُّوبَ قَالَ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنِ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ قَالَ: قَالَ لِي إِبْرَاهِيمُ: "إِذَا قِيلَ لَكَ: أَمُؤْمِنٌ أَنْتَ؟ فَقُلْ: أَرْجُو إِنْ شَاءَ اللَّهُ تَعَالَى

**356.** And 'Umar ibn Ayyūb narrated to me and said: Ya'qūb ibn Ibrāhīm Ad-Dawraqī narrated to us and said: 'Abdur-Rahmān ibn Mahdī narrated to us, from Sufyān, from Al-Hasan ibn 'Ubaydillāh who said: Ibrāhīm said to me: *"If someone says to you: 'Are you a believer?' Then say: I hope."*

**357** – حَدَّثَنَا أَبُو نَصْرٍ قَالَ: حَدَّثَنَا أَبُو بَكْرٍ الْمَرْوَزِيُّ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ قَالَ: حَدَّثَنِي سُفْيَانُ، عَنْ مُحِلِّ بْنِ خَلِيفَةَ قَالَ: قَالَ لِي إِبْرَاهِيمُ: «إِذَا قِيلَ لَكَ» أَمُؤْمِنٌ أَنْتَ؟ فَقُلْ: آمَنْتُ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ

**357.** Abū Nar narrated to us and said: Abū Bakr Al-Marrūdhī narrated to us and said: Ahmad ibn Hanbal narrated to us and said: ‘Abdur-Rahmān ibn Mahdī narrated to us and said: Sufyān narrated to me, from Muhill who said: Ibrāhīm said to me: *“If someone says to you: ‘Are you a believer?’ Then say: I believe in Allāh, His angels, His Books and His messengers.”*

**357a** – قَالَ: وَحَدَّثَنِي أَحْمَدُ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ قَالَ: حَدَّثَنِي سُفْيَانُ، عَنْ مَعْمَرٍ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، مِثْلَهُ

**357a.** He said: Ahmad narrated to me and said: ‘Abdur-Rahmān ibn Mahdī narrated to us and said: Sufyān narrated to us, from Ma’mar, from Ibn Tāwūs, from his father the same as it (i.e. the previous words).

**357b** – وَبِإِسْنَادِهِ: حَدَّثَنَا أَحْمَدُ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ يَحْيَى بْنِ عَتِيقٍ، وَحَبِيبِ بْنِ الشَّهِيدِ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ قَالَ: "إِذَا قِيلَ لَكَ: أَمُؤْمِنٌ أَنْتَ؟ فَقُلْ:

**357b.** And with his *isnād* he said: Ahmad narrated to us and said: ‘Abdur-Rahmān ibn Mahdī narrated to us and said: Hammād ibn Zayd narrated to me, from Yahyā ibn ‘Atīq and Habīb ibn Ash-Shahīd, from Muhammad ibn Sīrīn who said: *“If someone says to you: ‘Are you a believer?’ Then say:*

﴿ ءَامَنَّا بِٱللَّهِ وَمَآ أُنزِلَ إِلَيۡنَا وَمَآ أُنزِلَ إِلَىٰٓ إِبۡرَٰهِـۧمَ وَإِسۡمَٰعِيلَ وَإِسۡحَٰقَ وَيَعۡقُوبَ﴾

**“We believe in Allāh and what was revealed to us and what was revealed to Ibrāhīm and Ismā’īl and Ishāq and Ya’qūb.”** (Al-Baqarah 2:136)”

**357c** – وَبِإِسْنَادِهِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ مَهْدِيٍّ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنِ الْحَسَنِ بْنِ عَمْرٍو، عَنْ إِبْرَاهِيمَ قَالَ: «إِذَا قِيلَ لَكَ: أَمُؤْمِنٌ أَنْتَ؟ فَقُلْ: لَا إِلَهَ إِلَّا اللَّهُ»

**357c.** And with his *isnād*, from ‘Abdur-Rahmān ibn Mahdī who said: Sufyān narrated to us, from Al-Hasan ibn ‘Amr, from Ibrāhīm who said: *“If someone says to you: ‘Are you a believer?’ Then say: Lā ilāha illā Allāh.”*

**358** – حَدَّثَنَا أَبُو نَصْرٍ قَالَ: حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَحْمَدُ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ قَالَ: حَدَّثَنَا حَسَنُ بْنُ عَيَّاشٍ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ قَالَ: "سُؤَالُ الرَّجُلِ الرَّجُلَ: أَمُؤْمِنٌ أَنْتَ؟ بِدْعَةٌ

**358.** Abū Nasr narrated to us and said: Abū Bakr narrated to us and said: Ahmad narrated to us and said: ‘Abdur-Rahmān ibn Mahdī narrated to us and said: Hasan

ibn ‘Ayyāsh narrated to me, from Mughīrah, from Ibrāhīm who said: *“A man asking another man: ‘Are you a mumin?’ (This is) a bid’ah.”*

**359** – وَحَدَّثَنَا أَبُو نَصْرٍ قَالَ: حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبُو عَبْدِ اللهِ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ قَالَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ: وَتَكَلَّمَ عِنْدَهُ رَجُلٌ مِنَ الْخَوَارِجِ بِكَلَامٍ كَرِهَهُ فَقَالَ عَلْقَمَةُ:

**359.** Abū Nasr narrated to us and said: Abū Bakr narrated to us and said: Abū ‘Abdillāh narrated to us and said: Abū Mu’āwiyah narrated to us and said: Al-A’mash narrated to us, from Ibrāhīm, from ‘Alqamah. He said: A man from the *Khawārij* spoke in front of him with some words that he disliked, so ‘Alqamah said:

﴿ وَٱلَّذِينَ يُؤْذُونَ ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ بِغَيْرِ مَا ٱكْتَسَبُوا۟ فَقَدِ ٱحْتَمَلُوا۟ بُهْتَٰنًا وَإِثْمًا مُّبِينًا ﴾

**“And those who undeservedly harm the believing men and women, then they verily bear upon themselves slander and a clear sin.”** (Al-Ahzāb 33:58)

فَقَالَ لَهُ الْخَارِجِيُّ: أَوَ مِنْهُمْ أَنْتَ؟ فَقَالَ: «أَرْجُو»

Then the *khārijī* said to him: *“Are you from them?”* He said: *“I hope.”*

**360** – حَدَّثَنَا أَبُو نَصْرٍ قَالَ: حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبُو عَبْدِ اللهِ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ حَدَّثَنَا مَعْمَرٌ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ: أَنَّهُ كَانَ إِذَا قِيلَ لَهُ: أَمُؤْمِنٌ أَنْتَ؟ قَالَ: «آمَنْتُ بِاللهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ، لَا يَزِيدُ عَلَى هَذَا»

**360.** Abū Nasr narrated to us and said: Abū Bakr narrated to us and said: Abū ‘Abdillāh narrated to us and said: ‘Abdur-Razzāq narrated to us and said: Ma’mar narrated to us, from Ibn Tāwūs, from his father, that he used to, when someone would say to him: *“Are you a mumin?”*

He would say: *“I believe in Allāh, His angels, His Books and His messengers.”* And he would say nothing more than that.

**360a** – وَبِإِسْنَادِهِ عَنْ أَحْمَدَ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنِ الْحَسَنِ بْنِ عَمْرٍو، عَنْ فُضَيْلٍ، عَنْ إِبْرَاهِيمَ قَالَ: «إِذَا سُئِلْتَ: أَمُؤْمِنٌ أَنْتَ؟ فَقُلْ لَا إِلَهَ إِلَّا اللهُ، فَإِنَّهُمْ سَيَدَعُونَكَ»

**360a.** And with his *isnād*, from Ahmad who said: Wakī' narrated to us, from Sufyān, from Al-Hasan ibn ‘Amr, from Fudayl, from Ibrāhīm who said: *“If you are asked: ‘Are you a mumin?’ Then say: ‘La ilāha illā Allāh.’ For then they will verily leave you.”*

**361** – حَدَّثَنَا ابْنُ عَبْدِ الْحَمِيدِ قَالَ: حَدَّثَنَا زُهَيْرُ بْنُ مُحَمَّدٍ قَالَ حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو، عَنْ أَبِي إِسْحَاقَ الْفَزَارِيِّ قَالَ: قَالَ الْأَوْزَاعِيُّ فِي الرَّجُلِ سُئِلَ: أَمُؤْمِنٌ أَنْتَ؟ فَقَالَ: إِنَّ الْمَسْأَلَةَ عَمَّا سُئِلَ بِدْعَةٌ، وَالشَّهَادَةُ بِهِ تَعَمُّقٌ لَمْ نُكَلَّفْهُ فِي دِينِنَا وَلَمْ يُشَرِّعْهُ نَبِيُّنَا لَيْسَ لِمَنْ يَسْأَلُ عَنْ ذَلِكَ فِيهِ إِمَامٌ، الْقَوْلُ بِهِ جَدَلٌ، وَالْمُنَازَعَةُ فِيهِ حَدْثٌ، وَلَعَمْرِي مَا شَهَادَتُكَ لِنَفْسِكَ بِالَّتِي تُوجِبُ لَكَ تِلْكَ الْحَقِيقَةَ إِنْ لَمْ تَكُنْ كَذَلِكَ وَلَا تَرْكُكَ الشَّهَادَةَ لِنَفْسِكَ بِهَا بِالَّتِي تُخْرِجُكَ مِنَ الْإِيمَانِ، إِنْ كُنْتَ كَذَلِكَ، وَإِنَّ الَّذِي سَأَلَكَ عَنْ إِيمَانِكَ، لَيْسَ يَشُكُّ فِي ذَلِكَ مِنْكَ، وَلَكِنَّهُ يُرِيدُ أَنْ يُنَازِعَ اللَّهَ عز وجل عِلْمَهُ فِي ذَلِكَ، حِينَ يَزْعُمُ أَنَّ عِلْمَهُ وَعِلْمَ اللَّهِ عز وجل فِي ذَلِكَ سَوَاءٌ، فَاصْبِرْ نَفْسَكَ عَلَى السُّنَّةِ، وَقِفْ حَيْثُ وَقَفَ الْقَوْمُ، وَقُلْ فِيمَا قَالُوا، وَكُفَّ عَمَّا كَفُّوا عَنْهُ، وَاسْلُكْ سَبِيلَ سَلَفِكَ الصَّالِحِ، فَإِنَّهُ يَسَعُكَ مَا وَسِعَهُمْ وَقَدْ كَانَ أَهْلُ الشَّامِ فِي غَفْلَةٍ مِنْ هَذِهِ الْبِدْعَةِ، حَتَّى قَذَفَهَا إِلَيْهِمْ بَعْضُ أَهْلِ الْعِرَاقِ مِمَّنْ دَخَلَ فِي تِلْكَ الْبِدْعَةِ، بَعْدَ مَا رَدَّ عَلَيْهِمْ فُقَهَاؤُهُمْ وَعُلَمَاؤُهُمْ، فَأُشْرِبَتْهَا قُلُوبُ طَوَائِفَ مِنْهُمْ، وَأَسْلَحَتْهَا أَلْسِنَتُهُمْ، وَأَصَابَهُمْ مَا أَصَابَ غَيْرَهُمْ مِنَ الِاخْتِلَافِ، وَلَسْتُ بِآيِسٍ أَنْ يَدْفَعَ اللَّهُ عز وجل شَرَّ هَذِهِ الْبِدْعَةِ، إِلَى أَنْ يَصِيرُوا إِخْوَانًا فِي دِينِهِمْ، وَلَا قُوَّةَ إِلَّا بِاللَّهِ ثُمَّ قَالَ الْأَوْزَاعِيُّ: لَوْ كَانَ هَذَا خَيْرًا مَا خُصَصْتُمْ بِهِ دُونَ أَسْلَافِكُمْ، فَإِنَّهُ لَمْ يُدَّخَرْ عَنْهُمْ خَيْرٌ خُبِّئَ لَكُمْ دُونَهُمْ لِفَضْلٍ عِنْدَكُمْ، وَهُمْ أَصْحَابُ نَبِيِّنَا عليه الصلاة والسلام، وَالَّذِينَ اخْتَارَهُمُ اللَّهُ عز وجل، وَبَعَثَهُ فِيهِمْ، وَوَصَفَهُ بِهِمْ فَقَالَ:

**361.** Ibn ‘Abdil-Hamīd narrated to us and said: Zuhayr ibn Muhammad narrated to us and said: Mu’āwiyah ibn ‘Amr narrated to us, from Abū Ishāq Al-Fazārī who said: Al-Awzā’ī said about the man who is asked: *“Are you a mumin?”*

And he said: *“Verily, asking about what you are asking about is a bid’ah. And testifying to this is going in depth (to a level) which we have not been burdened with in our dīn, and our Prophet did not legislate this. The one who asks about this has no imām in this (who did this before him). Speaking about it is disputing, and discussing about it is a newly invented matter.*

*And I swear, your testimony for yourself with what necessitates this reality for you, if you are not as such (in reality), and you abstaining from the testimony for yourself with this, (neither) will exits you from īmān, (even) if you in reality are as such.*

*Verily, the one who asked you about your īmān, he does not doubt regarding this from you. Rather, he wants to dispute with Allāh – ‘azza wa jalla – regarding His knowledge regarding this, when he claims that his own knowledge and the knowledge of Allāh – ‘azza wa jalla – regarding this (reality) are equal.*

*So let your soul have patience upon the Sunnah, and stop where the people stopped. And speak about what they spoke about, and withhold from what they avoided. And traverse the path of your righteous salaf. For verily, that which was enough for them is enough for you.*

*And the people of Shām were verily unaware of this bid’ah, until some of the people from ‘Irāq threw it at them, from those who entered into this bid’ah after their scholars and knowledgeable refuted it for them. But the hearts of some groups from them absorbed it, and they made it permissible for their tongues. And they were afflicted with what others*

*than them were afflicted with of disagreement. And I have not lost hope in Allāh – 'azza wa jalla – repelling the evil of this bid'ah, so that they can become brothers in their dīn. There is no power except in Allāh."*

Then Al-Awzā'ī said: *"If this had been something good, then you would not have been singled out in this without your predecessors. For verily, no goodness has been hidden away from them and saved for you due to some virtue you possess. And they are the companions of our Prophet, whom He (i.e. Allāh) chose for him and He sent him among them, and He described him through them. So He said:*

﴿ مُّحَمَّدٌ رَّسُولُ ٱللَّهِۚ وَٱلَّذِينَ مَعَهُۥٓ أَشِدَّآءُ عَلَى ٱلْكُفَّارِ رُحَمَآءُ بَيْنَهُمْۖ تَرَىٰهُمْ رُكَّعًا سُجَّدًا ﴾

**"Muhammad is the Messenger of Allāh. And those who are with him are severe against the *kuffār* and merciful amongst themselves. You see them performing *rukū'*** (and) ***sujūd*.**" (Al-Fath 48:29)

إِلَى آخِرِ السُّورَةِ.

*Until the end of the sūrah."*

## 29. Chapter: Regarding the *Murjiah* and their evil *madhhab* for the scholars

**362** – حَدَّثَنَا أَبُو بَكْرٍ عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ الْوَاسِطِيُّ قَالَ: حَدَّثَنَا زُهَيْرُ بْنُ مُحَمَّدٍ الْمَرْوَزِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، عَنِ الْأَوْزَاعِيِّ، عَنِ الزُّهْرِيِّ قَالَ: «مَا ابْتُدِعَتْ فِي الْإِسْلَامِ بِدْعَةٌ أَضَرُّ عَلَى الْمِلَّةِ مِنْ هَذِهِ يَعْنِي: أَهْلَ الْإِرْجَاءِ»

**362.** Abū Bakr ʻAbdullāh ibn Muhammad ibn ʻAbdil-Hamīd Al-Wāsitī narrated to us and said: Zuhayr ibn Muhammad Al-Marwazī narrated to us and said: Muhammad ibn Kathīr narrated to us, from Al-Awzā'ī, from Az-Zuhrī who said: *"No bid'ah was innovated in Islām which is more harmful for its people than this one."* Meaning: *Al-Irjā*.

**363** – حَدَّثَنَا إِسْحَاقُ بْنُ أَبِي حَسَّانَ الْأَنْمَاطِيُّ قَالَ: حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ الدِّمَشْقِيُّ قَالَ: حَدَّثَنَا شِهَابُ بْنُ خِرَاشٍ، عَنْ أَبِي حَمْزَةَ الثُّمَالِيِّ الْأَعْوَرِ قَالَ: قُلْتُ لِإِبْرَاهِيمَ: مَا تَرَى فِي رَأْيِ الْمُرْجِئَةِ؟ فَقَالَ: «أَوَّهُ، لَفَّقُوا قَوْلًا، فَأَنَا أَخَافُهُمْ عَلَى الْأُمَّةِ، وَالشَّرُّ مِنْ أَمْرِهِمْ كَثِيرٌ، فَإِيَّاكَ وَإِيَّاهُمْ»

**363.** Ishāq ibn Abī Hassān Al-Anmātī narrated to us and said: Hishām ibn ʻAmmār Ad-Dimashqī narrated to us and said: Shihāb ibn Khirāsh narrated to us, from Abū Hamzah At-Tammār Al-A'war who said: I said to Ibrāhīm: *"What do you think about the opinion of the Murjiah?"*

So he said: *"Oh! They made up a statement, so I fear them for the ummah. And the evil from their affair is plenty. So be aware of having anything to do with them."*[309]

**364** – حَدَّثَنَا أَبُو نَصْرٍ مُحَمَّدُ بْنُ كُرْدِيٍّ قَالَ ثنا أَبُو بَكْرٍ الْمَرْوَزِيُّ قَالَ حَدَّثَنَا أَبُو عَبْدِ اللَّهِ يَعْنِي أَحْمَدَ بْنَ حَنْبَلٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ قَالَ: حَدَّثَنِي سَعِيدُ بْنُ صَالِحٍ، عَنْ حَكِيمِ بْنِ جُبَيْرٍ قَالَ إِبْرَاهِيمُ: «الْمُرْجِئَةُ أَخْوَفُ عِنْدِي عَلَى الْإِسْلَامِ مِنْ عِدَّتِهِمْ مِنَ الْأَزَارِقَةِ»

**364.** Abu Nasr Muhammad ibn Kurdi narrated to us and said: Abu Bakr Al-Marrūdhī narrated to us and said: Abū ʻAbdillāh (i.e. Ahmad ibn Hanbal) narrated to us and said: Muhammad ibn Bishr narrated to us and said: Sa'īd ibn Sālih narrated to us, from Hakīm ibn Jubayr who said: Ibrāhīm said: *"For me, the Murjiah are more feared for the people of Islām, than the same number as them from the Azāriqah."*[310]

---

[309] And in "As-Sunnah" by Ibn Shāhīn (13) Ibrāhīm said: *"And there is no-one from the people of this qiblah who, for me, are more misguided, than the Murjiah."*

[310] The *Azāriqah* are the followers of Nāfi' ibn Al-Azraq, and they are a sect from the sects of the *Khawārij*. Their *fitnah* occurred after the death of Yazīd ibn Mu'āwiyah and it continued for more than twenty years. And they are from the worst of the sects of the *Khawārij*, and the most wicked of them.

- And in "As-Sunnah" by ʻAbdullah ibn Ahmad (684) Ibrāhīm said: *"The Khawārij, for me, are more excused than the Murjiah."*

**365** – حَدَّثَنَا ابْنُ عَبْدِ الْحَمِيدِ قَالَ: حَدَّثَنَا يُوسُفُ بْنُ مُوسَى الْقَطَّانُ قَالَ: حَدَّثَنَا الضَّحَّاكُ بْنُ مَخْلَدٍ، عَنِ الْأَوْزَاعِيِّ، عَنْ يَحْيَى بْنِ أَبِي عَمْرٍو السَّيْبَانِيِّ قَالَ: قَالَ حُذَيْفَةُ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: «إِنِّي لَأَعْرِفُ أَهْلَ دِينَيْنِ، أَهْلُ ذَلِكَ الدِّينَيْنِ فِي النَّارِ، قَوْمٌ يَقُولُونَ الْإِيمَانُ: كَلَامٌ وَإِنْ زَنَى وَقَتَلَ، وَقَوْمٌ يَقُولُونَ: إِنْ أُولِينَا الضُّلَّالَ مَا بَالُ خَمْسِ صَلَوَاتٍ، وَإِنَّمَا هُمَا صَلَاتَانِ:

**365.** Ibn ʻAbdil-Hamīd narrated to us and said: Yūsuf ibn Mūsā Al-Qattān narrated to us and said: Ad-Dahhāk ibn Makhlad narrated to us, from Al-Awzāʻī, from Yahyā ibn Abī ʻAmr As-Sībānī, from Hudhayfah (*radiAllāhu ʻanhu*) who said: *"I verily know of the people of two religions. The people of these two religions will be in Hellfire.*

*Some people who say: 'Imān is in speech, even if he fornicates and kills.'*

*And some people who say: 'Verily, the first (generations) from us were misguided. What is up with five prayers? There is verily only two prayers.'*

﴿ أَقِمِ ٱلصَّلَوٰةَ لِدُلُوكِ ٱلشَّمۡسِ إِلَىٰ غَسَقِ ٱلَّيۡلِ ﴾

**"And perform the *salāh* at the decline of the sun until the darkness of the night."** (Al-Isrā 17:78)"

**366** – حَدَّثَنَا أَبُو نَصْرٍ قَالَ: حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبُو عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ قَالَ: حَدَّثَنَا أَبُو عَمْرٍو، عَنْ يَحْيَى بْنِ أَبِي عَمْرٍو السَّيْبَانِيِّ، عَنْ حُذَيْفَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: «إِنِّي لَأَعْلَمُ أَهْلَ دِينَيْنِ هَذَيْنِ الدِّينَيْنِ فِي النَّارِ، قَوْمٌ يَقُولُونَ: الْإِيمَانُ كَلَامٌ، وَقَوْمٌ يَقُولُونَ: مَا بَالُ الصَّلَوَاتِ الْخَمْسِ؟ وَإِنَّمَا هُمَا صَلَاتَانِ»

**366.** Abū Nasr narrated to us and said: Abū Bakr narrated to us and said: Abū ʻAbdillāh narrated to us and said: Al-Walīd ibn Muslim narrated to us and said: Abū ʻAmr narrated to us, from Yahyā ibn Abī ʻAmr As-Sībānī, from Hudhayfah (*radiAllāhu ʻanhu*) who said: *"I verily know of the people of two religions. These two religions will be in Hellfire:*

*Some people who say: 'Īmān is (only) in speech.'*

*And some people who say: 'What is up with the five prayers? There is verily only two prayers.'"*

---

**I said:** This is because the *Khawārij* hold the deeds and *farāid* at high esteem, and they are severe regarding performing the forbidden things, opposite of the *Murjiah* who forsake the deeds and they describe the one who perform the forbidden things as a *mumin* with a complete *īmān*. And due to this Ibrāhīm – *rahimahullāh* – said: *"The Murjiah left a dīn which is softer than a transparent cloth."* ["Al-Īmān" by Ahmad (199)].

**367** – وَحَدَّثَنَا أَبُو نَصْرٍ قَالَ: ثنا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبُو عَبْدِ اللهِ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ قَالَ: حَدَّثَنِي حَمَّادُ بْنُ سَلَمَةَ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: "مَثَلُ الْمُرْجِئَةِ مَثَلُ الصَّابِئِينَ

**367.** And Abū Nasr narrated to us and said: Abū Bakr narrated to us and said: Abū ʻAbdillāh narrated to us and said: ʻAbdur-Rahmān ibn Mahdī narrated to us and said: Hammād ibn Salamah narrated to me, from ʻAtā ibn As-Sāib, from Saʻīd ibn Jubayr who said: *"The example of the Murjiah is (like) the example of the sābiʻūn."*[311]

**368** – وَحَدَّثَنَا أَبُو نَصْرٍ قَالَ: حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبُو عَبْدِ اللهِ قَالَ: حَدَّثَنَا مُؤَمَّلٌ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ قَالَ: حَدَّثَنَا أَيُّوبُ قَالَ: قَالَ لِي سَعِيدُ بْنُ جُبَيْرٍ: أَلَمْ أَرَكَ مَعَ طَلْقٍ قُلْتُ: بَلَى، فَمَالُهُ؟ قَالَ: لَا تُجَالِسْهُ فَإِنَّهُ مُرْجِئٌ. قَالَ أَيُّوبُ: وَمَا شَاوَرْتُهُ فِي ذَلِكَ، وَيَحِقُّ لِلْمُسْلِمِ إِذَا رَأَى مِنْ أَخِيهِ مَا يَكْرَهُ أَنْ يَأْمُرَهُ وَيَنْهَاهُ"

**368.** And Abū Nasr narrated to us and said: Abū Bakr narrated to us and said: Abū ʻAbdillāh narrated to us and said: Muammal narrated to us and said: Hammād ibn Zayd narrated to us and said: Ayyūb narrated to us and said: Saʻīd ibn Jubayr said to me: *"Did I not see you with Talq?"*

I said: *"Yes, verily. What is up with him?"*

He said: *"Do not sit with him, for he is verily a murjī."*

Ayyūb said: *"And I did not ask for his advice in this. And it is a right for a muslim, if he sees something from his brother which he dislikes, to command him and prohibit him."*

**368a** – قَالَ: وَحَدَّثَنَا أَبُو عَبْدِ اللهِ قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ قَالَ: سَمِعْتُ سُفْيَانَ: وَذَكَرَ الْمُرْجِئَةَ فَقَالَ: «رَأْيٌ مُحْدَثٌ، أَدْرَكَنَا النَّاسَ عَلَى غَيْرِهِ»

**368a.** He said: And Abū ʻAbdillāh narrated to us and said: ʻAbdullāh ibn Numayr narrated to us and said: I heard Sufyān when he mentioned the *Murjiah*. Then he said: *"A newly invented opinion. We met the people upon something other than it."*

---

[311] The *sābi*, for the Arabs, is just as As-Sam'ānī said in "Majmū' Gharāib Al-Hadīth" (2/610): *"He is the one exits from one religion to another religion. And from it is 'As-Sābiūn', because they left the religion of the jews and the christians."*
And this is further explained by what *Imām* Ahmad narrated in "Al-Īmān" (195) from Saʻīd ibn Jubayr – and he is the one speaking in this narration – from ʻAtā ibn As-Sāib who said: Saʻīd ibn Jubayr mentioned the *Murjiah*. He said: Then he gave an example of them. He said: *"The example of them is that of the Sābiīn. They verily came to the jews and said: 'What is your religion?' They said: 'Judaism.' They said: 'And what is your book?' They said: 'The Tawrāh.' They said: 'Then who is your prophet?' They said: 'Mūsā.' They said: 'And what is there (of reward) for the one who follows you?' They said: 'Paradise.' Then they came to the christians and said: 'What is your religion?' They said: 'Christianity.' They said: 'And what is your book?' They said: 'The Injīl.' They said: 'Then who is your prophet?' They said: ''Īsā.' They said: 'And what is there (of reward) for the one who follows you?' They said: 'Paradise.' They said: 'Then that is our religion.'"*

**368b** – قَالَ: وَحَدَّثَنَا أَبُو عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو قَالَ: حَدَّثَنَا أَبُو إِسْحَاقَ يَعْنِي الْفَزَارِيَّ قَالَ: قَالَ الْأَوْزَاعِيُّ: قَدْ كَانَ يَحْيَى وَقَتَادَةُ يَقُولَانِ: «لَيْسَ مِنْ هَؤُلَاءِ شَيْءٌ أَخْوَفُ عِنْدَهُمْ عَلَى الْأُمَّةِ مِنَ الْإِرْجَاءِ»

**368b.** He said: And Abū ʻAbdillāh narrated to us and said: Muʼāwiyah ibn ʻAmr narrated to us, Abū Ishāq (i.e. Al-Fazārī) narrated to us and said: Al-Awzāʻī said: Yahyā and Qatādah both used to say: *"There is nothing from the desires which, for them, is more feared for the ummah, than irjā."*

**368c** – قَالَ: وَحَدَّثَنَا أَبُو عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، عَنْ جَعْفَرٍ الْأَحْمَرِ قَالَ: قَالَ مَنْصُورُ بْنُ الْمُعْتَمِرِ فِي شَيْءٍ: «لَا أَقُولُ كَمَا قَالَتِ الْمُرْجِئَةُ الضَّالَّةُ الْمُبْتَدِعَةُ»

**368c.** He said: And Abū ʻAbdillāh narrated to us and said: ʻAbdullāh ibn Numayr narrated to us, from Jaʼfar Al-Ahmar who said: Mansūr ibn Al-Muʼtamir said about something: *"I do not say as the misguided Murjiah mubtadiʼah said."*[312]

---

[312] This narration is clear in declaring them as innovators and exiting them from the *Sunnah*. And the statements from the leaders of the *Sunnah*, and those after them, verily reached the level of *tawātur*, about the *hukm* upon the *Murjiah* with (being upon) *bidʻah*. And among what was narrated regarding this is:

- In "As-Sunnah" by ʻAbdullāh (679) ʻAlī ibn Al-Hasan ibn Shaqīq said: A man said to ʻAbdullāh ibn Al-Mubārak: *"O gathering of Murjiah."* He said: *"Have you accused me of a desire (i.e. innovation) from the desires?"*
- And in "Khalq Afʻāl Al-ʻIbād" by Al-Bukhārī (41) Wakīʻ said: *"The Murjiah say: Īmān is in speech and not in deeds. And this is a bidʻah."*
- And in "As-Sunnah" by Al-Khallāl (1101) Ahmad ibn Hanbal – *rahimahullāh* – said in one of his letters: *"As for what you have mentioned from the statement of the one who says: 'Īmān is only in speech', then this is the belief of the people of irjā. It is a newly innovated belief. Our salaf, and those whom we follow, were not upon this."*
- And Abū Hātim and Abū Zurʻah – *rahimahumāllāh* – said in their *ʻaqīdah* in which they mentioned the *ijmāʻ* of the scholars: *"We met the scholars from all of the countries; Hijāz, ʻIraq, Misr, Shām and Yaman, and it was from their madhhab:… And the Murjiah are misguided mubtadiʼah (innovators)."*

**I said:** And these statements, and what will come in the following commentary, is a very clear refutation of those who claim that the *Murjiah* is a group from the groups of *Ahlus-Sunnah wal-Jamāʻah*. And it is also a refutation of those who claim that the disagreement between the people of the *Sunnah* and the *Murjiah* is a disagreement in terminology that has no reality to it.

**368d** – قَالَ: وَحَدَّثَنَا أَبُو عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا حَجَّاجٌ قَالَ: سَمِعْتُ شَرِيكًا: "وَذَكَرَ الْمُرْجِئَةَ، قَالَ: هُمْ أَخْبَثُ قَوْمٍ وَحَسْبُكَ بِالرَّافِضَةِ خُبْثًا وَلَكِنِ الْمُرْجِئَةَ يَكْذِبُونَ عَلَى اللَّهِ عز وجل

**368d.** He said: And Abū ʻAbdillāh narrated to us and said: Hajjāj narrated to us and said: I heard Sharīk when he mentioned the *Murjiah*. Then he said: *"They are the dirtiest of people. And the Rāfidah*[313] *are sufficient for you in dirtiness. But the Murjiah lie about Allāh the Exalted."*

**369** – قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدٍ الصَّنْدَلِيُّ قَالَ: حَدَّثَنَا الْفَضْلُ بْنُ زِيَادٍ قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ: وَسُئِلَ عَنِ الْمُرْجِئِ فَقَالَ: «مَنْ قَالَ: إِنَّ الْإِيمَانَ قَوْلٌ»

**369.** Ja'far ibn Muhammad As-Sandalī narrated to us and said: Al-Fadl ibn Ziyād narrated to us and said: I heard Abū ʻAbdillāh when he was asked about the *murjī*?

So he said: *"(That is) the one who says: Īmān is (only) in speech."*

**370** – حَدَّثَنَا جَعْفَرٌ قَالَ: حَدَّثَنَا الْفَضْلُ قَالَ: حَدَّثَنَا أَبُو عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا سَلَمَةُ بْنُ نُبَيْطٍ، عَنِ الضَّحَّاكِ بْنِ مُزَاحِمٍ قَالَ: ذَكَرُوا عِنْدَهُ مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ دَخَلَ الْجَنَّةَ فَقَالَ: "هَذَا قَبْلَ أَنْ تُحَدَّ الْحُدُودُ، وَتَنْزِلَ الْفَرَائِضُ

**370.** Ja'far narrated to us and said: Al-Fadl narrated to us and said: Abū ʻAbdillāh narrated to us and said: Wakī' narrated to us and said: Salamah ibn Nubayt narrated to us, from Ad-Dahhāk ibn Muzāhim. He said: In front of him they mentioned (the *hadīth*): Whoever says *La ilāha illā Allāh* will enter Paradise. So he said: *"This was before the punishments were defined and the farāid (obligatory acts of worship) were revealed."*[314]

---

[313] And among those from whom it was narrated that they described them with dirtiness due to their *i'tiqād* is:
- In "Dhamm Al-Kalām" (472) Muhammad ibn Muqātil said: I asked Wakī' and said: *"With us there are some people who say: 'Verily, īmān does not increase.'"* So he said: *"These are the dirty Murjiah."*
- And in "As-Sunnah" by ʻAbdullāh (57) Ishāq ibn Buhlūl said: I said to Yazīd ibn Hārūn: *"Should I pray behind the Jahmiyyah?"* He said: *"No."* I said: *"Should I pray behind the Murjiah?"* He said: *"They are verily a dirty people."*
- And Harb Al-Karmānī – *rahimahullāh* – said in his *'aqīdah* (92): *"The Murjiah. And they are those who claim that īmān is in speech and not in deeds... All these are the sayings of the Murjiah. And these are the dirtiest of the sayings and most misguided, and furthest from the guidance."*
- And the author – *rahimahullāh* – said in the book "Al-Arba'ūn" (paragraph 51 with my *tahqīq*). After he mentioned that *īmān* cannot be (valid), except along the acknowledgement, speech and deeds, he said: *"This is the madhhab of the muslims in older and newer times. And whoever says anything other than this, then he is a dirty murjī. Be aware of him in your dīn."*

[314] The words of the author – *rahimahullāh* – about this issue have gone forth in number (246). And a similar narration from Az-Zuhrī – *rahimahullāh* – will come in number (374).

**371** – أَخْبَرَنَا خَلَفُ بْنُ عَمْرٍو الْعُكْبَرِيُّ قَالَ: حَدَّثَنَا الْحُمَيْدِيُّ قَالَ: سَمِعْتُ وَكِيعًا يَقُولُ: «أَهْلُ السُّنَّةِ يَقُولُونَ: الْإِيمَانُ قَوْلٌ وَعَمَلٌ، وَالْمُرْجِئَةُ يَقُولُونَ: الْإِيمَانُ قَوْلٌ، وَالْجَهْمِيَّةُ يَقُولُونَ: الْإِيمَانُ الْمَعْرِفَةُ»

**371.** Khalaf ibn 'Amr Al-'Ukbarī informed us and said: Al-Humaydī narrated to us and said: I heard Wakī' say: *"The people of Sunnah say: Īmān is in speech and deeds.*

*And the Murjiah say: Īmān is (only) in speech.*

*And the Jahmiyyah say: Īmān is (only) the knowledge."*

- **Muhammad ibn Al-Husayn said:**

**372** – مَنْ قَالَ: الْإِيمَانُ قَوْلٌ دُونَ الْعَمَلِ، يُقَالُ لَهُ: رَدَدْتَ الْقُرْآنَ وَالسُّنَّةَ، وَمَا عَلَيْهِ جَمِيعُ الْعُلَمَاءِ، وَخَرَجْتَ مِنْ قَوْلِ الْمُسْلِمِينَ، وَكَفَرْتَ بِاللَّهِ الْعَظِيمِ فَإِنْ قَالَ: بِمَ ذَا؟ قِيلَ لَهُ: إِنَّ اللَّهَ عز وجل، أَمَرَ الْمُؤْمِنِينَ بَعْدَ أَنْ صَدَقُوا فِي إِيمَانِهِمْ: أَمَرَهُمْ بِالصَّلَاةِ وَالزَّكَاةِ، وَالصِّيَامِ وَالْحَجِّ وَالْجِهَادِ، وَفَرَائِضَ كَثِيرَةٍ، يَطُولُ ذِكْرُهَا، مَعَ شِدَّةِ خَوْفِهِمْ، عَلَى التَّفْرِيطِ فِيهَا، النَّارَ وَالْعُقُوبَةَ الشَّدِيدَةَ، فَمَنْ زَعَمَ أَنَّ اللَّهَ تَعَالَى فَرَضَ عَلَى الْمُؤْمِنِينَ مَا ذَكَرْنَا، وَلَمْ يُرِدْ مِنْهُمُ الْعَمَلَ، وَرَضِيَ مِنْهُمْ بِالْقَوْلِ، فَقَدْ خَالَفَ اللَّهَ عز وجل وَرَسُولَهُ ﷺ، فَإِنَّ اللَّهَ عز وجل لَمَّا تَكَامَلَ أَمْرُ الْإِسْلَامِ بِالْأَعْمَالِ قَالَ:

**372.** The one who says: *"Īmān is in speech and not in deeds."* To him it is said: You have rejected the Qurān, the *Sunnah* and what all of the scholars are upon. And you have exited from the belief of the muslims and committed *kufr* to Allāh the Great.[315] Then if he says: *"How is that?"*

It is said to him: Verily, Allāh – the Exalted – commanded the *muminūn*, after they were truthful in their *īmān*: (Then) He commanded them to the *salāh*, the *zakāh*, the

---

[315] The words about the issue of declaring *takfīr* upon the *Murjiah* has gone forth under number (318).

And as for the apparent *takfīr* in this place, then the author verily explained in the following words who he intended with the *takfīr* here. And they are those who say: *"Allāh verily obligated the farāid upon the people, but He did not want for the slaves to act upon it. And He is pleased with (only) the speech from them."* These are the people whom the author means.

And this is not the *madhhab* of the first *Murjiah*, or those who some people call *Murjiah Al-Fuqahā*. Their *madhhab* is, that the deeds are laws and obligatory acts of worship which Allāh has legislated for His slaves, but they are not from *īmān*. So the *salaf* criticized them due to them exiting the deeds from *īmān*.

As for what the author mentioned here of *takfīr* upon the one who says that Allāh did not want from the slaves that they should perform the *farāid*, then several people verily uttered the *takfīr* upon the one who believes like this.

- With Al-Lālakāī (1459) Abū Thawr – *rahimahullāh* – said: *"As for the group who claimed that the deeds not are from īmān, then it is said to them: What did Allāh – 'azza wa jalla – want when He said to them: 'Perform the salāh and pay the zakāh.' (Did He) only want the acknowledgement of this, or the acknowledgment and acting upon it?*

*If they then say: 'Allāh verily wanted the acknowledgement (alone) and He did not want the deeds', then he has verily committed kufr for the people of knowledge; the one who says that Allāh did not want for the slaves to pray, nor for them to pay the zakāh…"* etc.

*siyām*, the *hajj*, the *jihād*, and many *farāid* which would take long to mention. Along with their extreme fear of being neglectful in these (which would cause): Hellfire and severe punishment.

So whoever claims that Allāh – the Exalted – obligated what we have mentioned, but He did not want any deeds from them (i.e. acting upon what He commanded), and (that) He is pleased with (only) the speech from them, he has verily opposed Allāh – *'azza wa jalla* – and His Messenger (*sallAllāhu 'alayhi wa sallam*). Allāh – the Exalted – said, when He had completed the affair of Islām by the deeds:

﴿ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا ﴾

**"Today I have completed your religion for you and I have perfected My blessing upon you, and I am pleased with Islam as religion for you."**
(Al-Māidah 5:3)

وَقَالَ النَّبِيُّ ﷺ: «**بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ**» وَقَالَ ﷺ: «**مَنْ تَرَكَ الصَّلَاةَ فَقَدْ كَفَرَ**

And the Prophet (*sallAllāhu 'alayhi wa sallam*) said: ***"Islām is built upon five."*** And he (*sallAllāhu 'alayhi wa sallam*) said: ***"Whoever leaves the salāh, he has verily committed kufr."***

- **Muhammad ibn Al-Husayn said:**

**373** – وَمَنْ قَالَ: الْإِيمَانُ: الْمَعْرِفَةُ، دُونَ الْقَوْلِ وَالْعَمَلِ، فَقَدْ أَتَى بِأَعْظَمِ مِنْ مَقَالَةِ مَنْ قَالَ: الْإِيمَانُ: قَوْلٌ وَلَزِمَهُ أَنْ يَكُونَ إِبْلِيسُ عَلَى قَوْلِهِ مُؤْمِنًا؛ لِأَنَّ إِبْلِيسَ قَدْ عَرَفَ رَبَّهُ. قَالَ:

**373.** Whoever says: *"Īmān is the knowledge, and not the speech and deeds."* He has verily come with something mightier than the words of the one who says: *"Īmān is in speech."* And for him it is a necessity that Iblīs is a *mumin*, because he verily knew his Lord. He said:

﴿ رَبِّ بِمَآ أَغْوَيْتَنِي ﴾

**"My Lord, because You have led me astray."** (Al-Hijr 15:39)

وَقَالَ:

And He said:

﴿ رَبِّ فَأَنظِرْنِيٓ ﴾

**"My Lord, give me respite."** (Al-Hijr 15:36)

وَيَلْزَمُ أَنْ تَكُونَ الْيَهُودُ لِمَعْرِفَتِهِمْ بِاللَّهِ وَبِرَسُولِهِ أَنْ يَكُونُوا مُؤْمِنِينَ قَالَ اللَّهُ تَعَالَى:

And it is (also) a necessity that the jews are *muminūn*, due to their knowledge about Allāh and His Messenger (*sallAllāhu 'alayhi wa sallam*). Allāh – the Exalted – said:

﴿ يَعْرِفُونَهُۥ كَمَا يَعْرِفُونَ أَبْنَآءَهُمْ ﴾

**"They know him, just like they know their own children."** (Al-Baqarah 2:146)

فَقَدْ أَخْبَرَ عز وجل أَنَّهُمْ يَعْرِفُونَ اللَّهَ تَعَالَى وَرَسُولَهُ.

So He – *'azza wa jalla* – verily informed, that they know Allāh and His Messenger.

وَيُقَالُ لَهُمْ: إِيشِ الْفَرْقُ بَيْنَ الْإِسْلَامِ وَبَيْنَ الْكُفْرِ؟ وَقَدْ عَلِمْنَا أَنَّ أَهْلَ الْكُفْرِ قَدْ عَرَفُوا بِعُقُولِهِمْ أَنَّ اللَّهَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا وَلَا يُنَجِّيهِمْ فِي ظُلُمَاتِ الْبِرِّ وَالْبَحْرِ إِلَّا اللَّهُ عز وجل، وَإِذَا أَصَابَتْهُمُ الشَّدَائِدُ لَا يَدْعُونَ إِلَّا اللَّهَ، فَعَلَى قَوْلِهِمْ إِنَّ الْإِيمَانَ الْمَعْرِفَةُ كُلُّ هَؤُلَاءِ مِثْلُ مَنْ قَالَ: الْإِيمَانُ: الْمَعْرِفَةُ عَلَى قَائِلِ هَذِهِ الْمَقَالَةِ الْوَحْشِيَّةِ لَعْنَةُ اللَّهِ بَلْ نَقُولُ وَالْحَمْدُ لِلَّهِ قَوْلًا يُوَافِقُ الْكِتَابَ وَالسُّنَّةَ، وَعُلَمَاءِ الْمُسْلِمِينَ الَّذِينَ لَا يُسْتَوْحَشُ مِنْ ذِكْرِهِمْ، وَقَدْ تَقَدَّمَ ذِكْرُنَا لَهُمْ: إِنَّ الْإِيمَانَ مَعْرِفَةٌ بِالْقَلْبِ تَصْدِيقًا يَقِينًا، وَقَوْلٌ بِاللِّسَانِ، وَعَمَلٌ بِالْجَوَارِحِ، **وَلَا يَكُونُ مُؤْمِنًا إِلَّا بِهَذِهِ الثَّلَاثَةِ، لَا يُجْزِئُ بَعْضُهَا عَنْ بَعْضٍ، وَالْحَمْدُ لِلَّهِ عَلَى ذَلِكَ**.

And it is said to them: What is the difference between Islām and *kufr*? We already know that the people of *kufr* verily knew by their intellects that Allāh – the Exalted – created the heavens, the earth whatever is between them, and that no-one saves them in the darknesses on land and at sea, except Allāh. And when hard times befell them, they would only invoke Allāh. So according to their belief – that *īmān* (only) is the knowledge – then all of these (abovementioned) people are like those who say: *Īmān* is the knowledge. May the curse of Allāh be upon the one who says this barbaric statement.[316]

---

[316] And this is the statement (or belief) of the *Murjiah Jahmiyyah*, and whoever agrees with them from the *Ashā'irah* and others. Because the *īmān*, for them, is limited to knowledge and believing. So whoever knows his Lord in his heart, then he is a *mumin*. Even if he does not utter this with his tongue and perform deeds with his limbs. And this belief contradicts the Book, the *Sunnah* and what the *salaf* of the *ummah* agreed upon.

- In "As-Sunnah" by 'Abdullah ibn Ahmad (579): Al-Fudayl ibn 'Iyād – *rahimahullāh* – said: *"The Jahmiyyah say: Īmān is the knowledge, without any speech nor any deeds."*

- And Harb Al-Karmani – *rahimahullāh* – said in his *'aqīdah* (13): *"And whoever claims that the knowledge benefits in the heart, even if he does not utter it, then he is a jahmī."*

**I said:** And this *madhhab*, despite of its hideousness and repulsiveness due to what is necessitates of invalid necessities, then many of the latecomers believe in it, and they spread it in their explanations and their books. And I verily mentioned some of this in the book "Al-Madkhal ilā Al-Jāmi' fī Kutub Al-Īmān".

Rather, we say words – and all praise is due to Allāh – that agree with the Book, the *Sunnah* and the scholars of the muslims; those where no aversion is felt when mentioning them. And we have verily mentioned them earlier:

1. Verily, *īmān* is the knowledge of the heart in belief and certainty.
2. And the speech of the tongue.
3. And the deeds of the limbs.

**A person cannot be a *mumin*, except with these three. None of them are sufficient from others. And all praise is due to Allāh for this.**

**374** – حَدَّثَنَا أَبُو مُحَمَّدٍ يَحْيَى بْنُ مُحَمَّدِ بْنِ صَاعِدٍ قَالَ: حَدَّثَنَا يُوسُفُ الْقَطَّانُ قَالَ: حَدَّثَنَا جَرِيرٌ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنِ الزُّهْرِيِّ قَالَ لِي عَبْدُ الْمَلِكِ بْنُ مَرْوَانَ: الْحَدِيثُ الَّذِي جَاءَ عَنِ النَّبِيِّ ﷺ: «مَنْ مَاتَ لَا يُشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ الْجَنَّةَ، وَإِنْ زَنَى وَإِنْ سَرَقَ» قَالَ: فَقُلْتُ لَهُ: أَيْنَ يَذْهَبُ بِكَ يَا أَمِيرَ الْمُؤْمِنِينَ؟ «هَذَا قَبْلَ الْأَمْرِ وَالنَّهْيِ، وَقَبْلَ الْفَرَائِضِ»

**374.** Abū Muhammad Yahyā ibn Muhammad ibn Sā'id narrated to us and said: Yūsuf Al-Qattān narrated to us and said: Jarīr narrated to us, from 'Atā ibn As-Sāib, from Az-Zuhrī who said: 'Abdul-Malik ibn Marwan said to me: *"The hadīth which was narrated from the Prophet (sallAllāhu 'alayhi wa sallam): **'Whoever dies while not having committed shirk to Allāh in anything, he will enter Paradise, even if he fornicated and stole.'**?"*

He said: So I said to him: *"Where will you be taken, O Amīr Al-Muminīn? This is before the command and the prohibition, and before the farāid."*[317]

- In "As-Sunnah" by 'Abdullah (399) Wakī' – *rahimahullāh* – said: *"The Jahmiyyah said: 'The knowledge in the heart about what has come from Allāh is sufficient from the words and the deeds', and this is kufr."*
- And in "As-Sunnah" by Al-Khallāl (967) and (1761) Hamdān ibn 'Ali Al-Warrāq said: I asked Ahmad – when the *Murjiah* was mentioned in front of him – and said: *"They verily say: If a man knows his Lord in his heart, then he is a mumin?"*
So he said: *"The Murjiah do not say this. Rather, the Jahmiyyah say this. The Murjiah say: 'Until he speaks with his tongue, even if he does not perform deed with his limbs' And the Jahmiyyah say: 'If he knows his Lord in his heart, even if he does not perform deeds with his limbs.' And that is kufr. Iblis verily knew his Lord, so he said:* **"My Lord, because You have led me astray."** (Al-Hijr 15:39)"
**I said:** The *Ashā'irah* agree with the *Jahmiyyah* regarding the reality of *īmān*; that it is only in the heart. Even though they disagree with them in the wording (or terminology). Because the *Jahmiyyah* said: *Īmān* is the knowledge. And the *Ashā'irah* said: *Īmān* is the belief. And when examining there is no difference between the two.

[317] The words about this issue have gone forth under narration number (246 and 370).

❖ **Muhammad ibn Al-Husayn said:**

**375** – احْذَرُوا رَحِمَكُمُ اللَّهُ قَوْلَ مَنْ يَقُولُ إِنَّ إِيمَانَهُ كَإِيمَانِ جِبْرِيلَ وَمِيكَائِيلَ، وَمَنْ يَقُولُ: أَنَا مُؤْمِنٌ عِنْدَ اللَّهِ، وَأَنَا مُؤْمِنٌ مُسْتَكْمِلُ الْإِيمَانِ هَذَا كُلُّهُ مَذْهَبُ أَهْلِ الْإِرْجَاءِ.

**375.** Be aware – may Allāh have mercy upon you – of the statement of the one who says that his *īmān* is like the *īmān* of Jibrīl and Mīkāīl.

And the one who says: *"I am a mumin for (i.e. in the Sight of) Allāh."*

Or: *"I am a mumin with a complete īmān."*

All of this is the *madhhab* of the people of *irjā.*

**376** – حَدَّثَنَا إِسْحَاقُ بْنُ أَبِي حَسَّانَ الْأَنْمَاطِيُّ قَالَ: حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ الدِّمَشْقِيُّ قَالَ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ قَالَ: «ثَلَاثٌ هُنَّ بِدْعَةٌ: أَنَا مُؤْمِنٌ مُسْتَكْمِلُ الْإِيمَانِ، وَأَنَا مُؤْمِنٌ حَقًّا، وَأَنَا مُؤْمِنٌ عِنْدَ اللَّهِ تَعَالَى»

**376.** Ishāq ibn Abī Hassān Al-Anmātī narrated to us and said: Hishām ibn 'Ammār Ad-Dimashqī narrated to us and said: 'Abdul-Malik ibn Muhammad narrated to us and said: Al-Awzā'ī narrated to us and said: *"Three (things) are bid'ah:*

*a. I am a mumin with a complete īmān.*

*b. And I am a mumin in reality.*

*c. And I am a mumin for Allāh."*[318]

**377** – حَدَّثَنَا أَبُو بَكْرٍ عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ الْوَاسِطِيُّ قَالَ: حَدَّثَنَا يُوسُفُ بْنُ مُوسَى الْقَطَّانُ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سُلَيْمٍ الطَّائِفِيُّ قَالَ: حَدَّثَنَا نَافِعُ بْنُ عُمَرَ الْقُرَشِيُّ قَالَ: كُنَّا عِنْدَ ابْنِ أَبِي مُلَيْكَةَ فَقَالَ لَهُ جَلِيسٌ لَهُ: يَا أَبَا مُحَمَّدٍ، إِنَّ نَاسًا يُجَالِسُونَكَ يَزْعُمُونَ أَنَّ إِيمَانَهُمْ كَإِيمَانِ جِبْرِيلَ، وَمِيكَائِيلَ؟ فَغَضِبَ عَبْدُ اللَّهِ بْنُ أَبِي مُلَيْكَةَ فَقَالَ: مَا رَضِيَ اللَّهُ عز وجل لِجِبْرِيلَ عليه السلام حَتَّى فَضَّلَهُ بِالثَّنَاءِ عَلَى مُحَمَّدٍ ﷺ فَقَالَ:

**377.** Abū Bakr 'Abdullāh ibn Muhammad ibn 'Abdil-Hamīd Al-Wāsitī narrated to us and said: Yūsuf ibn Mūsā Al-Qattān narrated to us and said: Yahyā ibn Sulaym At-Tāifī narrated to us and said: Nāfi' ibn 'Umar Al-Qurashī narrated to us and said: We were with Ibn Abī Mulaykah, then a man who sat with him said: *"O Abū*

---

[318] And Abū Hātim and Abū Zur'ah – *rahimahumāllāh* – said in their *'aqīdah* in which they mentioned the *ijmā'* of the scholars: *"So whoever says: 'I am a mumin in reality', he is a mubtadi'. And whoever says that he is a mumin for Allāh, then he is from the liars."*
- And Harb Al-Karmānī – *rahimahullāh* – said in his *'aqīdah* (14): *"And whoever claims that he is a believer for (i.e. in the Sight of) Allāh, who has a complete īmān, then this is from the most hideous of the statements of the Murjiah and the most horrible."*
- And in "As-Sunnah" by Al-Khallāl (958) Harb Al-Karmānī said: I heard Ishāq when a man asked him and said: *"A man says: I am a mumin in reality?"* He said: *"He is a kafir in reality."*
- And also in it (959) Ahmad ibn Hanbal said: *"We do not like to say: 'Mumin in reality', and we do not declare takfir upon those who say it."*

*Muhammad, some people who sit with you are verily claiming that their īmān is like the īmān of Jibrīl and Mīkāīl?"*

Then Ibn Abī Mulaykah got angry and he said: *"Allāh – the Exalted – was not pleased for Jibrīl ('alayhis-salām), until He preferred him in praise over Muhammad (sallAllāhu 'alayhi wa sallam), so He said:*

﴿ إِنَّهُۥ لَقَوۡلُ رَسُولٖ كَرِيمٖ ١٩ ذِي قُوَّةٍ عِندَ ذِي ٱلۡعَرۡشِ مَكِينٖ ٢٠ مُّطَاعٖ ثَمَّ أَمِينٖ ٢١ وَمَا صَاحِبُكُم بِمَجۡنُونٖ ﴾

**"It is verily the words of an honourable messenger. Powerful, and of high rank with the Owner of the Throne. Obeyed there** (and) **trustworthy. And your companion is not crazy."** (At-Takwīr 81:19-22)

يَعْنِي مُحَمَّدًا ﷺ قَالَ ابْنُ أَبِي مُلَيْكَةَ: أَفَأَجْعَلُ إِيمَانَ جِبْرِيلَ، وَمِيكَائِيلَ كَإِيمَانِ فَهْدَانَ؟ لَا وَلَا كَرَامَةَ وَلَا حُبًّا. قَالَ نَافِعٌ: قَدْ رَأَيْتُ فَهْدَانَ كَانَ رَجُلًا لَا يَصْحُو مِنَ الشَّرَابِ

*Meaning: Muhammad (sallAllāhu 'alayhi wa sallam)."*

Ibn Abī Mulaykah said: *"Should I consider the īmān of Jibrīl and Mīkāīl to be (the same) as the īmān of Fahdān? No, and no respect, and no love."*

Nāfi' said: I verily saw *Fahdān*. He was a man who would not sober up from drinking.

- **Muhammad ibn Al-Husayn said:**

**378** – مَنْ قَالَ هَذَا فَلَقَدْ أَعْظَمَ الْفِرْيَةَ عَلَى اللَّهِ عز وجل، وَأَتَى بِضِدِّ الْحَقِّ، وَبِمَا يُنْكِرُهُ جَمِيعُ الْعُلَمَاءِ؛ لِأَنَّ قَائِلَ هَذِهِ الْمَقَالَةَ يَزْعُمُ أَنَّ مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ: لَمْ تَضُرُّهُ الْكَبَائِرُ أَنْ يَعْمَلَهَا، وَلَا الْفَوَاحِشُ أَنْ يَرْتَكِبَهَا، وَأَنَّ عِنْدَهُ أَنَّ الْبَارَّ التَّقِيَّ الَّذِي لَا يُبَاشِرُ مِنْ ذَلِكَ شَيْئًا، وَالْفَاجِرَ يَكُونَانِ سَوَاءً، هَذَا مُنْكَرٌ. قَالَ اللَّهُ تَعَالَى:

**378.** Whoever says this, then he has invented a great lie about Allah – the Exalted – and he has come with something other than the truth, and with what the scholars reject. Because the one who says this, he is claiming that whoever says *Lā ilāha illā Allāh*, then it does not harm him to perform the major sins, nor to perform acts of immorality. And (he claims) that for him, then the righteous and God-fearing person who does not perform any of this and the sinner, they are equal. This is (evil and) rejected.

Allāh – the Exalted – said:

﴿ أَمۡ حَسِبَ ٱلَّذِينَ ٱجۡتَرَحُواْ ٱلسَّيِّـَٔاتِ أَن نَّجۡعَلَهُمۡ كَٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ سَوَآءٗ مَّحۡيَاهُمۡ وَمَمَاتُهُمۡۚ سَآءَ مَا يَحۡكُمُونَ ﴾

**"Do those who commit the evil deeds think that We will make them equal to those who believe and perform good deeds, in their life and their death? Evil is how they judge."** (Al-Jāthiyah 45:21)

وَقَالَ تَعَالَى:

And He – the Exalted – said:

﴿ أَمْ نَجْعَلُ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ كَٱلْمُفْسِدِينَ فِي ٱلْأَرْضِ أَمْ نَجْعَلُ ٱلْمُتَّقِينَ كَٱلْفُجَّارِ ﴾

**"Or should We make those who believe and perform good deeds equal to those who spread corruption on earth? Or should We make the God-fearing equal to the wicked?"** (Sād 38:28)

فَقُلْ لِقَائِلِ هَذِهِ الْمَقَالَةِ النَّكِرَةِ: يَا ضَالُّ يَا مُضِلُّ، إِنَّ اللَّهَ عز وجل لَمْ يُسَوِّ بَيْنَ الطَّائِفَتَيْنِ مِنَ الْمُؤْمِنِينَ فِي أَعْمَالِ الصَّالِحَاتِ، حَتَّى فَضَّلَ بَعْضَهُمْ عَلَى بَعْضٍ دَرَجَاتٍ قَالَ اللَّهُ تَعَالَى:

It is said to the one who comes with this rejected statement: O you misguided and misguiding person, Allāh – the Exalted – did not make two groups from the *muminūn* equal in the performance of good deeds, before He preferred some of them over others in degrees. Allāh – the Exalted – said:

﴿ لَا يَسْتَوِي مِنكُم مَّنْ أَنفَقَ مِن قَبْلِ ٱلْفَتْحِ وَقَٰتَلَ ۚ أُوْلَٰٓئِكَ أَعْظَمُ دَرَجَةً مِّنَ ٱلَّذِينَ أَنفَقُواْ مِنۢ بَعْدُ وَقَٰتَلُواْ ۚ وَكُلًّا وَعَدَ ٱللَّهُ ٱلْحُسْنَىٰ ۚ وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴾

**"Those among you who spent before the victory and fought are not equal** (those who did after the victory)**. These are higher in degree than those who spent after** (the victory) **and fought. And Allāh promised good for all."** (Al-Hadīd 57:10)

فَوَعَدَهُمُ اللَّهُ عز وجل كُلَّهُمُ الْحُسْنَى، بَعْدَ أَنْ فَضَّلَ بَعْضَهُمْ عَلَى بَعْضٍ، وَقَالَ تَعَالَى:

So Allāh – *'azza wa jalla* – promised good for all of them, after He preferred some of them over others. And He – the Exalted – said:

﴿ لَّا يَسْتَوِي ٱلْقَٰعِدُونَ مِنَ ٱلْمُؤْمِنِينَ غَيْرُ أُوْلِي ٱلضَّرَرِ وَٱلْمُجَٰهِدُونَ فِي سَبِيلِ ٱللَّهِ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ ۚ فَضَّلَ ٱللَّهُ ٱلْمُجَٰهِدِينَ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ عَلَى ٱلْقَٰعِدِينَ دَرَجَةً ۚ ﴾

**"Those from the *muminūn* who sit down** (i.e. stay back from participating in *jihād*)**, other than those who are disabled, and the *mujāhidūn* in the path of Allāh with their wealth and their lives, are not equal. Allāh preferred the *mujāhidūn* with their wealth and lives in degree over those who sit down."** (An-Nisā 4:95)

ثُمَّ قَالَ:

Then He said:

﴿ وَكُلًّا وَعَدَ ٱللَّهُ ٱلْحُسْنَىٰ ۚ ﴾

**"And Allāh promised good for all."** (An-Nisā 4:95)

فَكَيْفَ يَجُوزَ لِهَذَا الْمُلْحِدِ فِي الدِّينِ أَنْ يُسَوِّيَ بَيْنَ إِيمَانِهِ وَإِيمَانِ جِبْرِيلَ، وَمِيكَائِيلَ، وَيَزْعُمُ أَنَّهُ مُؤْمِنٌ حَقًّا؟

Then how is it possible for this heretic in the *dīn*, to make his own *īmān* equal with the *īmān* of Jibrīl and Mīkāīl, and to claim that he is a *mumin* in reality?[319]

---

[319] When the *Murjiah* excluded the deeds from *īmān* and made it limited to being the speech, in the opinion of the *Murjiah* from *Kūfah*, or the belief, in the opinion of the *Jahmiyyah* and *Ashā'irah*, then it became a necessity for them to make all people equal in their *īmān*, so there is no difference between them in this. Because all of them are equal in the speech – or in the belief – so there is no difference between one uttering (the words of *īmān*) and another one uttering it, nor between one who believes and another who believes. They are only different in their deeds, but they excluded the deeds from *īmān*.

- In "As-Sunnah" by Harb (188) Ishāq ibn Rāhūyah – *rahimahullāh* – said, when he was speaking about the sects of the *Murjiah*: *"And a group that says: 'Īmān is in speech, and the affirmation of it are the deeds, but the deeds are not from īmān. But the deeds are (still) an obligation. And the īmān is the speech.' And they say: 'Our good deeds are accepted, and with Allāh we are believers. And our īmān and the īmān of Jibrīl are equal.' These are those about whom the hadīth was narrated: That they are the Murjiah who were cursed upon the tongues of the Prophets."*

- Abū Ishāq Al-Fazārī – *rahimahullāh* – said: *"Abū Hanīfah used to say: 'The īmān of Iblīs and the īmān of Abū Bakr As-Siddiq (radiAllāhu 'anhu) are one (and the same). Abū Bakr said: 'O my Lord', and Iblis said: 'O my Lord.'"*

Abū Ishāq said: *"Whoever is from the Murjiah and then does not say this, then his belief is destroyed for him (due to his own contradiction)."*

Narrated by 'Abdullāh ibn Ahmad in "As-Sunnah" (352), Al-Lālakāī (1684) and Al-Khatīb in "Tārīkh Baghdād" (15/509), with a *sahīh isnād*.

- Mubārak ibn Hassān said: I said to Sālim Al-Aftas – and he is from the *Murjiah* – : *"A man who obeys Allāh and does not disobey Him, and a man who disobeys Allāh and does not obey Him. Then the obedient one came to Allāh and He entered him into Paradise, and the disobedient one came to Allāh and He entered him into Hellfire. Do these two differ in their īmān?"* He said: *"No."* ["Al-Ibānah Al-Kubrā" (1342)].

- And At-Tahāwī said in his *'aqīdah*: *"And the īmān is one (and the same), and its people are equal in it."*

**I said:** And the rejection of the people of *Sunnah* of the one who says this is plenty:

- In "As-Sunnah" by Harb Al-Karmānī (166) Wakī' ibn Al-Jarrāh said: *"Whoever says: 'My īmān is like the īmān of Jibrīl and Mīkāīl, he is even worse than a murjī."*

- And in "As-Sunnah" by 'Abdullāh ibn Ahmad (665) Al-Walīd ibn Muslim said: I heard Abū 'Amr (i.e. Al-Awzā'ī), Mālik and Sa'īd ibn Jubayr all say: *"There is no end point (or level) to īmān; it can always increase more."* And they criticized the one who says that he is complete in *īmān*, and that his *īmān* is like the *īmān* of Jibrīl (*'alayhis-salām*).

- And also in it (709) Ibn Mujāhid said: I was with 'Atā ibn Abī Rabāh when his son Ya'qūb came and said: *"O father, some of our companions claim that their īmān is like the īmān of Jibrīl ('alayhis-salām)."* So he said: *"O my son. They have lied. The īmān of the one who obeys Allāh – 'azza wa jalla – is not like the īmān of the one who disobeys Allāh the Exalted."*

- And in "As-Sunnah" by Harb (163) Al-Walīd ibn Muslim said: I said to Mālik and Al-Layth ibn Sa'd: *"A man says: I am a mumin (with an īmān) like the īmān of Jibrīl and Mīkāīl?"* They said: *"If he comes with this statement; then he is closer to the īmān of Iblīs than the īmān of Jibrīl and Mīkāīl."*

- And Harb Al-Karmānī – *rahimahullāh* – said in his *'aqīdah* (11): *"And whoever claims that his īmān is like the īmān of Jibrīl or the angels, he is a murjī, and he is more wicked than the murjī, because he is a liar."*

**379** – حَدَّثَنَا أَحْمَدُ بْنُ يَحْيَى الْحُلْوَانِيُّ قَالَ: حَدَّثَنَا سُوَيْدُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا شِهَابُ بْنُ خِرَاشٍ، عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ رضي الله عنه أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**مَا بَعَثَ اللَّهُ نَبِيًّا قَبْلِي، فَاسْتَجْمَعَتْ لَهُ أُمَّتُهُ، إِلَّا كَانَ فِيهِمْ مُرْجِئَةٌ وَقَدَرِيَّةٌ يُشَوِّشُونَ أَمْرَ أُمَّتِهِ مِنْ بَعْدِهِ، أَلَا وَإِنَّ اللَّهَ عز وجل لَعَنَ الْمُرْجِئَةَ وَالْقَدَرِيَّةَ عَلَى لِسَانِ سَبْعِينَ نَبِيًّا أَنَا آخِرُهُمْ**»

**379.** Ahmad ibn Yahyā Al-Hulwānī narrated to us and said: Suwayd ibn Sa'īd narrated to us and said: Shihāb ibn Khirāsh narrated to us, from Muhammad ibn Ziyād, from Abū Hurayrah (*radiAllāhu 'anhu*) that the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said: ***"Allāh did not send any prophet before me, and his nation was comprised for him, except that it contained Murjiah and Qadariyyah who would cause confusion in his nation after him (i.e. after his death). Indeed, Allah verily cursed the Murjiah and Qadariyyah upon the tongues of seventy prophets, and I am the last of them."***[320]

**380** – أَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ وَمُحَمَّدُ بْنُ بِشْرٍ قَالَا: أَخْبَرَنَا ابْنُ نِزَارٍ عَلِيٌّ أَوْ مُحَمَّدٌ، عَنْ أَبِيهِ، عَنْ عِكْرِمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**صِنْفَانِ مِنْ أُمَّتِي لَيْسَ لَهُمَا فِي الْإِسْلَامِ نَصِيبٌ: الْمُرْجِئَةُ، وَالْقَدَرِيَّةُ**»

**380.** Al-Firyābī informed us and said: 'Uthmān ibn Abī Shaybah narrated to us and said: Abū Usāmah and Muhammad ibn Bishr both narrated to us and said: Ibn Nizār – 'Alī or Muhammad – informed us, from his father, from 'Ikrimah, from Abū Hurayrah (*radiAllāhu 'anhu*) who said: The Prophet (*sallAllāhu 'alayhi wa sallam*) said: ***"Two groups from my ummah have no share in Islām: The Murjiah and the Qadariyyah."***[321]

---

[320] Narrated by Ibn Hibbān in "Al-Majrūhīn" (1/362), Al-Harawī in "Dhamm Al-Kalām" (55) and Ibn Battah in "Al-Ibānah Al-Kubrā" (1304). And in its *isnād* is Shihāb ibn Khirash. Ibn Hibbān said: *"He was a righteous man, but he was among those who would make many mistakes, so he exited from the limit of being used as an argument, except when it comes to teaching a lesson."*
And similar to this *hadīth* was narrated from Abū Bakr As-Siddīq, Ibn 'Abbās, Anas, Abū Hurayrah, Jābir (*radiAllāhu 'anhum*) and others. And none of their *asānīd* are free from weakness.

[321] Narrated by Al-Firyābī in "Al-Qadar" (433), Ibn Battah in "Al-Ibānah Al-Kubrā" (1305) and Abū Nu'aym in "Al-Hilyah" (9/254), and it is weak.

**381** – حَدَّثَنَا أَبُو عَلِيٍّ الْحُسَيْنُ بْنُ مُحَمَّدِ بْنِ شُعْبَةَ الْأَنْصَارِيُّ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ الْمُنْذِرِ الطَّرِيقِيُّ قَالَ: حَدَّثَنَا ابْنُ فُضَيْلٍ قَالَ: حَدَّثَنَا أَبِي وَعَلِيُّ بْنُ نِزَارٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**صِنْفَانِ مِنْ أُمَّتِي لَيْسَ لَهُمَا فِي الْإِسْلَامِ نَصِيبٌ: الْمُرْجِئَةُ، وَالْقَدَرِيَّةُ**»

**381.** Abū ʻAlī Al-Hasan ibn Muhammad ibn Shu'bah Al-Ansārī narrated to us and said: ʻAlī ibn Al-Mundhir At-Turayqī narrated to us and said: Ibn Fudayl narrated to us and said: My father and ʻAlī ibn Nizār narrated to us, from ʻIkrimah, from Ibn ʻAbbās (*radiAllāhu ʻanhumā*) who said: The Messenger of Allāh (*sallAllāhu ʻalayhi wa sallam*) said: ***"Two groups from my ummah has no share in Islām: The Murjiah and the Qadariyyah."***[322]

***The completion of the third part of the book "Ash-Sharī'ah"***
***by the praise of Allāh and His bestowal***

***And may the peace and blessing of Allāh be upon Muhammad,***
***the unlettered Prophet, and his family***

***It is followed by the fourth part of the book, in shā Allāh***

[322] Narrated by Ibn Battah in "Al-Ibānah Al-Kubrā" (1364), and see the previous *hadīth*.

## The fourth part

**The issues of the belief in the *qadar* (Divine decree and predetermination), and the refutation of the *Qadariyyah*.**

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

**In the Name of Allāh, the Most Merciful, the Most Beneficent**

And in Him I put my trust.

## 30. Chapter: The refutation of the *Qadariyyah*[323]

[323] The most well-known groups from the *Qadariyyah*, which the people of *Sunnah* spoke about, are two groups:
**The first:** *Al-Qadariyyah An-Nufāh* (the negators). And they are of two types:
**1.** The extreme *Qadariyyah*. And they are those who negate the (pre-existing) knowledge of Allāh the Exalted; those who say (that) there is no *qadar*, and that the affairs are *unuf* (i.e. new without having being mentioned or decreed anywhere before). So whoever wants to, he guides himself. And whoever wants to, he misguides himself. All of this returns to the will of the slaves, and it is cut off from the Will of *Al-'Azīz Al-Hamīd*. So they affirmed in His dominion what He does not want, and in his Will what is not in it.
And these are the first group from the *Qadariyyah* to emerge in the last period of the time of the *sahābah* (*radiAllāhu 'anhum*). So they rejected them, disassociated themselves from them and they called them 'the *majūs* of this *ummah'*. And the people of *Sunnah* verily agreed regarding their *kufr* and their exit from the *millah*.
- In As-Sunnah" by Al-Khallāl (849) 'Abdullāh ibn Ahmad said: I heard my father when 'Alī ibn Al-Jahm asked him if the one who speaks about the *qadar* is a *kāfir*?
So my father said: *"If he rejects the (pre-existing) knowledge. If he says: Allāh – 'azza wa jalla – had no knowledge until He created some knowledge, and then He knew. So he rejects the knowledge of Allāh – 'azza wa jalla – then he is a kāfir."*
- And Harb Al-Karmānī – *rahimahullāh* – said in "As-Sunnah" (93): *"The Qadariyyah: And they are those who claim that the capability belongs to them, and (also) the will and the power, and that they own the (capability of bringing about) good and evil for themselves, the harm and benefit, the obedience and disobedience, the guidance and misguidance, and that the slaves make deeds which begin with themselves without this having gone forth for them in the knowledge of Allāh. And their belief is similar to the belief of the majūs (magians) and Christianity. And this is the foundation of zandaqah (disbelief, heresy)."*
The leaders of these are Ma'bad Al-Juhanī, Wāsil ibn 'Atā, 'Amr ibn 'Ubayd, Ghaylān and others from the dirty and filthy people, just as the author said (642).
**2.** Those who negate the creation of the deeds of the slaves. And they are those who affirm the (pre-existing) knowledge of Allāh – the Exalted – and this being written down, but generally they negate the *Mashīah* (Will) and the creation (of the bad deeds) (i.e. that Allāh willed and created for it to occur). And these are the majority of the *Qadariyyah*, whose *madhhab* became established upon this.
- In "As-Sunnah" by 'Abdullāh ibn Ahmad (826) from 'Ikrimah who said: We asked Yahyā ibn Abī Kathīr about the *Qadariyyah*? So he said: *"They are those who say: Allāh – 'azza wa jalla – verily did not decree the evil."*
- And the wording of Al-Lālakāī (1212): *"Those who say: Allāh verily did not create the acts of disobedience."*
- And with Al-Lālakāī (291) Abū Thawr Al-Faqīh was asked about the *Qadariyyah*? So he said: *"Verily, the Qadariyyah are those who say: Verily, Allāh did not create the deeds of the slaves. And Allāh – the Exalted – did verily not decree the acts of disobedience upon the slaves, and He did not create them. So these are the Qadariyyah. One does not pray behind them, their sick are not visited, and their burials are not attended. They are asked to repent from this statement; then either they repent, or else they are beheaded."*
**The second group:** And they are the *Jabariyyah*; those who say: Verily, the *Irādah* (Will) of Allāh – the Exalted – is what alone is in authority to dispose, and He is the Creator of the deeds of the slaves. And they (i.e. the slaves) have no will, nor any choice. Rather, they are forced to do what they do, and Allah – the Exalted – created the deeds in them, in accordance with how He created =

❖ **Muhammad ibn Al-Husayn said:**

حَسْبِي اللَّهُ وَكَفَى وَنِعْمَ الْوَكِيلُ، وَالْحَمْدُ لِلَّهِ أَهْلِ الْحَمْدِ وَالثَّنَاءِ، وَالْعِزَّةِ وَالْبَقَاءِ، وَالْعَظَمَةِ وَالْكِبْرِيَاءِ، أَحْمَدُهُ عَلَى تَوَاتُرِ نِعَمِهِ، وَقَدِيمِ إِحْسَانِهِ وَقَسْمِهِ، حَمْدَ مَنْ يَعْلَمُ أَنَّ مَوْلَاهُ الْكَرِيمَ يُحِبُّ الْحَمْدَ، فَلَهُ الْحَمْدُ عَلَى كُلِّ حَالٍ وَصَلَوَاتُهُ عَلَى الْبَشِيرِ النَّذِيرِ، السِّرَاجِ الْمُنِيرِ، سَيِّدِ الْأَوَّلِينَ وَالْآخِرِينَ، ذَلِكَ مُحَمَّدٌ ﷺ، رَسُولُ رَبِّ الْعَالَمِينَ، وَعَلَى آلِهِ الطَّيِّبِينَ، وَعَلَى أَصْحَابِهِ الْمُنْتَخَبِينَ، وَعَلَى أَزْوَاجِهِ أُمَّهَاتِ الْمُؤْمِنِينَ. **أَمَّا بَعْدُ:**

Allāh is sufficient and enough for me, and the best Disposer of affairs. And all praise is due Allāh, the Owner of praise, glorification, honour, eternity, greatness and magnificence (or pride). I praise Him for His continuous blessings and His eternal goodness and bestowal, with the praise of the one who knows that His Generous Masters loves the praise. So all praise is due to Him in every situation. And may His blessings be upon the bearer of glad tidings and the warner, the shining light, the master of the early and later generations – that is Muhammad, the Messenger of the Lord of all the worlds – and upon his noble family, and upon his chosen companions, and upon his wives the mothers of the *muminūn*.

**Thereafter:**

**382 – فَإِنَّ سَائِلًا سَأَلَ عَنْ مَذْهَبِنَا فِي الْقَدَرِ؟**

**382. A questioner verily asked about our *madhhab* regarding the *qadar*?**

the other of the inanimate beings. And the deeds are ascribed to them metaphorically, just as it is said: 'The tree gave fruit', 'the water ran', and 'the trees are moving'. So they affirmed the *qadar* in a way which is in opposition with what the Islamic legislation came with. So they affirmed the deed for Allāh alone, and they negated the deed of the slave and his power. And this is the *madhhab* of the *Jahmiyyah*, the *Ashā'irah* and whoever agrees with them.

فَالْجَوَابُ فِي ذَلِكَ قَبْلَ أَنْ نُخْبِرَهُ بِمَذْهَبِنَا أَنَّا نَنْصَحُ لِلسَّائِلِ، وَنُعَلِّمُهُ أَنَّهُ لَا يَحْسُنُ بِالْمُسْلِمِينَ التَّنْقِيرُ وَالْبَحْثُ عَنِ الْقَدَرِ؛ لِأَنَّ الْقَدَرَ سِرٌّ مِنْ سِرِّ اللَّهِ ، بَلِ الْإِيمَانُ بِمَا جَرَتْ بِهِ الْمَقَادِيرُ مِنْ خَيْرٍ أَوْ شَرٍّ وَاجِبٌ عَلَى الْعِبَادِ أَنْ يُؤْمِنُوا بِهِ، ثُمَّ لَا يَأْمَنُ الْعَبْدُ أَنْ يَبْحَثَ عَنِ الْقَدَرِ فَيُكَذِّبُ بِمَقَادِيرِ اللَّهِ الْجَارِيَةِ عَلَى الْعِبَادِ، فَيَضِلُ عَنْ طَرِيقِ الْحَقِّ

Our answer to this, before we inform him about our *madhhab*, is that we advise and teach the questioner (first by saying) that it is not good for the muslims to search in depth about the *qadar*. Because the *qadar* is a secret from the secrets of Allāh. Rather, the belief in what was written in the *maqādīr* (decrees) of good and bad is an obligation upon the slaves.[324]

Then the slave should not feel safe from seeking (to understand) the *qadar*, and then he rejects the *maqādīr* (decrees) of Allāh which are applied upon the slaves, so he (by that) becomes misguided from the path of the truth.

---

[324] In "Al-Ibānah Al-Kubrā" (1372) from Muslim ibn Yasār that he was asked about the *qadar*, so he said: *"Two deep valleys where it is not known how deep they are. Stop at the nearest one, and perform the deeds of a man who knows that he will be rewarded for his deeds. And have tawakkul as the tawakkul of a man who knows that nothing will befall him, except what Allāh has written for him."*

- And also in it (1374) Ibrāhīm Al-Qurashī said: I was sitting with Ibn 'Umar (*radiAllāhu 'anhumā*) when he was asked about the *qadar*. So he said: *"It something that Allāh did not want to show you, so do not seek (or want) from Allāh what He prevented you from."*

- And also in it (1374) from Yahyā ibn Mu'ādh Ar-Rāzī who said: *"Whoever wants to rejoice due to Allāh and to enjoy the worship of Allāh, then he should verily not ask about the secret of Allāh."* Meaning: The *qadar*.

And Al-Baghawī said in "Sharh As-Sunnah" (1/144): *"The qadar is a secret from the secrets of Allāh. He did not show it to any angel brought near, nor any sent messenger. It is not allowed to delve into it or seeking it by way of the intellect. Rather, he should believe that Allāh – 'azza wa jalla – created the creation and made them into two groups: The people of the right whom He created for enjoyments as a favor (from Him), and the people of the left whom He created for Hellfire as justice."*

Abū Mudhaffar As-Sam'ānī said in "Al-Hujjah fī Bayān Al-Mahajjah" (2/30-31): *"The conclusion in this issue is, that he (i.e. the slave) knows that Allāh finished with (creating every detail of) the world. He knows what He has judged and decreed for His slaves, and He did not show this to any sent prophet, nor a near angel. Because He created them to call them to worship (Him) and to test them. Allāh – the Exalted – said:* **"And I did not create the *jinn* and people, except for them to worship Me."** (Adh-Dhāriyāt 51:56)

*'Alī (radiAllāhu 'anhu) said: 'He verily created them to command them to worship (Him).'*

*So if He disclosed for them the secret of what He judged and decreed for them and upon them in the end of their affairs, then this would be a fitnah for them and they would be neglectful and lean upon what the fate of the affair in the end was. And thus their negligence would be (either) safety or despair, and this invalidates the (purpose of) worship, and it is the invalidation of fear and hope. So Allāh – 'azza wa jalla – was kind to His slaves, and He veiled them from the knowledge of the judgment and the decree, and He affixed them between fear and hope, and longing and fright. In order for them to put in their efforts and their striving, so that Allāh can distinguish the dirty from the pure. And the decisive argument belongs to Allāh."*

قَالَ النَّبِيُّ ﷺ: «مَا هَلَكَتْ أُمَّةٌ قَطُّ إِلَّا بِالشِّرْكِ بِاللَّهِ عز وجل، وَمَا أَشْرَكَتْ أُمَّةٌ حَتَّى يَكُونَ بَدْوِ أَمْرِهَا وَشِرْكُهَا: التَّكْذِيبُ بِالْقَدَرِ»

He (*sallAllāhu 'alayhi wa sallam*) said: ***"No nation was ever destroyed, except due to (committing) shirk to Allāh. And no nation ever committed shirk, before the beginning of their shirk would be the rejection of the qadar."***[325] [326]

- **Muhammad ibn Al-Husayn said:**

وَلَوْلَا أَنَّ الصَّحَابَةَ رضي الله عنهم لَمَّا بَلَغَهُمْ عَنْ قَوْمٍ ضُلَّالٍ شَرَدُوا عَنْ طَرِيقِ الْحَقِّ، وَكَذَّبُوا بِالْقَدَرِ، فَرَدُّوا عَلَيْهِمْ قَوْلَهُمْ، وَسَبُّوهُمْ وَكَفَّرُوهُمْ، وَكَذَلِكَ التَّابِعُونَ لَهُمْ بِإِحْسَانٍ سَبُّوا مَنْ تَكَلَّمَ بِالْقَدَرِ وَكَذَّبَ بِهِ وَلَعَنُوهُمْ وَنَهَوْا عَنْ مُجَالَسَتِهِمْ، وَكَذَلِكَ أَئِمَّةُ الْمُسْلِمِينَ يَنْهَوْنَ عَنْ مُجَالَسَةِ الْقَدَرِيَّةِ وَعَنْ مُنَاظَرَتِهِمْ وَبَيَّنُوا لِلْمُسْلِمِينَ قَبِيحَ مَذَاهِبِهِمْ فَلَوْلَا أَنَّ هَؤُلَاءِ رَدُّوا عَلَى الْقَدَرِيَّةِ لَمْ يَسَعْ مَنْ بَعْدَهُمُ الْكَلَامُ عَلَى الْقَدَرِ، بَلِ الْإِيمَانُ بِالْقَدَرِ: خَيْرِهِ وَشَرِّهِ، وَاجِبٌ قَضَاءٌ وَقَدَرٌ، وَمَا قُدِّرَ يَكُنْ، وَمَا لَمْ يَقَدَّرْ لَمْ يَكُنْ، فَإِذَا عَمِلَ الْعَبْدُ بِطَاعَةِ اللَّهِ عز وجل، عَلِمَ أَنَّهَا بِتَوْفِيقِ اللَّهِ لَهُ فَيَشْكُرُهُ عَلَى ذَاكَ وَإِنْ عَمِلَ بِمَعْصِيَتِهِ نَدِمَ عَلَى ذَلِكَ، وَعَلِمَ أَنَّهَا بِمَقْدُورٍ جَرَى عَلَيْهِ، فَذَمَّ نَفْسَهُ وَاسْتَغْفَرَ اللَّهَ عز وجل، هَذَا مَذْهَبُ الْمُسْلِمِينَ وَلَيْسَ لِأَحَدٍ عَلَى اللَّهِ حُجَّةٌ، بَلْ لِلَّهِ الْحُجَّةُ عَلَى خَلْقِهِ، قَالَ اللَّهُ تَعَالَى:

And had it not been for, that when (information) reached the *sahābah* (*radiAllāhu 'anhum*) that some misguided people had went astray from the path of truth and rejected the *qadar*, then they refuted their belief for them, and they insulted them

---

[325] It will come with its *isnād* in number (469).

[326] In "Al-Ibānah Al-Kubrā" (1380) Ibn Battah – *rahimahullāh* – spoke about how to join between the narrated texts regarding the prohibition of speaking about the *qadar* and what has proven that it is allowed to speak about it. He said: *"The qadar is from two aspects:*
*The first of them, which is obligatory for us to know, be aware of, to believe in and to affirm all of it.*
*The second of them, which is forbidden for us to think about, to ask about, to debate about and to dispute about.*

***1.*** *As for what is obligatory upon us to know… that we know that all good and bad is from Allāh, and that the obedience and disobedience is with the judgment of Allāh and His decree. And that whatever befalls us would never go us by, and whatever went us by would never befall us. And that Allāh created Paradise and He created some people for it. He knew them by their names and the names of their fathers. And He granted them success in their good deeds and was pleased with it. He commanded them to that and granted them success in it (i.e. performing it), and He aided them in this, and He acknowledged them in this and rewarded them with Paradise due to it, as a favor from Him and mercy. And He created Hellfire and He created some people for it. He knows their number and He knows what will occur from them (of evil). And He decreed for them what He hates for them (to perform), and He humiliated them by it, and He will punish them due to it without being unjust to them. And they are not excused in what He has judged for them. All of this, and what is similar to it, is from the knowledge about the qadar which is necessary for the creation to know, and to believe in, and to submit to the command of Allah, and His judgment and decree. He is not asked about what He does, while they will be asked.*

***2.*** *As for the other aspect from the knowledge about the qadar, which it is not allowed to look into, nor to think about, and it is forbidden for the creation to say 'how?' regarding it, and 'why?', and 'what is the reason?', is that which is the reserved secret of Allah and His hidden knowledge."*

and declared *takfīr* upon them. And likewise, those who followed them in goodness, they (also) insulted those who spoke about the *qadar* and rejected it, and they cursed them and prohibited sitting with them. And likewise do the leaders of the muslims prohibit sitting with the *Qadariyyah* and debating with them. And they clarified the ugliness of their *madhhab* for the muslims. And if these people had not refuted the *Qadariyyah*, then it had not been allowed for those after them to speak about the *qadar*. Rather, the belief in the *qadar* – the good of it and the bad – is obligatory. He judged and decreed, and whatever He decreed will occur, and whatever He did not decree will not occur. And when the slave performs deeds of obedience to Allāh – the Exalted – then he knows that it is by the success granted by Him to him. So he is grateful to Him for that. And if he performs deeds of disobedience, then he regrets that, and he knows that it was due to a decree which was applied upon him. So he criticizes himself and asks Allāh for forgiveness.

This is the *madhhab* of the muslims. No-one has a *hujjah* (argument) against Allāh (in anything). Rather, to Allāh belongs the *hujjah* over His slaves. Allāh – the Exalted – said:

﴿ قُلْ فَلِلَّهِ ٱلْحُجَّةُ ٱلْبَٰلِغَةُ ۖ فَلَوْ شَآءَ لَهَدَىٰكُمْ أَجْمَعِينَ ﴾

**"Say: 'To Allāh belong the decisive *hujjah* (argument). And if He had wanted, He would verily have guided all of you."** (Al-An'ām 8:149)

ثُمَّ اعْلَمُوا رَحِمَنَا اللَّهُ وَإِيَّاكُمْ أَنَّ مَذْهَبَنَا فِي الْقَدَرِ أَنَّ الْقَدَرَ أَنْ نَقُولَ: إِنَّ اللَّهَ عز وجل خَلَقَ الْجَنَّةَ وَخَلَقَ النَّارَ، وَلِكُلِّ وَاحِدَةٍ مِنْهُمَا أَهْلًا، وَأُقْسِمُ بِعِزَّتِهِ أَنَّهُ يَمْلَأُ جَهَنَّمَ مِنَ الْجَنَّةِ وَالنَّاسِ أَجْمَعِينَ، ثُمَّ خَلَقَ آدَمَ عليه السلام، وَاسْتَخْرَجَ مِنْ ظَهْرِهِ كُلِّ ذُرِّيَّةٍ هُوَ خَالِقُهَا إِلَى يَوْمِ الْقِيَامَةِ ثُمَّ جَعَلَهُمْ فَرِيقَيْنِ فَرِيقًا فِي الْجَنَّةِ وَفَرِيقًا فِي السَّعِيرِ وَخَلَقَ إِبْلِيسَ، وَأَمَرَهُ بِالسُّجُودِ لِآدَمَ عليه السلام، وَقَدْ عَلِمَ أَنَّهُ لَا يَسْجُدُ لِلْمَقْدُورِ، الَّذِي قَدْ جَرَى عَلَيْهِ مِنَ الشِّقْوَةِ الَّتِي قَدْ سَبَقَتْ فِي الْعِلْمِ مِنَ اللَّهِ عز وجل، لَا مُعَارَضَ لِلَّهِ الْكَرِيمِ فِي حُكْمِهِ، يَفْعَلُ فِي خَلْقِهِ مَا يُرِيدُ عَدْلًا مِنْ رَبِّنَا قَضَاؤُهُ وَقَدَرُهُ، وَخَلَقَ آدَمَ وَحَوَّاءَ عليهما السلام، لِلْأَرْضِ خَلَقَهُمَا، وَأَسْكَنَهُمَا الْجَنَّةَ، وَأَمَرَهُمَا أَنْ يَأْكُلَا مِنْهَا رَغَدًا مَا شَاءَا، وَنَهَاهُمَا عَنْ شَجَرَةٍ وَاحِدَةٍ أَنْ لَا يَقْرَبَاهَا، وَقَدْ جَرَى مَقْدُورُهُ أَنَّهُمَا سَيَعْصِيَانِهِ بِأَكْلِهِمَا مِنَ الشَّجَرَةِ، فَهُوَ تبارك وتعالى فِي الظَّاهِرِ يَنْهَاهُمَا، وَفِي الْبَاطِنِ مِنْ عِلْمِهِ: قَدْ قَدَّرَ عَلَيْهِمَا أَنَّهُمَا يَأْكُلَانِ مِنْهَا.

Then know – may Allah have mercy upon us and you – that our *madhhab* regarding the *qadar* is that we say:

Verily, Allāh – the Exalted – created Paradise and He created Hellfire. And for each one of them He created some people. And He swore by His Honour that He will fill up Hellfire with *jinn* and people altogether.

Then He created Ādam (*'alayhis-salām*), and He brought out all offspring which He was going to created until the Day of Resurrection from his back. Then He made them into two groups; a group in Paradise and a group in Hellfire.

And He created Iblīs, and He commanded him to perform *sujūd* to Ādam. And He verily knew that he would not perform *sujūd*, due to the decree which had been applied to him of wretchedness (or misery), which had gone forth in the knowledge of Allāh about him. No-one can oppose Allāh in His judgment. He does with His creation whatever He wants, (and this is) justice from our Lord; His judgment and His decree.

And He created Ādam and Hawā (*'alayhimās-salām*). He created them for the earth and He made them to live in Paradise. And He commanded them to eat freely from it however they wanted, and He prohibited them from going near one tree. And it had already been decided in His decree that they would disobey Him and eat from the tree. So He – the Blessed and Exalted – prohibited them in the apparent, while in the hidden of His knowledge He decreed upon them that they would eat from it.

﴿ لَا يُسْـَٔلُ عَمَّا يَفْعَلُ وَهُمْ يُسْـَٔلُونَ ﴾

**"He is not asked about what He does, while they will be asked."**
(Al-Anbiyā 21:23)[327]

لَمْ يَكُنْ لَهُمَا بُدٌّ مِنْ أَكْلِهِمَا، سَبَبًا لِلْمَعْصِيَةِ، وَسَبَبًا لِخُرُوجِهِمَا مِنَ الْجَنَّةِ، إِذْ كَانَا لِلْأَرْضِ خُلِقَا، وَأَنَّهُ سَيَغْفِرُ لَهُمَا بَعْدَ الْمَعْصِيَةِ، كُلُّ ذَلِكَ سَابِقٌ فِي عِلْمِهِ، لَا يَجُوزُ أَنْ يَكُونَ شَيْءٌ يَحْدُثُ فِي جَمِيعِ خَلْقِهِ، إِلَّا وَقَدْ جَرَى مَقْدُورُهُ بِهِ، وَأَحَاطَ بِهِ عِلْمًا قَبْلَ كَوْنِهِ أَنَّهُ سَيَكُونُ خَلَقَ الْخَلْقَ كَمَا شَاءَ لَمَّا شَاءَ، فَجَعَلَهُمْ شَقِيًّا وَسَعِيدًا قَبْلَ أَنْ يُخْرِجَهُمْ إِلَى الدُّنْيَا، وَهُمْ فِي بُطُونِ أُمَّهَاتِهِمْ، وَكَتَبَ آجَالَهُمْ، وَكَتَبَ أَرْزَاقَهُمْ، وَكَتَبَ أَعْمَالَهُمْ، ثُمَّ أَخْرَجَهُمْ إِلَى الدُّنْيَا، وَكُلُّ إِنْسَانٍ يَسْعَى فِيمَا كَتَبَ لَهُ وَعَلَيْهِ، ثُمَّ بَعَثَ رُسُلَهُ، وَأَنْزَلَ عَلَيْهِمْ وَحْيَهُ، وَأَمَرَهُمْ بِالْبَلَاغِ لِخَلْقِهِ، فَبَلَّغُوا رِسَالَاتِ رَبِّهِمْ، وَنَصَحُوا قَوْمَهُمْ، فَمَنْ جَرَى فِي مَقْدُورِ اللَّهِ عز وجل أَنْ يُؤْمِنَ آمَنَ، وَمَنْ جَرَى فِي مَقْدُورِهِ أَنْ يَكْفُرَ كَفَرَ قَالَ اللَّهُ تَعَالَى:

There was no escape for them from eating from it, (which served as) a reason for the disobedience, and a reason for their exit from Paradise, since they were created for the earth and He would forgive them after the disobedience. All of this had gone forth in His knowledge. It is not possible for anything to occur (or happen)

---

[327] The *Jabariyyah Jahmiyyah* and the *Ashā'irah* use the apparent meaning of this *āyah*, and others than it, as evidence for, that is impossible for Allāh – the Exalted – (to commit) injustice. Because, for them, injustice is (unjust) treatment of the property of others. And all things belong to Him, and it is at His disposal. So it is impossible for Him to commit injustice. So they say: *"If Allāh had punished the obedient people and rewarded the disobedient, then He would not have been unjust."*
And the necessity of this statement is, that it is possible that Allāh will punish His prophets, messengers, angels, the people of obedience to Him, and to let them remain forever in the punishment. And that He would honour His enemies; the *kuffār*, *mushrikūn*, *shayātīn*, and choose them specifically for Paradise, and all of this would be justice from Him.
The invalidity, corruption and contradiction of this belief with the Book, the *Sunnah* and the intellect, is not hidden. And further explanation will come under narration number (561).

in all of His creation, except that His decree for it has been applied (or gone forth) and He knew that it would occur before it occurred.

And He created the creation however He wanted and for what He wanted. Then He made them (either) unhappy or happy, before He brought them out for the *dunyā*, while they were still in the stomachs of their mothers. And He wrote down their deaths, and He wrote their provisions, and He wrote their deeds, and then He brought them out to the *dunyā*. So every human being strives in (accordance with) what has been written for him and upon him.

Then He sent His messengers, and He revealed His revelation. And He commanded them to convey it to His creation. So they conveyed the messages from their Lord and they advised their nations. Then the one, for whom it was decreed by Allāh that he would believe, he believed. And the one, for whom it was decreed that he would disbelieve, he disbelieved.

﴿ هُوَ ٱلَّذِى خَلَقَكُمْ فَمِنكُمْ كَافِرٌ وَمِنكُم مُّؤْمِنٌۚ وَٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴾

**"He is the One who created you, and some of you is a *kāfir*, and some of you is a *mumin*. And Allāh sees everything that you do."** (At-Taghābun 64:2)

أَحَبَّ مَنْ أَرَادَ مِنْ عِبَادِهِ، فَشَرَحَ صَدْرَهُ لِلْإِيمَانِ وَالْإِسْلَامِ، وَمَقَتَ آخَرِينَ، فَخَتَمَ عَلَى قُلُوبِهِمْ، وَعَلَى سَمْعِهِمْ وَعَلَى أَبْصَارِهِمْ فَلَنْ يَهْتَدُوا إِذًا أَبَدًا، يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ:

He loved the one He wanted from His slaves, so He opened up his heart up for Islām and *īmān*. And He hated others, so He sealed their hearts, their hearings, and their sights, so they will never be guided. He misguides whomever He wants, and He guides whomever He wants.

﴿ لَا يُسْـَٔلُ عَمَّا يَفْعَلُ وَهُمْ يُسْـَٔلُونَ ﴾

**"He is not asked about what He does, while they will be asked."**
(Al-Anbiyā 21:23)

الْخَلْقُ كُلُّهُمْ لَهُ يَفْعَلُ فِي خَلْقِهِ مَا يُرِيدُ، غَيْرَ ظَالِمٍ لَهُمْ، جَلَّ ذِكْرُهُ أَنْ يُنْسَبَ رَبُّنَا إِلَى الظُّلْمِ مَنْ يَأْخُذُ مَا لَيْسَ لَهُ بِمِلْكٍ، وَأَمَّا رَبُّنَا تَعَالَى فَلَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَمَا بَيْنَهُمَا، وَمَا تَحْتَ الثَّرَى، وَلَهُ الدُّنْيَا وَالْآخِرَةُ، جَلَّ ذِكْرُهُ، وَتَقَدَّسَتْ أَسْمَاؤُهُ، أَحَبَّ الطَّاعَةَ مِنْ عِبَادِهِ وَأَمَرَ بِهَا، فَجَرَتْ مِمَّنْ أَطَاعَهُ بِتَوْفِيقِهِ لَهُمْ، وَنَهَى عَنِ الْمَعَاصِي، وَأَرَادَ كَوْنَهَا مِنْ غَيْرِ مَحَبَّةٍ مِنْهُ لَهَا، وَلَا لِلْأَمْرِ بِهَا، تَعَالَى ذِكْرُهُ عَنْ أَنْ يَأْمُرَ بِالْفَحْشَاءِ، أَوْ يُحِبَّهَا وَجَلَّ رَبُّنَا وَعَزَّ مِنْ أَنْ يَجْرِي فِي مُلْكِهِ مَا لَمْ يُرِدْ أَنْ يَجْرِيَ، أَوْ شَيْءٌ لَمْ يَحُطْ بِهِ عِلْمُهُ قَبْلَ كَوْنِهِ، قَدْ عَلِمَ مَا الْخَلْقُ عَامِلُونَ قَبْلَ أَنْ يَخْلُقَهُمْ، وَبَعْدَ أَنْ خَلَقَهُمْ، قَبْلَ أَنْ يَعْلَمُوا قَضَاءً وَقَدَرًا قَدْ جَرَى الْقَلَمُ بِأَمْرِهِ تَعَالَى فِي اللَّوْحِ الْمَحْفُوظِ بِمَا يَكُونُ، مِنْ بِرٍّ أَوْ فُجُورٍ، يُثْنِي عَلَى مَنْ عَمِلَ بِطَاعَتِهِ مِنْ عَبِيدِهِ، وَيُضِيفُ الْعَمَلَ إِلَى الْعِبَادِ، وَيَعِدُهُمْ عَلَيْهِ الْجَزَاءَ الْعَظِيمَ، وَلَوْلَا تَوْفِيقُهُ لَهُمْ مَا عَمِلُوا بِمَا اسْتَوْجَبُوا بِهِ مِنْهُ الْجَزَاءُ،

All of the created beings belong to Him. He does with His creation whatever He wants, without being unjust to them. Exalted is His mention from injustice being

ascribed to our Lord. The one who is unjust is the one who takes what he does not own. But as for our Lord – the Exalted – then to Him belongs what is in the heavens, on the earth, whatever is between them and whatever is beneath the soil. And the *dunyā* and *ākhirah* belongs to Him. Exalted is His mention, and Holy are His Names.[328]

He loves the obedience from His slaves and He has commanded it. So it occurred from those who obey Him by Him granting them success in this. And He prohibited the disobedience, and He willed for it to occur without any love from Him for it, nor due to commanding it. Exalted is He – *'azza wa jalla* – from commanding to acts of immorality or loving this. And Exalted is our Lord from there occurring in His dominion what He does not want to occur, or something which He does not know about before it happens.[329]

---

[328] In number (561) the meaning of the injustice that is negated for Allāh will come.

[329] The *Qadariyyah* mixed up in the issue: Does the *Irādah* (Wish, Will, Desire) necessitate the pleasure and love (of Allāh), or not?

The *Mu'tazilah*, *Jahmiyyah* and *Ash'ariyyah* believed that the Will (of Allāh) necessitates (and includes) the pleasure and love (of Allāh).

Then they disagreed among each other regarding what the result of this is, regarding if what occur of *kufr* and sins is loved by Allāh due to Him wanting it (to occur) and it being under His *Mashīah* (Will).

Thise who negate the creation of the deeds of the slaves, from the *Mu'tazilah* and others, believe that *kufr* and sins have not been decreed by Allah, nor are they a judgment from Him. So they are excluded from His Will and His creation. Because the texts have verily proven that Allāh loves *īmān* and good deeds, and He does not love corruption, nor is He pleased with *kufr* for His slaves. And when it is as such, then whatever occurs from this (i.e. *kufr* and sins), then it is not with the *qadar* of Allāh, nor with His *Irādah* and *Mashīah*.

And the *Jabariyyah Jahmiyyah* and the *Ash'ariyyah* said the opposite of them, so they believed that whatever exists it is by His Will and Power, and He is the Creator of it. And based upon this, then whatever occurs in the creation of obedience and disobedience, and good and evil, then it is loved by Allāh – the Exalted – because He created it and wanted it (to occur).

And as for the people of *Sunnah*, then Allāh – the Exalted – guided them to the truth, by His favor. So they said: The *Irādah* (Will, Wish, Desire) does not necessitate the pleasure and love (of Allāh). Rather, there is a difference between these two.

- Ibn Al-Qayyim said in "Shifā Al-'Alīl" (1/165): *"Here is an issue which it is a must to inform about and to be aware of. And by it many problems will disappear for the one who does not know about it. And that is, that the creation and command belongs to Allāh – the Exalted – and His command is of two types: 'A command of existence and decree' and 'a command of religion and legislation'.*

*So His – subhānahu – Mashīah (Will) is in relation with His creation and His command of existence. And it is also in relation with what He loves and what He hates. All of this is included under His Will. Just as He created Iblīs while He hates him, and He created the shayātīn, the kuffār, the people and the deeds which displease Him and which He hates. So His Will includes all of this.*

*And as for His love and pleasure, then this is in relation with His command of religion and with His legislation which He legislated upon the tongues of His messengers. So whatever occurs from this, then both the love and Will is connected to it. And it is loved by the Lord and occurring in accordance with His Will. Such as the acts of obedience of the angels, prophets and muminūn.* =

He verily knew what the creation will perform of deeds before He created them, and (also) after He created them (and) before they performed them. A judgment and decree. The pen wrote by His – the Exalted – command in *Al-Lawh Al-Mahfūdh* (the Preserved Tablet) what would occur of righteousness and wickedness. He praises those who acts upon the obedience of Him from His slaves, and He ascribes the deeds to the slaves, and He promises them a great reward for it. Had it not been for success granted by Him to them, then they would not have performed that by which they deserve the reward from Him:

﴿ ذَٰلِكَ فَضۡلُ ٱللَّهِ يُؤۡتِيهِ مَن يَشَآءُۚ وَٱللَّهُ ذُو ٱلۡفَضۡلِ ٱلۡعَظِيمِ ﴾

**"That is the favor of Allāh** (which) **He gives to whomever He wants. And Allāh is the Owner of a great bounty."** (Al-Hadīd 57:21)

وَكَذَا ذَمَّ قَوْمًا عَمِلُوا بِمَعْصِيَتِهِ، وَتَوَعَّدَهُمْ عَلَى الْعَمَلِ بِهَا وَأَضَافَ الْعَمَلَ إِلَيْهِمْ بِمَا عَمِلُوا، وَذَلِكَ بِمَقْدُورٍ جَرَى عَلَيْهِمْ، يُضِلُّ مَنْ يَشَاءُ، وَيَهْدِي مَنْ يَشَاءُ

And similarly, He criticized those who acted upon the disobedience of Him, and He promised them Hellfire due to performing it. And He ascribed the deeds to them of what they performed. And this is a decree which was decreed upon them. He misguides whomever He wants, and He guides whomever He wants.[330]

---

*And whatever does not occur from it, then His love and command of religion is connected to it, but His Will is not connected to it (because it never occurred).*
*And whatever occurs of kufr, wickedness and sins, then His Will is connected to it, but His love is not connected to it, nor His pleasure, nor His command of religion. And whatever that does not occur from it, then His Will is not connected to it, nor His love.*
*So the term 'Mashīah' is existential (i.e. concerning what exists and occurs).*
*And the term 'love' is (in relation to) religion and legislation.*
*And the term 'Irādah' is divided into 'Irādah of existence', and by that it is the Mashīah.*
*And the 'Irādah of religion', and by that it is the love. And when you know this, then His Words:* **"And He is not pleased with *kufr* for His slaves."** (Az-Zumar 39:7) *And His Words:* **"He does not love corruption."** (Al-Baqarah 2:205) *And His Words:* **"And He does not want to make things difficult for you."** (Al-Baqarah 2:185) *These do not contradict the general texts regarding the qadar and the Mashīah, which prove that all this occurs with His Will, judgment and decree. For verily, the 'love' is something other than the 'Will', and the 'command' is something other than the 'creation."*

[330] And this is opposite of the *Qadariyyah Jabariyyah* who claim that the deed of the slave is ascribed to him metaphorically, and that the one who in reality is performing it is Allāh the Exalted!!

❖ **Muhammad ibn Al-Husayn said:**

هَذَا مَذْهَبُنَا فِي الْقَدَرِ الَّذِي سَأَلَ عَنْهُ السَّائِلُ

This is our *madhhab* regarding the *qadar* which the questioner was asking about.[331]

**فَإِنْ قَالَ قَائِلٌ:** مَا الْحُجَّةُ فِيمَا قُلْتَ؟

**Then if someone says:** *"What is the hujjah (argument) for what you have said?"*

**قِيلَ لَهُ:** كِتَابُ اللَّهِ عز وجل، وَسُنَّةُ رَسُولِهِ ﷺ، وَسُنَّةِ أَصْحَابِهِ رضي الله عنهم، وَالتَّابِعِينَ لَهُمْ بِإِحْسَانٍ، وَقَوْلُ أَئِمَّةِ الْمُسْلِمِينَ،

**It is said to him:** The Book of Allāh – the Exalted – and the *Sunnah* of His Messenger (*sallAllāhu 'alayhi wa sallam*), and the *Sunnah* of his companions (*radiAllāhu 'anhum*) and those who followed them in goodness, and the words of the leaders of the muslims.

**فَإِنْ قَالَ:** فَاذْكُرْ مِنْ ذَلِكَ مَا نَزْدَادُ بِهِ عِلْمًا وَيَقِينًا،

**If he then says:** *"Then mention some of this, so we can increase in knowledge and certainty by it."*

**قِيلَ لَهُ:** نَعَمْ إِنْ شَاءَ اللَّهُ تَعَالَى، وَاللَّهُ الْمُوَفِّقُ لِكُلِّ رَشَادٍ، وَالْمُعِينُ عَلَيْهِ بِمَنِّهِ.

**It is said to him:** Yes, *in shā Allāh*. And Allāh is the One who grants success in every guidance, and the One who aids in this by His bestowal.

---

[331] In "As-Sunnah" by Al-Khallāl (872) Hanbal said: And I asked Abū 'Abdillāh about the belief in the *qadar*? He said: *"We believe in it, and we know that whatever befalls us would never have went us by, and whatever went us by would never have befallen us. And that Allāh – 'azza wa jalla – decreed everything of good and bad, and it has gone forth in Al-Lawh Al-Mahfūdh . Unhappiness and happiness (in ākhirah) has already been written down for the son of Ādam before he was created and we (still) were in the backbones of the fathers."*

- And Ibn Al-Qayyim said in "Shifā Al-'Alīl" (1/100): *"The levels of the qadā (judgment) and the qadar (decree), where if a person does not believe in them, then he has not believed in the qadā and the qadar. And these are four levels:*

***The first level:*** *The knowledge of the Lord – subhānahu – about all things before they exist (or occurs).*

***The second level:*** *That He wrote it down before it existed (or occurred).*

***The third level:*** *His Mashīah (Will) for it (to exist and occur).*

***The fourth level:*** *That He created it."*

## 31. Chapter: The mention of what Allāh – the Exalted – informed about; that He seals the hearts of those He wants from His slaves, so they do not become guided to the truth, they do not hear it, and they do not see it, because He hated them so He sealed their hearts

**383** – قَالَ اللهُ تَعَالَى فِي سُورَةِ الْبَقَرَةِ:

**383.** Allāh – the Exalted – said in *sūrah* Al-Baqarah:

﴿ إِنَّ ٱلَّذِينَ كَفَرُواْ سَوَآءٌ عَلَيۡهِمۡ ءَأَنذَرۡتَهُمۡ أَمۡ لَمۡ تُنذِرۡهُمۡ لَا يُؤۡمِنُونَ ٦ خَتَمَ ٱللَّهُ عَلَىٰ قُلُوبِهِمۡ وَعَلَىٰ سَمۡعِهِمۡۖ وَعَلَىٰٓ أَبۡصَٰرِهِمۡ غِشَٰوَةٞۖ وَلَهُمۡ عَذَابٌ عَظِيمٞ ﴾

**"Verily, those who disbelieved; it is the same for them whether you warned them or you did not warn them, they will not believe** (in each case)**. Allāh has sealed their hearts and their hearings, and there is a veil upon their sights. And they will have a great punishment."** (Al-Baqarah 2:6-7)

وَقَالَ تَعَالَى فِي سُورَةِ النِّسَاءِ:

And He – the Exalted – said in *sūrah* An-Nisā:

﴿ فَبِمَا نَقۡضِهِم مِّيثَٰقَهُمۡ وَكُفۡرِهِم بِـَٔايَٰتِ ٱللَّهِ وَقَتۡلِهِمُ ٱلۡأَنۢبِيَآءَ بِغَيۡرِ حَقّٖ وَقَوۡلِهِمۡ قُلُوبُنَا غُلۡفُۢۚ بَلۡ طَبَعَ ٱللَّهُ عَلَيۡهَا بِكُفۡرِهِمۡ فَلَا يُؤۡمِنُونَ إِلَّا قَلِيلٗا ﴾

**"So due to their breach of their covenant and their *kufr*** (disbelief) **in the signs** (or verses) **of Allāh, and their killing of the prophets without any right, and their statement: 'Our hearts are wrapped.' Rather, Allāh sealed them** (i.e. their hearts) **due to their *kufr*, so they do not believe, except a little."** (An-Nisā 4:155)

وَقَالَ تَعَالَى فِي سُورَةِ الْمَائِدَةِ:

And He – the Exalted – said in *sūrah* Al-Māidah:

﴿ وَمَن يُرِدِ ٱللَّهُ فِتۡنَتَهُۥ فَلَن تَمۡلِكَ لَهُۥ مِنَ ٱللَّهِ شَيۡـٔٗاۚ أُوْلَٰٓئِكَ ٱلَّذِينَ لَمۡ يُرِدِ ٱللَّهُ أَن يُطَهِّرَ قُلُوبَهُمۡۚ لَهُمۡ فِي ٱلدُّنۡيَا خِزۡيٞۖ وَلَهُمۡ فِي ٱلۡأٓخِرَةِ عَذَابٌ عَظِيمٞ ﴾

**"And for whomever Allāh wants *fitnah*** (affliction)**, then you cannot benefit him with anything against Allāh. These are those where Allāh does not want to purify their hearts. In *dunyā* there is humiliation for them, and in *ākhirah* there is a mighty punishment for them."** (Al-Maidah 5:41)

وَقَالَ تَعَالَى فِي سُورَةِ الْأَنْعَامِ:

And He – the Exalted – said in *sūrah* Al-An'ām:

﴿ وَمِنْهُم مَّن يَسْتَمِعُ إِلَيْكَ ۖ وَجَعَلْنَا عَلَىٰ قُلُوبِهِمْ أَكِنَّةً أَن يَفْقَهُوهُ وَفِيٓ ءَاذَانِهِمْ وَقْرًا ۚ وَإِن يَرَوْا۟ كُلَّ ءَايَةٍ لَّا يُؤْمِنُوا۟ بِهَا ۖ ﴾ الْآيَةَ.

**"And some of them listen to you. And We have placed coverings upon their hearts so they** (cannot) **understand it, and deafness in their ears. And even if they see every sign they will not believe in it."** (Al-An'ām 6:25)

Until the end of the verse.

وَقَالَ تَعَالَى فِي هَذِهِ السُّورَةِ:

And He – the Exalted – (also) said in this *sūrah*:

﴿ فَمَن يُرِدِ ٱللَّهُ أَن يَهْدِيَهُۥ يَشْرَحْ صَدْرَهُۥ لِلْإِسْلَٰمِ ۖ وَمَن يُرِدْ أَن يُضِلَّهُۥ يَجْعَلْ صَدْرَهُۥ ضَيِّقًا حَرَجًا كَأَنَّمَا يَصَّعَّدُ فِى ٱلسَّمَآءِ ۚ كَذَٰلِكَ يَجْعَلُ ٱللَّهُ ٱلرِّجْسَ عَلَى ٱلَّذِينَ لَا يُؤْمِنُونَ ﴾

**"So the one whom Allāh wants to guide** (then) **He opens his heart up to Islām. And the one whom He wants to misguide** (then) **He makes his heart narrow and constricted, as if he is ascending into the heaven. As such Allāh places the *rijs*** (evil and punishment) **upon those who do not believe."** (Al-An'ām 6:25)

وَقَالَ تَعَالَى فِي سُورَةِ التَّوْبَةِ:

And He – the Exalted – said in *sūrah* At-Tawbah:

﴿ إِنَّمَا ٱلسَّبِيلُ عَلَى ٱلَّذِينَ يَسْتَـْٔذِنُونَكَ وَهُمْ أَغْنِيَآءُ ۚ رَضُوا۟ بِأَن يَكُونُوا۟ مَعَ ٱلْخَوَالِفِ وَطَبَعَ ٱللَّهُ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَعْلَمُونَ ﴾

**"Verily, the way** (i.e. blame) **is only upon those who ask for your permission** (to stay behind) **while they are rich. They were pleased with being with those who stay behind, and Allāh sealed their hearts, so they do not know."**
(At-Tawbah 9:93)

وَقَالَ تَعَالَى فِي سُورَةِ النَّحْلِ:

And He – the Exalted – said in *sūrah* An-Nahl:

﴿مَن كَفَرَ بِٱللَّهِ مِنۢ بَعْدِ إِيمَٰنِهِۦٓ إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُۥ مُطْمَئِنٌّۢ بِٱلْإِيمَٰنِ وَلَٰكِن مَّن شَرَحَ ﴾ إِلَى قَوْلِهِ : ﴿ ٱلَّذِينَ طَبَعَ ٱللَّهُ عَلَىٰ قُلُوبِهِمْ وَسَمْعِهِمْ وَأَبْصَٰرِهِمْ ۖ وَأُو۟لَٰٓئِكَ هُمُ ٱلْغَٰفِلُونَ ﴾

**"Whoever commits *kufr* to Allāh after his *īmān*, except the one who is forced while his heart is settled in *īmān*. But the one who opens..."** Until His Words: **"Those for whom Allāh sealed their heart and their hearings and their sights. And those are the unaware."** (An-Nahl 16:106-108)

وَقَالَ تَعَالَى فِي سُورَةِ بَنِي إِسْرَائِيلَ:

And He – the Exalted – said in *sūrah* Banū Isrāīl:

﴿ وَإِذَا قَرَأْتَ ٱلْقُرْءَانَ جَعَلْنَا بَيْنَكَ وَبَيْنَ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْءَاخِرَةِ حِجَابًا مَّسْتُورًا ﴿٤٥﴾ وَجَعَلْنَا عَلَىٰ قُلُوبِهِمْ أَكِنَّةً أَن يَفْقَهُوهُ وَفِىٓ ءَاذَانِهِمْ وَقْرًا ﴾ الْآيَةَ.

**"And when you recite the Qurān, We place a hidden veil between you and those who do not believe in the *ākhirah*. And We placed a covering over their hearts so they** (cannot) **understand it, and deafness in their ears."**
(Al-Isrā 17:45-46)

Until the end of the verse.

وَقَالَ تَعَالَى فِي سُورَةِ الْكَهْفِ:

And He – the Exalted – said in *sūrah* Al-Kahf:

﴿ وَمَنْ أَظْلَمُ مِمَّن ذُكِّرَ بِـَٔايَـٰتِ رَبِّهِۦ فَأَعْرَضَ عَنْهَا وَنَسِىَ مَا قَدَّمَتْ يَدَاهُ ۚ إِنَّا جَعَلْنَا عَلَىٰ قُلُوبِهِمْ أَكِنَّةً أَن يَفْقَهُوهُ وَفِىٓ ءَاذَانِهِمْ وَقْرًا ۖ وَإِن تَدْعُهُمْ إِلَى ٱلْهُدَىٰ فَلَن يَهْتَدُوٓا۟ إِذًا أَبَدًا ﴾

**"And who is more unjust than the one who is reminded about the verses of his Lord, but he turns away from it and forgets what his hands have sent forth. We have verily placed a covering over their hearts so they** (cannot) **understand it, and deafness in their ears. And if you invite them to the guidance then they will never become guided."** (Al-Kahf 18:57)

وَقَالَ تَعَالَى فِي سُورَةِ الشُّعَرَاءِ:

And He – the Exalted – said in *sūrah* Ash-Shu'arā:

﴿ وَلَوْ نَزَّلْنَـٰهُ عَلَىٰ بَعْضِ ٱلْأَعْجَمِينَ ﴿١٩٨﴾ فَقَرَأَهُۥ عَلَيْهِم مَّا كَانُوا۟ بِهِۦ مُؤْمِنِينَ ﴿١٩٩﴾ كَذَٰلِكَ سَلَكْنَـٰهُ فِى قُلُوبِ ٱلْمُجْرِمِينَ ﴿٢٠٠﴾ لَا يُؤْمِنُونَ بِهِۦ حَتَّىٰ يَرَوُا۟ ٱلْعَذَابَ ٱلْأَلِيمَ ﴾

**"And if We had revealed it upon some of the foreigners, and he recited it upon them, they would not have believed in it. As such We entered it** (i.e. *kufr*) **upon the hearts of the criminals. They will not believe in it, until they see the painful punishment."** (Ash-Shu'arā 26:198-201)

وَقَالَ تَعَالَى فِي سُورَةِ يس:

And He – the Exalted – said in *sūrah* Yā-Sīn:

﴿ لَقَدۡ حَقَّ ٱلۡقَوۡلُ عَلَىٰٓ أَكۡثَرِهِمۡ فَهُمۡ لَا يُؤۡمِنُونَ ۝٧ إِنَّا جَعَلۡنَا فِيٓ أَعۡنَٰقِهِمۡ أَغۡلَٰلٗا فَهِيَ إِلَى ٱلۡأَذۡقَانِ فَهُم مُّقۡمَحُونَ ﴾

**"The word has verily been established upon the most of them, so they will not believe. We have verily placed chains upon their necks, and they are up to their chins, so they are forced to look up."** (Yā-Sīn 36:7-8)

وَقَالَ تَعَالَى فِي حم الْجَاثِيَةِ:

And He – the Exalted – said in *sūrah* Hā-Mīm Al-Jāthiyah:

﴿ أَفَرَءَيۡتَ مَنِ ٱتَّخَذَ إِلَٰهَهُۥ هَوَىٰهُ وَأَضَلَّهُ ٱللَّهُ عَلَىٰ عِلۡمٖ وَخَتَمَ عَلَىٰ سَمۡعِهِۦ وَقَلۡبِهِۦ وَجَعَلَ عَلَىٰ بَصَرِهِۦ غِشَٰوَةٗ فَمَن يَهۡدِيهِ مِنۢ بَعۡدِ ٱللَّهِۚ أَفَلَا تَذَكَّرُونَ ﴾

**"Have you seen the one who took his desires as his *ilāh*, and Allāh misguided him** (while he was) **upon knowledge, and He sealed his hearing and his heart, and He placed a veil over his sight. Then who can guide him after Allāh? Do you not remember?"** (Al-Jāthiyah 45:23)

وَقَالَ تَعَالَى فِي سُورَةِ مُحَمَّدٍ ﷺ:

And He – the Exalted – said in *sūrah* Muhammad (*sallAllāhu 'alayhi wa sallam*):

﴿ وَمِنۡهُم مَّن يَسۡتَمِعُ إِلَيۡكَ حَتَّىٰٓ إِذَا خَرَجُواْ مِنۡ عِندِكَ قَالُواْ لِلَّذِينَ أُوتُواْ ٱلۡعِلۡمَ مَاذَا قَالَ ءَانِفًاۚ أُوْلَٰٓئِكَ ٱلَّذِينَ طَبَعَ ٱللَّهُ عَلَىٰ قُلُوبِهِمۡ وَٱتَّبَعُوٓاْ أَهۡوَآءَهُمۡ ﴾

**"And some of them listens to you. Until they exit from you,** (then) **they say to those who were given the knowledge: 'What did he say just now?' These are the ones whose hearts Allāh has sealed, and they followed their desires."** (Muhammad 47:16)

وَقَالَ تَعَالَى فِي سُورَةِ الْمُنَافِقِينَ:

And He – the Exalted – said in *sūrah* Al-Munāfiqūn:

﴿ ذَٰلِكَ بِأَنَّهُمۡ ءَامَنُواْ ثُمَّ كَفَرُواْ فَطُبِعَ عَلَىٰ قُلُوبِهِمۡ فَهُمۡ لَا يَفۡقَهُونَ ﴾

**"That is because they believed and then they disbelieved, so their hearts were sealed so they do not understand."** (Al-Munāfiqūn 63:3)

❖ **Muhammad ibn Al-Husayn – *rahimahullāh* – said:**

جَمِيعُ مَا تَلَوْتُهُ مِنْ هَذِهِ الْآيَاتِ يَدُلُّ الْعُقَلَاءَ عَلَى أَنَّ اللَّهَ عز وجل خَتَمَ عَلَى قُلُوبِ قَوْمٍ، وَطَبَعَ عَلَيْهَا، وَلَمْ يُرِدْهَا لِعِبَادَتِهِ، وَأَرَادَهَا لِمَعْصَيَتِهِ، فَأَعْمَاهَا عَنِ الْحَقِّ فَلَمْ تُبْصِرْهُ، وَأَصَمَّهَا عَنِ الْحَقِّ فَلَمْ تَسْمَعْهُ، وَأَخْزَاهَا وَلَمْ يُطَهِّرْهَا، يَفْعَلُ بِخَلْقِهِ مَا يُرِيدُ لَا يَجُوزُ لِقَائِلٍ أَنْ يَقُولَ: لِمَ فَعَلَ ذَلِكَ بِهِمْ؟ فَمَنْ قَالَ ذَلِكَ، فَقَدْ عَارَضَ اللَّهَ عز وجل فِي فِعْلِهِ، فَضَلَ عَنْ طَرِيقِ الْحَقِّ، ثُمَّ اختص مِنْ عِبَادِهِ مَنْ أَحَبَّ، فَشَرَحَ قُلُوبَهُمْ لِلْإِيمَانِ وَزَيَّنَهُ فِي قُلُوبِهِمْ،

All of what I have recited of these verses prove for the intellectual people that Allāh – the Exalted – stamped the hearts of the people and He sealed them, and He did not want these (hearts) for the worship of Him. And He wanted them for the disobedience of Him. So He made them blind to the truth, so they could not see it. And He made them deaf to the truth, so they could not hear it. And He humiliated them and He did not purify them. He does whatever He wants with His creation.

It is not allowed for any person to say: *"Why did He do this to them?"*

Because whoever says this, he has verily opposed Allāh – the Exalted – in His deeds, and gone astray from the path of truth.[332]

Then He favoured (or chose or specified) those from His slaves that He loves, and He opened their hearts to *īmān* and beautified it in their hearts.

﴿... وَكَرَّهَ إِلَيْكُمُ ٱلْكُفْرَ وَٱلْفُسُوقَ وَٱلْعِصْيَانَ ۚ أُو۟لَٰٓئِكَ هُمُ ٱلرَّٰشِدُونَ ۝٧ فَضْلًا مِّنَ ٱللَّهِ وَنِعْمَةً ۚ وَٱللَّهُ عَلِيمٌ حَكِيمٌ﴾

**"...And He made *kufr* and wickedness and disobedience hateful to you. These are the guided ones. A favour from Allah and a blessing. And Allah is Al-Knowing and Wise."** (Al-Hujurāt 49:6-7)

[332] With Al-Lālakāī (1167) from 'Ali ibn Husayn that he said: *"Verily, the people of qadar tried to understand the decrees of Allah – 'azza wa jalla – according to their weak opinions. So they said to Allāh: 'Why?' And one should not say to Allāh: 'Why?'"*
- And Ibn Battah – *rahimahullāh* – said in "Al-Ibānah Al-Kubrā" (2125): *"It is a necessity for the people of intellect to believe in the qadar, and to be pleased with and submit to the judgment of Allāh and His qadar (decree). And (he should) leave investigating and delving deep into it. And (he should) forsake (asking): 'Why?' 'How?' 'I wish.' And 'if only.' All of these are objections from the slave to his Lord. And from the ignorant to the Knowledgeable. And opposition from the weak and lowly created being to the strong and mighty Creator."*

❖ **Muhammad ibn Al-Husayn said:**

اعْقِلُوا يَا مُسْلِمِيْنِ مَا يُخَاطِبُكُمُ اللهُ عز وجل بِهِ يُعَلِّمُكُمْ أَنِّي مَالِكٌ لِلْعِبَادِ، أَخْتَصُّ مِنْهُمْ مَنْ أُرِيدُ، فَأُطَهِّرُ قَلْبَهُ، وَأَشْرَحُ صَدْرَهُ، وَأُزَيِّنُ لَهُ طَاعَتِي، وَأُكَرِّهُ إِلَيْهِ مَعْصِيَتِي، لَا لِيَدٍ تَقَدَّمَتْ مِنْهُ إِلَيَّ، أَنَا الْغَنِيُّ عَنْ عِبَادِي، وَهُمُ الْفُقَرَاءُ إِلَيَّ

Understand, O muslims, that which Allah addresses you with. He is teaching you: I am the Owner of the slaves. I chose from them whomever I want, so I purify his heart, open his heart and beautify the obedience to Me for him. And I make disobeying Me hateful to him. Not due to a favor that he has presented to Me. I am the One who is in no need of My slaves, and they are in need of Me.

﴿ ذَٰلِكَ فَضۡلُ ٱللَّهِ يُؤۡتِيهِ مَن يَشَآءُۚ وَٱللَّهُ ذُو ٱلۡفَضۡلِ ٱلۡعَظِيمِ ﴾

**"That is the favor of Allāh** (which) **He gives to whomever He wants. And Allāh is the Owner of a great bounty."** (Al-Hadīd 57:21)

وَالْمِنَّةُ لِلَّهِ عز وجل عَلَى مَنْ هَدَاهُ لِلْإِيمَانِ، أَلَمْ تَسْمَعُوا رَحِمَكُمُ اللهُ إِلَى قَوْلِ مَوْلَاكُمُ الْكَرِيمِ حِينَ امْتَنَّ قَوْمٌ بِإِسْلَامِهِمْ عَلَى النَّبِيِّ ﷺ؟ فَأَنْزَلَ اللهُ تَعَالَى:

And the kindness upon the one who is guided to Islām all belongs to Allāh the Exalted.

Did you not hear – may Allāh have mercy upon you – the Words of your Generous Master, when some people considered their acceptance of Islām as a favour upon the Prophet (*sallAllāhu 'alayhi wa sallam*).

So Allāh – the Exalted – revealed:

﴿ يَمُنُّونَ عَلَيۡكَ أَنۡ أَسۡلَمُواْۖ قُل لَّا تَمُنُّواْ عَلَيَّ إِسۡلَٰمَكُمۖ بَلِ ٱللَّهُ يَمُنُّ عَلَيۡكُمۡ أَنۡ هَدَىٰكُمۡ لِلۡإِيمَٰنِ إِن كُنتُمۡ صَٰدِقِينَ ﴾

**"They consider it as a favour to you that they accepted Islām. Say: 'Do not consider your Islām as a favour to me. Rather, Allāh was kind to you when He guided you to *īmān*, if you are truthful.'"** (Al-Hujurat 49:17)

## 32. Chapter: The mention of what Allāh – the Exalted – informed about; that He misguides whomever He wants and He guided whomever He wants, and that the prophets do not guide anyone, except those where it has gone forth in the knowledge of Allāh that He would guide him

**384** – قَالَ اللَّهُ تَعَالَى فِي سُورَةِ النِّسَاءِ:

**384.** Allāh – the Exalted – said in *sūrah* An-Nisā:

﴿ فَمَا لَكُمۡ فِي ٱلۡمُنَٰفِقِينَ فِئَتَيۡنِ وَٱللَّهُ أَرۡكَسَهُم بِمَا كَسَبُوٓاْۚ أَتُرِيدُونَ أَن تَهۡدُواْ مَنۡ أَضَلَّ ٱللَّهُۖ وَمَن يُضۡلِلِ ٱللَّهُ فَلَن تَجِدَ لَهُۥ سَبِيلٗا ﴾

**"So why are you** (divided into) **two groups regarding the *munāfiqīn*, when Allāh cast them back due to what they earned. Do you want to guide those whom Allāh misguided? And whomever Allāh misguides, then you will not find any way for him** (back to guidance)**."** (An-Nisā 4:88)

وَقَالَ اللَّهُ تَعَالَى فِي هَذِهِ السُّورَةِ، وَقَدْ ذَكَرَ الْمُنَافِقِينَ فَقَالَ:

And Allāh – the Exalted – said in this *sūrah*, where He mentioned the *munāfiqūn*, and then said:

﴿ مُّذَبۡذَبِينَ بَيۡنَ ذَٰلِكَ لَآ إِلَىٰ هَٰٓؤُلَآءِ وَلَآ إِلَىٰ هَٰٓؤُلَآءِۚ وَمَن يُضۡلِلِ ٱللَّهُ فَلَن تَجِدَ لَهُۥ سَبِيلٗا ﴾

**"They are staggered between that. Not towards these, and not towards those. And whomever Allāh misguides, then you will not find a way for him."** (An-Nisā 4:143)

وَقَالَ تَعَالَى فِي سُورَةِ الْأَنْعَامِ:

And He – the Exalted – said in *sūrah* Al-An'ām:

﴿ وَٱلَّذِينَ كَذَّبُواْ بِـَٔايَٰتِنَا صُمّٞ وَبُكۡمٞ فِي ٱلظُّلُمَٰتِۗ مَن يَشَإِ ٱللَّهُ يُضۡلِلۡهُ وَمَن يَشَأۡ يَجۡعَلۡهُ عَلَىٰ صِرَٰطٖ مُّسۡتَقِيمٖ ﴾

**"And those who reject Our signs** (or verses) **are deaf and mute in the darknesses. Whomever Allāh wants He misguides, and whomever He wants** (then) **He places him upon a Straight Path."** (Al-An'ām 6:39)

وَقَالَ اللَّهُ تَعَالَى فِي هَذِهِ السُّورَةِ:

And He – the Exalted – said in this *sūrah*:

﴿ قُلۡ فَلِلَّهِ ٱلۡحُجَّةُ ٱلۡبَٰلِغَةُۖ فَلَوۡ شَآءَ لَهَدَىٰكُمۡ أَجۡمَعِينَ ﴾

**"Say: 'To Allāh belong the decisive *hujjah*** (argument)**. And if He had wanted, He would verily have guided all of you."** (Al-An'ām 8:149)

وَقَالَ تَعَالَى فِي سُورَةِ الْأَعْرَافِ:

And He – the Exalted – said in *sūrah* Al-A'rāf:

﴿ مَن يُضْلِلِ ٱللَّهُ فَلَا هَادِيَ لَهُۥ ۚ وَيَذَرُهُمْ فِي طُغْيَٰنِهِمْ يَعْمَهُونَ ﴾

**"And whomever Allāh misguides, then no-one can guide him. And He leaves them wandering blindly in their transgression."** (Al-A'rāf 7:186)

وَقَالَ تَعَالَى فِي سُورَةِ الرَّعْدِ:

And He – the Exalted- said in *sūrah* Ar-Ra'd:

﴿ وَيَقُولُ ٱلَّذِينَ كَفَرُواْ لَوْلَآ أُنزِلَ عَلَيْهِ ءَايَةٌ مِّن رَّبِّهِۦٓ ۗ قُلْ إِنَّ ٱللَّهَ يُضِلُّ مَن يَشَآءُ وَيَهْدِيٓ إِلَيْهِ مَنْ أَنَابَ ﴾

**"And those who disbelieve say: 'If only a sign was revealed to him from his Lord.' Say: 'Verily, Allāh misguides whomever He wants, and He guides to Him the one who repents."** (Ar-Rad 13:27)

وَقَالَ اللَّهُ تَعَالَى فِي هَذِهِ السُّورَةِ:

And He – the Exalted – said in this *sūrah*:

﴿ أَفَلَمْ يَاْيْـَٔسِ ٱلَّذِينَ ءَامَنُوٓاْ أَن لَّوْ يَشَآءُ ٱللَّهُ لَهَدَى ٱلنَّاسَ جَمِيعًا ۗ ﴾

**"Do those who believe not yet know, that if Allah wanted, He would verily have guided all of the people."** (Ar-Ra'd 13:31)

وَقَالَ اللَّهُ تَعَالَى فِي هَذِهِ السُّورَةِ:

And He – the Exalted – said in this *sūrah*:

﴿ بَلْ زُيِّنَ لِلَّذِينَ كَفَرُواْ مَكْرُهُمْ وَصُدُّواْ عَنِ ٱلسَّبِيلِ ۗ وَمَن يُضْلِلِ ٱللَّهُ فَمَا لَهُۥ مِنْ هَادٍ ﴾

**"Rather, the plotting of those who disbelieve has been beautified for them, and they have been prevented from the** (correct) **path. And whomever Allāh misguides, then no-one can guide him."** (Ar-Ra'd 13:33)

وَقَالَ اللَّهُ تَعَالَى فِي سُورَةِ إِبْرَاهِيمَ:

And He – the Exalted – said in *sūrah* Ibrāhīm (*'alayhis-salām*):

﴿ وَمَآ أَرْسَلْنَا مِن رَّسُولٍ إِلَّا بِلِسَانِ قَوْمِهِۦ لِيُبَيِّنَ لَهُمْ ۖ فَيُضِلُّ ٱللَّهُ مَن يَشَآءُ وَيَهْدِي مَن يَشَآءُ ۚ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴾

**"And We never sent any messenger, except** (that he was speaking) **in the language of his people in order for him to explain to them. Then Allāh misguides whomever He wants, and He guides whomever He wants. And He is the Mighty, the Wise."** (Ibrāhīm 14:4)

وَقَالَ عز وجل فِي سُورَةِ النَّحْلِ:

And He – the Exalted – said in *sūrah* An-Nahl:

﴿ وَعَلَى ٱللَّهِ قَصْدُ ٱلسَّبِيلِ وَمِنْهَا جَآئِرٌ ۚ وَلَوْ شَآءَ لَهَدَىٰكُمْ أَجْمَعِينَ ﴾

**"And it is upon Allāh to clarify the path, and some of them are wrongful. And if He had wanted He would have guided you altogether."** (An-Nahl 16:9)

وَقَالَ اللَّهُ تَعَالَى فِي هَذِهِ السُّورَةِ:

And He – the Exalted – said in this *sūrah*:

﴿وَلَقَدْ بَعَثْنَا فِى كُلِّ أُمَّةٍ رَّسُولًا أَنِ ٱعْبُدُواْ ٱللَّهَ وَٱجْتَنِبُواْ ٱلطَّٰغُوتَ ۖ فَمِنْهُم مَّنْ هَدَى ٱللَّهُ وَمِنْهُم مَّنْ حَقَّتْ عَلَيْهِ ٱلضَّلَٰلَةُ ۚ فَسِيرُواْ فِى ٱلْأَرْضِ فَٱنظُرُواْ كَيْفَ كَانَ عَٰقِبَةُ ٱلْمُكَذِّبِينَ ﴿٣٦﴾ إِن تَحْرِصْ عَلَىٰ هُدَىٰهُمْ فَإِنَّ ٱللَّهَ لَا يَهْدِى مَن يُضِلُّ ۖ وَمَا لَهُم مِّن نَّٰصِرِينَ ﴾

**"And to every nation We have verily sent a messenger** (saying)**: 'Worship Allāh and avoid the *tāghūt*.' Then Allāh guided some of them, and upon some of them the misguidance became justified. So travel on earth and look how the end of those who rejected was. Even if you strive for their guidance, then Allāh verily does not guide those who misguide** (others)**. And they will have no helpers."** (An-Nahl 16:36-37)

وَقَالَ تَعَالَى فِي سُورَةِ بَنِي إِسْرَائِيلَ:

And He – the Exalted – said in *sūrah* Banū Isrāīl:

﴿وَمَن يَهْدِ ٱللَّهُ فَهُوَ ٱلْمُهْتَدِ ۖ وَمَن يُضْلِلْ فَلَن تَجِدَ لَهُمْ أَوْلِيَآءَ مِن دُونِهِۦ ۖ﴾ الْآيَةَ.

**"And whomever Allāh guides, then he is the guided one. And whomever He misguides, then you will not find any allies for them besides Him."** (Al-Isrā 17:97)

وَقَالَ تَعَالَى فِي سُورَةِ الْكَهْفِ:

And He – the Exalted – said in *sūrah* Al-Kahf:

﴿ إِنَّهُمْ فِتْيَةٌ ءَامَنُواْ بِرَبِّهِمْ وَزِدْنَٰهُمْ هُدًى ﴿١٣﴾ وَرَبَطْنَا عَلَىٰ قُلُوبِهِمْ إِذْ قَامُواْ فَقَالُواْ رَبُّنَا رَبُّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ لَن نَّدْعُوَاْ مِن دُونِهِۦٓ إِلَٰهًا ۖ لَّقَدْ قُلْنَآ إِذًا شَطَطًا ﴾ إِلَى قَوْلِهِ تَعَالَى: ﴿ ذَٰلِكَ مِنْ ءَايَٰتِ ٱللَّهِ ۗ مَن يَهْدِ ٱللَّهُ فَهُوَ ٱلْمُهْتَدِ ۖ وَمَن يُضْلِلْ فَلَن تَجِدَ لَهُۥ وَلِيًّا مُّرْشِدًا ﴾

**"They were verily youths who believed, and We increased them in guidance. And we strengthened their hearts when they got up and said: 'Our lord is the Lord of the heavens and the earth. We will never invoke any other *ilāh* besides Him. Then We would verily have stated an enormous** (lie)**.'"**

Until His – the Exalted – Words: **"That is from the signs of Allah. Whomever Allah guides then he is the guided one, and whomever He misguides then for him you will never find a guiding *walī*** (friend, ally, protector)**."** (Al-Kahf 18:13-17)

وَقَالَ تَعَالَى فِي سُورَةِ الْحَجِّ:

And He – the Exalted – said in *sūrah* Al-Hajj:

﴿ وَكَذَٰلِكَ أَنزَلْنَٰهُ ءَايَٰتٍۭ بَيِّنَٰتٍ وَأَنَّ ٱللَّهَ يَهْدِى مَن يُرِيدُ ﴾

**"And as such We have revealed it as clear verses, and that Allāh guides whomever He wants."** (Al-Hajj 22:16)

وَقَالَ تَعَالَى فِي سُورَةِ النُّورِ:

And He – the Exalted – said in *sūrah* An-Nūr:

﴿ يَهْدِى ٱللَّهُ لِنُورِهِۦ مَن يَشَآءُ ﴾

**"Allāh guides to His light whomever He wants."** (An-Nūr 24:35)

ثُمَّ قَالَ:

Then He said:

﴿ وَمَن لَّمْ يَجْعَلِ ٱللَّهُ لَهُۥ نُورًا فَمَا لَهُۥ مِن نُّورٍ ﴾

**"And the one whom Allāh does not give any light, then he will not have any light."** (An-Nūr 24:40)

وَقَالَ اللَّهُ تَعَالَى فِي هَذِهِ السُّورَةِ:

And He – the Exalted – said in this *sūrah*:

﴿ لَّقَدْ أَنزَلْنَآ ءَايَٰتٍ مُّبَيِّنَٰتٍ ۚ وَٱللَّهُ يَهْدِى مَن يَشَآءُ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴾

**"We have verily revealed clarified verses, and Allāh guides whomever He wants to a straight path."** (An-Nūr 24:46)

وَقَالَ تَعَالَى فِي سُورَةِ الْقَصَصِ:

And He – the Exalted – said in *sūrah* Al-Qasas:

﴿ إِنَّكَ لَا تَهْدِى مَنْ أَحْبَبْتَ وَلَٰكِنَّ ٱللَّهَ يَهْدِى مَن يَشَآءُ ۚ وَهُوَ أَعْلَمُ بِٱلْمُهْتَدِينَ ﴾

**"You verily do not guide those whom you love, but Allāh guides whomever He wants. And He knows best about those who are guided."** (Al-Qasas 28:56)

وَقَالَ تَعَالَى فِي سُورَةِ الرُّومِ:

And He – the Exalted – said in *sūrah* Ar-Rūm:

﴿ بَلِ ٱتَّبَعَ ٱلَّذِينَ ظَلَمُوٓاْ أَهۡوَآءَهُم بِغَيۡرِ عِلۡمٖۖ فَمَن يَهۡدِي مَنۡ أَضَلَّ ٱللَّهُۖ وَمَا لَهُم مِّن نَّٰصِرِينَ ﴾

**"Rather, those who are unjust followed their desires without any knowledge. So who can guided the one whom Allāh has misguided? And they will have no helpers."** (Ar-Rum 30:29)

وَقَالَ اللَّهُ تَعَالَى فِي سُورَةِ السَّجْدَةِ:

And He – the Exalted – said in *sūrah* As-Sajdah:

﴿ وَلَوۡ شِئۡنَا لَأٓتَيۡنَا كُلَّ نَفۡسٍ هُدَىٰهَا وَلَٰكِنۡ حَقَّ ٱلۡقَوۡلُ مِنِّي لَأَمۡلَأَنَّ جَهَنَّمَ مِنَ ٱلۡجِنَّةِ وَٱلنَّاسِ أَجۡمَعِينَ ﴾

**"And if We wanted, We would have given every soul its guidance. But the word has been established from Me; I will verily fill up Hellfire with the *jinn* and people altogether."** (As-Sajdah 32:13)

وَقَالَ تَعَالَى فِي سُورَةِ الْمَلَائِكَةِ:

And He – the Exalted – said in *sūrah* Al-Malāikah (i.e. Fātir):

﴿ أَفَمَن زُيِّنَ لَهُۥ سُوٓءُ عَمَلِهِۦ فَرَءَاهُ حَسَنٗاۖ فَإِنَّ ٱللَّهَ يُضِلُّ مَن يَشَآءُ وَيَهۡدِي مَن يَشَآءُۖ فَلَا تَذۡهَبۡ نَفۡسُكَ عَلَيۡهِمۡ حَسَرَٰتٍۚ إِنَّ ٱللَّهَ عَلِيمُۢ بِمَا يَصۡنَعُونَ ﴾

**"Is the one whose evil deeds have been beautified for him, so he considers them as good** (equal to the one who is guided)**? Verily, Allāh misguides whomever He wants, and He guides whomever He wants. So do not destroy yourself in sorrow over them. Verily, Allāh is All-Knowing of what they are doing."** (Fātir 35:8)

وَقَالَ تَعَالَى فِي سُورَةِ الزُّمَرِ:

And He – the Exalted – said in *sūrah* Az-Zumar:

﴿ فَبَشِّرۡ عِبَادِ ١٧ ٱلَّذِينَ يَسۡتَمِعُونَ ٱلۡقَوۡلَ فَيَتَّبِعُونَ أَحۡسَنَهُۥٓۚ ﴾ إِلَى قَوْلِهِ: ﴿ أُوْلُواْ ٱلۡأَلۡبَٰبِ ﴾

**"So give glad tidings to the slaves. Those who listen to the word and follows the best of it."** Until His Words: **"The people of understanding."**
(Az-Zumar 39:17-18)

وَقَالَ اللَّهُ تَعَالَى فِي هَذِهِ السُّورَةِ:

And He – the Exalted – said in this *sūrah*:

﴿ ٱللَّهُ نَزَّلَ أَحۡسَنَ ٱلۡحَدِيثِ كِتَٰبٗا مُّتَشَٰبِهٗا مَّثَانِيَ تَقۡشَعِرُّ مِنۡهُ جُلُودُ ٱلَّذِينَ يَخۡشَوۡنَ رَبَّهُمۡ ثُمَّ تَلِينُ جُلُودُهُمۡ وَقُلُوبُهُمۡ إِلَىٰ ذِكۡرِ ٱللَّهِۚ ذَٰلِكَ هُدَى ٱللَّهِ يَهۡدِي بِهِۦ مَن يَشَآءُۚ وَمَن يُضۡلِلِ ٱللَّهُ فَمَا لَهُۥ مِنۡ هَادٖ ﴾

**"Allāh sent down the best speech; a Book of resemblance and oft-repetition. The skins of those who fear their Lord shiver due to it, and then their skins and hearts become soft to the remembrance of Allāh. That is the guidance by which Allāh guides whomever He wants. And whomever Allāh misguides, then no-one can guide him."** (Az-Zumar 39:23)

وَقَالَ تَعَالَى فِي سُورَةِ مُحَمَّدٍ ﷺ:

And He – the Exalted – said in *sūrah* Muhammad (*sallAllāhu 'alayhi wa sallam*)[333]:

﴿... وَيُخَوِّفُونَكَ بِٱلَّذِينَ مِن دُونِهِۦۚ وَمَن يُضۡلِلِ ٱللَّهُ فَمَا لَهُۥ مِنۡ هَادٖ ٣٦ وَمَن يَهۡدِ ٱللَّهُ فَمَا لَهُۥ مِن مُّضِلٍّۗ أَلَيۡسَ ٱللَّهُ بِعَزِيزٖ ذِي ٱنتِقَامٖ ﴾

**"And they try to frighten you with those who are besides Him. And whomever Allāh misguides, then no-one can guide him. And whomever Allāh guides, then no-one can misguide him. Is Allāh not Mighty** (and) **Owner of retribution?"** (Az-Zumar 39:36-37)

وَقَالَ تَعَالَى فِي سُورَةِ حم الْمُؤْمِنُ:

And He – the Exalted – said in *sūrah* Hā-Mīm Al-Mumin:

﴿ يَوۡمَ تُوَلُّونَ مُدۡبِرِينَ مَا لَكُم مِّنَ ٱللَّهِ مِنۡ عَاصِمٖۗ وَمَن يُضۡلِلِ ٱللَّهُ فَمَا لَهُۥ مِنۡ هَادٖ ﴾

**"On that Day you will turn away fleeing. You will have no-one to save you from Allāh. And whomever Allāh misguides, then no-one can guide him."** (Ghāfir 40:33)

[333] **Translator:** This is what it says in the Arabic text, but it is actually in *sūrah* Az-Zumar.

وَقَالَ تَعَالَى فِي سُورَةِ الْمُدَّثِّرِ:

And He – the Exalted – said in *sūrah* Al-Muddaththir:

﴿ كَذَٰلِكَ يُضِلُّ ٱللَّهُ مَن يَشَآءُ وَيَهۡدِي مَن يَشَآءُۚ ﴾

**"As such Allāh misguides whomever He wants, and He guides whomever He wants."** (Al-Muddaththir 74:31)[334]

❖ **Muhammad ibn Al-Husayn said:**

اعْلَمُوا يَا مَعْشَرَ الْمُسْلِمِينَ أَنَّ مَوْلَاكُمُ الْكَرِيمَ يُخْبِرُكُمْ أَنَّهُ يَهْدِي مَنْ يَشَاءُ، فَيُوَصِّلُ إِلَى قَلْبِهِ مَحَبَّةَ الْإِيمَانِ، فَيُؤْمِنُ وَيُصَدِّقُ، وَيُضِلُّ مَنْ يَشَاءُ، فَلَا يَقْدِرُ نَبِيٌّ وَلَا غَيْرُهُ عَلَى هِدَايَتِهِ بَعْدَ أَنْ أَضَلَّهُ اللَّهُ عَنِ الْإِيمَانِ.

Know – O gathering of muslims – that your Generous Master informs you, that He guides whomever He wants, so He leads the love of *īmān* to his heart, and then he believes and affirms (the truth).

And He misguides whomever He wants. So no prophet, nor others than him, is capable of guiding him after Allāh has misguided him from *īmān*.[335]

---

[334] Al-Karjī said in "Nukat Al-Qurān" (3/90) about the likes of these verses which the author – *rahimahullāh* – mentioned here: *"A strong hujjah against the Mu'tazilah and the Qadariyyah, due to them gathering between the Mashīah (Will), the misguiding, the guiding and the questioning about the deeds in one verse. And this is our belief which we state: Verily, if Allāh – the Mighty and Majestic – has wanted, He would have made all people muminūn, but He did not do that. So He misguided some people so they disbelieved. And He guided some people, so they believed. And He punishes the kāfir due to his crime, while He verily decreed it upon Him by His justice. And He rewards the mumin for his goodness, while He guided him to it by His favour."*

[335] In "As-Sunnah" by Al-Khallāl (875) Al-Hārith said: I heard Abū 'Abdillāh (Ahmad ibn Hanbal) when he was asked about the *qadar*. It was said to him: *"They verily say: 'Verily, Allāh – 'azza wa jalla – does not misguide anyone. He is more just than Him misguiding anyone and then punishing him for that!'"*

So he said: *"Did Allāh – 'azza wa jalla – not say:* **"He misguides whomever He wants, and He guides whomever He wants."** (Fātir 35:8)*?! So Allāh – 'azza wa jalla – decreed the obedience and disobedience, and He decreed the good and the bad. And whomever was written down as happy, then he will be happy (in ākhirah). And whomever was written down as unhappy, then he will be unhappy."*

## 33. Chapter: The mention of what Allāh – the Exalted – informed about; that He sent the *shayātīn* to the disbelievers to misguide them. And no-one becomes misguided, except that it has gone forth in His knowledge that he will not believe. And they do not harm anyone, except by the permission of Allāh. And the magicians also do not harm anyone, except by the permission of Allāh

**385** – قَالَ اللَّهُ تَعَالَى فِي سُورَةِ الْبَقَرَةِ:

**385.** Allāh – the Exalted – said in *sūrah* Al-Baqarah:

﴿ وَٱتَّبَعُواْ مَا تَتۡلُواْ ٱلشَّيَٰطِينُ عَلَىٰ مُلۡكِ سُلَيۡمَٰنَۖ وَمَا كَفَرَ سُلَيۡمَٰنُ وَلَٰكِنَّ ٱلشَّيَٰطِينَ كَفَرُواْ ﴾ إِلَى قَوْلِهِ: ﴿ وَمَا هُم بِضَآرِّينَ بِهِۦ مِنۡ أَحَدٍ إِلَّا بِإِذۡنِ ٱللَّهِۚ ﴾

**"And they followed what the *shayātīn* recited during the reign of Sulaymān. And Sulaymān did not disbelieve, but the *shayātīn* disbelieved."** Until His Words: **"But they cannot harm anyone with it, except with the permission of Allāh."** (Al-Baqarah 2:102)

وَقَالَ تَعَالَى: فِي سُورَةِ مَرْيَمَ:

And He – the Exalted – said in *sūrah* Maryam:

﴿ أَلَمۡ تَرَ أَنَّآ أَرۡسَلۡنَا ٱلشَّيَٰطِينَ عَلَى ٱلۡكَٰفِرِينَ تَؤُزُّهُمۡ أَزّٗا ﴾

**"Do you not see that we sent the *shayātīn* to the *kāfirīn* for them to severely incite them** (to evil)**."** (Maryam 19:83)

وَقَالَ تَعَالَى فِي سُورَةِ وَالصَّافَاتِ:

And He – the Exalted - said in *sūrah* As-Sāffāt:

﴿ فَإِنَّكُمۡ وَمَا تَعۡبُدُونَ ١٦١ مَآ أَنتُمۡ عَلَيۡهِ بِفَٰتِنِينَ ١٦٢ إِلَّا مَنۡ هُوَ صَالِ ٱلۡجَحِيمِ ﴾

"**For verily you and what you are worshipping. You cannot lure** (anyone) **away from Him. Except those who will burn in Hellfire."** (As-Sāffāt 37:161-163)

**386** – أَخْبَرَنَا أَبُو بَكْرٍ جَعْفَرُ بْنُ مُحَمَّدٍ الْفِرْيَابِيُّ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ خَالِدٍ الْحَذَّاءِ، عَنِ الْحَسَنِ فِي قَوْلِ اللَّهِ تَعَالَى:

**386.** Abū Bakr Ja'far ibn Muhammad Al-Firyābī informed us and said: Muhammad ibn Abī Bakr Al-Muqaddamī narrated to us and said: Hammād ibn Zayd narrated to us, from Khālid Al-Hadhdhā, from Al-Hasan regarding the Words of Allāh the Exalted:

﴿ مَآ أَنتُمۡ عَلَيۡهِ بِفَٰتِنِينَ ١٦٢ إِلَّا مَنۡ هُوَ صَالِ ٱلۡجَحِيمِ ﴾

"**You cannot lure** (anyone) **away from Him. Except those who will burn in Hellfire."** (As-Sāffāt 37:162-163)

قَالَ: الشَّيَاطِينُ لَا يَفْتِنُونَ بِضَلَالَتِهِمْ إِلَّا مَنْ أَوْجَبَ اللَّهُ تَعَالَى لَهُ أَنْ يَصْلَى الْجَحِيمَ.

He said: *"The shayātīn cannot afflict (anyone) with their misguidance, except those for whom Allāh obligated that they will burn in Hellfire."*[336]

**387** -وَأَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: نا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ عُمَرَ بْنِ ذَرٍّ قَالَ: قَالَ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ: "لَوْ أَرَادَ اللَّهُ تَعَالَى أَنْ لَا يُعْصَى مَا خَلَقَ إِبْلِيسَ، وَهُوَ رَأْسُ الْخَطِيئَةِ، وَإِنَّ فِي ذَلِكَ لَعِلْمًا مِنْ كِتَابِ اللَّهِ جَهِلَهُ مَنْ جَهِلَهُ، وَعَرَفَهُ مَنْ عَرَفَهُ ثُمَّ قَرَأَ:

**387.** And Al-Firyābī informed us and said: Abū Bakr ibn Abī Shaybah narrated to us and said: 'Abdullāh ibn Idrīs narrated to us, from 'Umar ibn Dharr who said: 'Umar ibn 'Abdil-'Azīz said: *"If Allāh – the Exalted – had wanted that He would not be disobeyed, then He would not have created Iblīs. And he is the leader in sins. And there is verily some knowledge about this in the Book of Allāh; those who are ignorant about it they are ignorant about it, and those who know it they know it."* Then he recited:

﴿ فَإِنَّكُمۡ وَمَا تَعۡبُدُونَ ١٦١ مَآ أَنتُمۡ عَلَيۡهِ بِفَٰتِنِينَ ١٦٢ إِلَّا مَنۡ هُوَ صَالِ ٱلۡجَحِيمِ ﴾

"**For verily you and what you are worshipping. You cannot lure** (anyone) **away from Him. Except those who will burn in Hellfire."** (As-Sāffāt 37:161-163)

❖ **Muhammad ibn Al-Husayn said:**

وَقَالَ تَعَالَى:

**388.** And Allāh – the Exalted – said:

[336] Abū Ja'far An-Nahhās said in "I'rāb Al-Qurān" (3/299): *"The people of tafsīr are in agreement regarding what you have learned; that the meaning of: You cannot misguide anyone, except the one whom Allāh – 'azza wa jalla – has decreed upon that he will become misguided."* Then he mentioned some of their narrations, and he said: *"So in this verse there is a refutation of the Qadariyyah from the Book of Allāh 'azza wa jalla. And it (i.e. the Qurān) contains meanings (which state) that the shayātīn cannot lead anyone into misguidance, except those for whom Allāh – 'azza wa jalla – has written (or decided) that they will not become guided."*

﴿ وَقَيَّضْنَا لَهُمْ قُرَنَآءَ فَزَيَّنُواْ لَهُم مَّا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَحَقَّ عَلَيْهِمُ ٱلْقَوْلُ فِيٓ أُمَمٍ قَدْ خَلَتْ مِن قَبْلِهِم مِّنَ ٱلْجِنِّ وَٱلْإِنسِۖ إِنَّهُمْ كَانُواْ خَٰسِرِينَ ﴾

**"And We have assigned companions** (from the *shayātīn*) **to them, so they beautified for them what is in front of them and what is behind them. And the word was established upon them amongst the nations which had gone forth before them from the *jinn* and the humans. They were verily losers."**
(Fussilat 41:25)

وَقَالَ تَعَالَى فِي سُورَةِ الزُّخْرُفِ:

And He – the Exalted – said in *sūrah* Az-Zukhruf:

﴿ وَمَن يَعْشُ عَن ذِكْرِ ٱلرَّحْمَٰنِ نُقَيِّضْ لَهُۥ شَيْطَٰنًا فَهُوَ لَهُۥ قَرِينٌ ﴿٣٦﴾ وَإِنَّهُمْ لَيَصُدُّونَهُمْ عَنِ ٱلسَّبِيلِ وَيَحْسَبُونَ أَنَّهُم مُّهْتَدُونَ ﴾

**"And whoever turns away from the remembrance of Ar-Rahmān,** (then) **We will assign a companion** (from the *shayātīn*) **for him. And they verily prevent them from the path** (of truth)**, and they believe that they are guided."**
(Az-Zukhruf 43:36-37)

❖ **Muhammad ibn Al-Husayn said:**

قَدْ أَخْبَرَكُمُ اللَّهُ تَعَالَى يَا مُسْلِمُونَ أَنَّهُ يُرْسِلُ الشَّيَاطِينَ عَلَى مَنْ لَمْ يَجْرِ لَهُ فِي مَقْدُورِهِ أَنَّهُ مُؤْمِنٌ، فَيُضِلُّهُمْ بِالشَّيَاطِينِ، فَيُزَيِّنُونَ لَهُمْ قَبِيحَ مَا هُمْ عَلَيْهِ، وَقَدْ أَخْبَرَنَا اللَّهُ تَعَالَى أَنَّهُ هُوَ الَّذِي فَتَنَ قَوْمَ مُوسَى، حَتَّى عَبَدُوا الْعِجْلَ بِمَا قَبَضَ لَهُمُ السَّامِرِيُّ، فَأَضَلَّهُمْ بِمَا عَمِلَ لَهُمْ مِنَ الْعِجْلِ، أَلَمْ تَسْمَعُوا إِلَى قَوْلِهِ لِمُوسَى عليه السلام:

Allāh – the Exalted – verily informed you – O muslims – that He sends the *shayātīn* upon those for whom it has not been decreed that he will be a *mumin*. Then the *shayātīn* misguides them, so they beautify for them the repulsive which they are upon.

And Allāh – the Exalted – verily informed that He is the One who afflicted the people of Mūsā so they worshipped the calf due to what As-Sāmirī had brought for them. So he misguided them by the calf which he made for them. Have you not heard the Words of Allāh – the Exalted – to Mūsā (*'alayhis-salām*):

﴿ قَالَ فَإِنَّا قَدْ فَتَنَّا قَوْمَكَ مِنۢ بَعْدِكَ وَأَضَلَّهُمُ ٱلسَّامِرِيُّ ﴾

**"He said: 'We have verily afflicted your people after you** (left them)**, and As-Sāmirī has misguided them.'"** (Ta-Ha 20:85)

وَقَالَ تَعَالَى: فِي سُورَةِ الْأَنْبِيَاءِ:

And He – the Exalted – said in *sūrah* Al-Anbiyā:

﴿ وَنَبْلُوكُم بِٱلشَّرِّ وَٱلْخَيْرِ فِتْنَةً ۖ وَإِلَيْنَا تُرْجَعُونَ ﴾

**"And We will test you with a *fitnah* of** (both) **evil and good. And to Us you will return."** (Al-Anbiyā 21:35)

وَقَالَ تَعَالَى: فِي سُورَةِ حم الْمُؤْمِنُ:

And He – the Exalted – said in *sūrah* Hā-Mīm Al-Mumin:

﴿ وَكَذَٰلِكَ زُيِّنَ لِفِرْعَوْنَ سُوٓءُ عَمَلِهِۦ وَصُدَّ عَنِ ٱلسَّبِيلِ ۚ ﴾

**"And as such We beautified for Fir'awn his deeds, and he was prevented from the path** (of truth)**."** (Ghāfir 40:33)[337]

[337] Ibn Battah – *rahimahullāh* – said in "Al-Ibānah Al-Kubrā" (1/596) while commenting upon these verses: *"So these are the Words of Allāh – 'azza wa jalla – and Him informing about how He deals with His creation. He informs them, that the afflicted person is the one whom He has afflicted, and the guided person is the one whom He has guided. And that the misguided person is the one whom He has misguided and He came between him and the guidance. And that He created the shayātīn and put them in authority. And He was the One who sent down the magic upon the magicians. And that no-one is harmed, except by His permission."*

## 34. Chapter: The mention of what Allāh – the Exalted - informed about; that the will of the creation is subject to the *Mashīah* (Will) of Allāh, so whomever He wants to be guided then he is guided, and whomever He wants to be misguided he will never become guided[338]

**389** – قَالَ اللَّهُ تَعَالَى فِي سُورَةِ الْبَقَرَةِ:

**389.** Allāh – the Exalted - said in *sūrah* Al-Baqarah:

﴿ كَانَ ٱلنَّاسُ أُمَّةً وَٰحِدَةً فَبَعَثَ ٱللَّهُ ٱلنَّبِيِّـۧنَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنزَلَ مَعَهُمُ ٱلْكِتَٰبَ بِٱلْحَقِّ لِيَحْكُمَ بَيْنَ ٱلنَّاسِ فِيمَا ٱخْتَلَفُوا۟ فِيهِ ۚ وَمَا ٱخْتَلَفَ فِيهِ إِلَّا ٱلَّذِينَ أُوتُوهُ مِنۢ بَعْدِ مَا جَآءَتْهُمُ ٱلْبَيِّنَٰتُ بَغْيًۢا بَيْنَهُمْ ۖ فَهَدَى ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ لِمَا ٱخْتَلَفُوا۟ فِيهِ مِنَ ٱلْحَقِّ بِإِذْنِهِۦ ۗ وَٱللَّهُ يَهْدِى مَن يَشَآءُ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴾

**"The people were one nation. Then Allāh sent the prophets as bearers of glad tidings and warners. And He sent down with them the Book in truth, to judge between the people in what they disagreed in. And no-one disagreed regarding it, except those to whom it was given, after the clear evidences came to them, out of oppression between them. So Allāh guided those who believed to what they disagreed in from the truth, by His permission. And Allāh guides whomever He wants to a straight path."** (Al-Baqarah 2:213)

وَقَالَ تَعَالَى فِيهَا:

And He – the Exalted – said in it:

﴿ وَلَوْ شَآءَ ٱللَّهُ مَا ٱقْتَتَلُوا۟ وَلَٰكِنَّ ٱللَّهَ يَفْعَلُ مَا يُرِيدُ ﴾

**"And if Allāh had wanted it,** (then) **they would not have fought each other. But Allāh does whatever He wants."** (Al-Baqarah 2:253)

وَقَالَ تَعَالَى فِي سُورَةِ الْأَنْعَامِ:

And He – the Exalted – said in *sūrah* Al-An'ām:

---

[338] With Al-Lālakāī (1257) 'Abdul-Hamīd ibn 'Abdil-'Azīz said: We were with a person who was speaking about the *qadar*. Then he took an egg – and we were eating eggs and bread – and said: *"This egg; if I want to then I eat it, and if I want to, then I do not eat it."* He said: So we said to him: *"Then want (to eat it)."* He said: *"And I want to."* He said: Then he put it in his mouth. Then two strong men from our companions jumped up and pulled his jaw until he threw it (out of his mouth). Then they said: *"You claimed – O enemy of Allāh – that if you wanted to, then you would eat it. But the Mashīah (Will) is up to Allāh. He wanted that you would not eat it, so you threw it."*

﴿ وَإِن كَانَ كَبُرَ عَلَيْكَ إِعْرَاضُهُمْ فَإِنِ ٱسْتَطَعْتَ أَن تَبْتَغِىَ نَفَقًا فِى ٱلْأَرْضِ أَوْ سُلَّمًا فِى ٱلسَّمَآءِ فَتَأْتِيَهُم بِـَٔايَةٍ ۚ وَلَوْ شَآءَ ٱللَّهُ لَجَمَعَهُمْ عَلَى ٱلْهُدَىٰ ۚ فَلَا تَكُونَنَّ مِنَ ٱلْجَـٰهِلِينَ ﴾

**"And if their aversion is hard for you, then if you are capable of seeking out a tunnel in the ground or a ladder into the sky, so you can bring them a sign** (then do that, but you cannot)**. And if Allāh wanted, He would verily gather them upon guidance. So do not be from the ignorant people."** (Al-An'ām 6:35)

وَقَالَ تَعَالَى فِي هَذِهِ السُّورَةِ:

And He – the Exalted – said in this *sūrah*:

﴿ وَٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَـٰتِنَا صُمٌّ وَبُكْمٌ فِى ٱلظُّلُمَـٰتِ ۗ مَن يَشَإِ ٱللَّهُ يُضْلِلْهُ وَمَن يَشَأْ يَجْعَلْهُ عَلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴾

**"And those who reject Our signs** (or verses) **are deaf and mute in the darknesses. Whomever Allāh wants He misguides, and whomever He wants** (then) **He places him upon a Straight Path."** (Al-An'ām 6:39)

وَقَالَ تَعَالَى:

And He – the Exalted – said:

﴿ ٱتَّبِعْ مَآ أُوحِىَ إِلَيْكَ مِن رَّبِّكَ ۖ لَآ إِلَـٰهَ إِلَّا هُوَ ۖ وَأَعْرِضْ عَنِ ٱلْمُشْرِكِينَ ﴿١٠٦﴾ وَلَوْ شَآءَ ٱللَّهُ مَآ أَشْرَكُوا۟ ۖ وَمَا جَعَلْنَـٰكَ عَلَيْهِمْ حَفِيظًا ۖ وَمَآ أَنتَ عَلَيْهِم بِوَكِيلٍ ﴾

**"Follow what has been revealed to you from your Lord. There is no-one worthy of worship besides Him. And turn away from the *mushrikīn*. And if Allāh wanted they would not commit *shirk*. And We have not made you a guard over them, and you are not a caretaker** (or responsible) **for them."**
(Al-An'ām 6:106-107)

وَقَالَ تَعَالَى:

And He – the Exalted – said:

﴿ وَلَوْ أَنَّنَا نَزَّلْنَآ إِلَيْهِمُ ٱلْمَلَـٰٓئِكَةَ وَكَلَّمَهُمُ ٱلْمَوْتَىٰ وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَىْءٍ قُبُلًا مَّا كَانُوا۟ لِيُؤْمِنُوٓا۟ إِلَّآ أَن يَشَآءَ ٱللَّهُ وَلَـٰكِنَّ أَكْثَرَهُمْ يَجْهَلُونَ ﴾

**"And if We had sent down the angels to them, and the dead spoke to them, and We had gathering everything in front** (of their eyes)**,** (then) **they would** (still) **not believe, except if Allāh wants it. But most of them are ignorant."**
(Al-An'ām 6:111)

وَقَالَ تَعَالَى فِي سُورَةِ هُودٍ:

And He – the Exalted – said in *sūrah* Hūd:

﴿ وَلَوۡ شَآءَ رَبُّكَ لَجَعَلَ ٱلنَّاسَ أُمَّةٗ وَٰحِدَةٗۖ وَلَا يَزَالُونَ مُخۡتَلِفِينَ ١١٨ إِلَّا مَن رَّحِمَ رَبُّكَۚ وَلِذَٰلِكَ خَلَقَهُمۡۗ وَتَمَّتۡ كَلِمَةُ رَبِّكَ لَأَمۡلَأَنَّ جَهَنَّمَ مِنَ ٱلۡجِنَّةِ وَٱلنَّاسِ أَجۡمَعِينَ ﴾

**"And if your Lord wanted, He would verily have let all people be one nation, but they continue to disagree. Except those whom your Lord has shown mercy. And for this He created them. And the Word of your Lord has been completed: I will verily fill up Hellfire with the *jinn* and people altogether."**
(Hud 11:118-119)

**390** – أَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: نا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ: نَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ، عَنْ مَنْصُورِ بْنِ عَبْدِ الرَّحْمَنِ قَالَ: قُلْتُ لِلْحَسَنِ: قَوْلُهُ تَعَالَى:

**390.** Al-Firyābī informed us and said: Abū Bakr ibn Abī Shaybah narrated to us and said: Ismā'īl ibn 'Ulayyah narrated to us, from Mansūr ibn 'Abdir-Rahmān, who said: I said to Al-Hasan: *"His – the Exalted – Words:*

﴿... وَلَا يَزَالُونَ مُخۡتَلِفِينَ ١١٨ إِلَّا مَن رَّحِمَ رَبُّكَۚ وَلِذَٰلِكَ خَلَقَهُمۡۗ ﴾

**"...But they continue to disagree. Except those whom your Lord has shown mercy. And for this He created them."** (Hud 11:118-119)*"*

قَالَ: وَمَنْ رَحِمَ رَبُّكَ غَيْرُ مُخْتَلِفِينَ وَقُلْتُ: وَلِذَلِكَ خَلَقَهُمْ؟ قَالَ: نَعَمْ، خَلَقَ هَؤُلَاءِ لِلْجَنَّةِ، وَخَلَقَ هَؤُلَاءِ لِلنَّارِ، وَخَلَقَ هَؤُلَاءِ لِلرَّحْمَةِ، وَخَلَقَ هَؤُلَاءِ لِلْعَذَابِ

He said: *"And those whom your Lord has shown mercy, they do not disagree."*

I said: **"And for this He created them."**?

He said: *"Yes. He created these for Paradise, and He created those for Hellfire. And He created these for mercy, and He created those for the punishment."*

**391** – وَأَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ خَالِدٍ الْحَذَّاءِ قَالَ: قَدِمَ عَلَيْنَا رَجُلٌ مِنْ أَهْلِ الْكُوفَةِ، وَكَانَ مُجَانِبًا لِلْحَسَنِ، لِمَا كَانَ يَبْلُغُهُ عَنْهُ فِي الْقَدَرِ، حَتَّى لَقِيَهُ، فَسَأَلَهُ الرَّجُلُ أَوْ سُئِلَ، عَنْ هَذِهِ الْآيَةِ :

**391.** And Al-Firyābī informed us and said: Qutaybah ibn Sa'īd narrated to us and said: Hammād ibn Zayd narrated to us, from Khālid Al-Hadhdhā who said: A man from *Kūfah* came to us, and he was avoiding Al-Hasan due to what has reached him about him regarding the *qadar*.[339] Until he met him (one day), then the man asked him, or he was asked, about this *āyah*:

[339] **Translator:** Some people falsely ascribed to Al-Hasan Al-Basrī – *rahimahullāh* – that he was from the *Qadariyyah*. And more details about this will come.

﴿... وَلَا يَزَالُونَ مُخۡتَلِفِينَ ١١٨ إِلَّا مَن رَّحِمَ رَبُّكَۚ وَلِذَٰلِكَ خَلَقَهُمۡۗ﴾

**"But they continue to disagree. Except those whom your Lord has shown mercy. And for this He created them."** (Hud 11:118-119)

قَالَ: لَا يَخْتَلِفُ أَهْلُ رَحْمَةِ اللَّهِ، قَالَ: ﴿وَلِذَلِكَ خَلَقَهُمْ﴾؟ قَالَ: خَلَقَ اللَّهُ تَعَالَى أَهْلَ الْجَنَّةِ لِلْجَنَّةِ، وَأَهْلَ النَّارِ لِلنَّارِ قَالَ: فَكَانَ الرَّجُلُ بَعْدَ ذَلِكَ يَكْذِبُ عَنِ الْحَسَنِ

He said: *"The people of mercy do not disagree."*

He said: **"And for this He created them."**?

He said: *"Allāh – the Exalted – created the people of Paradise for Paradise, and the people of Hellfire for Hellfire."*

He said: After that the man would declare as a lie (what was said) about Al-Hasan.[340]

وَقَالَ تَعَالَى فِي سُورَةِ إِبْرَاهِيمَ عليه السلام:

And Allāh – the Exalted – said in *sūrah* Ibrāhīm (*'alayhis-salām*):

﴿ وَمَآ أَرۡسَلۡنَا مِن رَّسُولٍ إِلَّا بِلِسَانِ قَوۡمِهِۦ لِيُبَيِّنَ لَهُمۡۖ فَيُضِلُّ ٱللَّهُ مَن يَشَآءُ وَيَهۡدِي مَن يَشَآءُۚ وَهُوَ ٱلۡعَزِيزُ ٱلۡحَكِيمُ ﴾

**"And We never sent any messenger, except** (that he was speaking) **in the language of his people in order for him to explain to them. Then Allāh misguides whomever He wants, and He guides whomever He wants. And He is the Mighty, the Wise."** (Ibrāhīm 14:4)

وَقَالَ تَعَالَى فِي سُورَةِ النُّورِ:

And He – the Exalted – said in *sūrah* An-Nūr:

﴿ لَّقَدۡ أَنزَلۡنَآ ءَايَٰتٖ مُّبَيِّنَٰتٖۚ وَٱللَّهُ يَهۡدِي مَن يَشَآءُ إِلَىٰ صِرَٰطٖ مُّسۡتَقِيمٖ ﴾

**"We have verily revealed clarified verses, and Allāh guides whomever He wants to a straight path."** (An-Nūr 24:46)

وَقَالَ تَعَالَى فِي سُورَةِ الْقَصَصِ لِنَبِيِّهِ ﷺ:

And He – the Exalted – said in *sūrah* Al-Qasas to His Prophet (*sallAllāhu 'alayhi wa sallam*):

[340] In some of the sources it says: *"... he would defend Al-Hasan."*

﴿ إِنَّكَ لَا تَهۡدِی مَنۡ أَحۡبَبۡتَ وَلَٰكِنَّ ٱللَّهَ يَهۡدِی مَن يَشَآءُۚ وَهُوَ أَعۡلَمُ بِٱلۡمُهۡتَدِينَ ﴾

**"You verily do not guide those whom you love, but Allāh guides whomever He wants. And He knows best about those who are guided."** (Al-Qasas 28:56)

وَقَالَ لِنَبِيِّهِ ﷺ فِي سُورَةِ الْمَلَائِكَةِ:

And He said to His Prophet (*sallAllāhu 'alayhi wa sallam*) in *sūrah* Al-Malāikah:

﴿... إِنَّ ٱللَّهَ يُسۡمِعُ مَن يَشَآءُۖ وَمَآ أَنتَ بِمُسۡمِعٖ مَّن فِي ٱلۡقُبُورِ ٢٢ إِنۡ أَنتَ إِلَّا نَذِيرٌ ﴾

**"Verily, Allāh makes whomever He wants hear. And you cannot make those who are in the graves hear. You are only a warner."** (Fātir 35:22-23)

وَقَالَ تَعَالَى فِي سُورَةِ حم عسق:

And He – the Exalted – said in *Sūrah* Hā-Mīm 'Ayn-Sīn-Qāf:

﴿ وَلَوۡ شَآءَ ٱللَّهُ لَجَعَلَهُمۡ أُمَّةٗ وَٰحِدَةٗ وَلَٰكِن يُدۡخِلُ مَن يَشَآءُ فِي رَحۡمَتِهِۦۚ ﴾

**"And if Allāh wanted, He would verily made them into one nation. But He enters whomever He wants into His mercy."** (Ash-Shūrā 42:8)

وَقَالَ فِي سُورَةِ الْمُدَّثِّرِ:

And He said in *sūrah* Al-Muddaththir:

﴿ كَلَّآ إِنَّهُۥ تَذۡكِرَةٞ ٥٤ فَمَن شَآءَ ذَكَرَهُۥ ٥٥ وَمَا يَذۡكُرُونَ إِلَّآ أَن يَشَآءَ ٱللَّهُۚ هُوَ أَهۡلُ ٱلتَّقۡوَىٰ وَأَهۡلُ ٱلۡمَغۡفِرَةِ ﴾

**"No! It is verily a reminder. Then whoever wants to, he will remember it. And they will only remember if Allāh wants it. He is the One who deserves to be feared and He is the Owner of forgiveness."** (Al-Muddaththir 74:54-56)

وَقَالَ تَعَالَى فِي سُورَةِ:

And He – the Exalted – said in the *sūrah* of:

﴿ هَلۡ أَتَىٰ عَلَى ٱلۡإِنسَٰنِ حِينٞ مِّنَ ٱلدَّهۡرِ لَمۡ يَكُن شَيۡـٔٗا مَّذۡكُورًا ﴾

**"Has there ever come a time for the human where he was something that was not mentioned."** (Al-Insān 76:1)

بَعْدَ أَنْ حَذَّرَ مِنَ النَّارِ، وَشَوَّقَ إِلَى الْجَنَّاتِ مِمَّا أَعَدَّ فِيهَا لِأَوْلِيَائِهِ، فَقَالَ بَعْدَ ذَلِكَ:

After He warned against Hellfire and incited the longing for the Gardens which He prepared for His allies (or friends). Then He said after this:

﴿ إِنَّ هَٰذِهِۦ تَذۡكِرَةٞۖ فَمَن شَآءَ ٱتَّخَذَ إِلَىٰ رَبِّهِۦ سَبِيلٗا﴾

**"Verily, this is a reminder. So whoever wants to, he takes a path towards his Lord."** (Al-Insān 76:29)

ثُمَّ قَالَ:

Then He said:

﴿ وَمَا تَشَآءُونَ إِلَّآ أَن يَشَآءَ ٱللَّهُۚ إِنَّ ٱللَّهَ كَانَ عَلِيمًا حَكِيمًا ٣٠ يُدۡخِلُ مَن يَشَآءُ فِي رَحۡمَتِهِۦۚ وَٱلظَّٰلِمِينَ أَعَدَّ لَهُمۡ عَذَابًا أَلِيمَۢا ﴾

**"And you do not want** (anything)**, except if Allah wants it. Verily, Allah is All-Knowing and Wise. He enters whomever He wants into His Mercy. And for the unjust people He has prepared a painful punishment."** (Al-Insān 76:30-31)

وَقَالَ تَعَالَى فِي سُورَةِ:

And He – the Exalted – said in the *sūrah* of:

﴿ إِذَا ٱلشَّمۡسُ كُوِّرَتۡ ﴾

**"When the sun is rolled up."** (At-Takwīr 81:1)

﴿ لِمَن شَآءَ مِنكُمۡ أَن يَسۡتَقِيمَ ٢٨ وَمَا تَشَآءُونَ إِلَّآ أَن يَشَآءَ ٱللَّهُ رَبُّ ٱلۡعَٰلَمِينَ ﴾

**"For the one among you who wants to be guided. And you do not want anything, except that Allāh wants it, the Lord of all the worlds."**
(At-Takwīr 81:28-29)

**392** – أَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا أَبُو أَنَسٍ مَالِكُ بْنُ سُلَيْمَانَ قَالَ: نا بَقِيَّةُ بْنُ الْوَلِيدِ، عَنْ عُمَرَ بْنِ مُحَمَّدٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: "لَمَّا أَنْزَلَ اللَّهُ تَعَالَى عَلَى رَسُولِهِ ﷺ:

**392.** Al-Firyābī narrated to us and said: Abū Anas Malik ibn Sulaymān narrated to us and said: Baqiyyah ibn Al-Walīd narrated to us, from 'Umar ibn Muhammad, from Zayd ibn Aslam, from Abū Hurayrah (*radiAllāhu 'anhu*) who said: When Allāh – the Exalted – revealed (the following *āyah*) upon His Messenger (*sallAllāhu 'alayhi wa sallam*):

﴿ لِمَن شَآءَ مِنكُمۡ أَن يَسۡتَقِيمَ ﴾

**"For the one among you who wants to be guided."** (At-Takwīr 81:28)

قَالُوا: الْأَمْرُ إِلَيْنَا، إِنْ شِئْنَا اسْتَقَمْنَا، وَإِنْ شِئْنَا لَمْ نَسْتَقِمْ، فَأَنْزَلَ اللَّهُ تَعَالَى:

They said: *"This issue is up to us; if we want, then we become guided. And if we want, then we do not become guided."*

So Allāh – the Exalted – revealed:

﴿ وَمَا تَشَآءُونَ إِلَّآ أَن يَشَآءَ ٱللَّهُ رَبُّ ٱلۡعَٰلَمِينَ ﴾

**"And you do not want anything, except that Allāh wants it, the Lord of all the worlds."** (At-Takwīr 81:29)[341]

❖ **Muhammad ibn Al-Husayn said:**

اعْتَبِرُوا يَا مُسْلِمُونَ، هَلْ لِقَدَرِيٍّ فِي جَمِيعِ مَا تَلَوْتُهُ حُجَّةٌ إِلَّا خُذَلَانًا وَشِقْوَةً؟

Ponder, O muslims; in all of what I have recited, does the *qadarī* then have any *hujjah*, except failure and misery?

**393** – أَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ الْأُوَيْسِيُّ قَالَ: قَالَ مَالِكُ بْنُ أَنَسٍ: "مَا أَضَلَّ مَنْ كَذَّبَ بِالْقَدَرِ لَوْ لَمْ يَكُنْ عَلَيْهِمْ فِيهِ حُجَّةٌ إِلَّا قَوْلُهُ تَعَالَى:

**393.** Al-Firyābī informed us and said: Muhammad ibn Ismā'īl narrated to us and said: 'Abdil-'Azīz ibn 'Abdillāh Al-Uwaysī narrated to us and said: Mālik ibn Anas said: *"How misguided is the one who rejects the qadar. Even if the only argument against them was His – the Exalted – Words:*

﴿هُوَ ٱلَّذِى خَلَقَكُمۡ فَمِنكُمۡ كَافِرٞ وَمِنكُم مُّؤۡمِنٞۚ ﴾

**"He is the One who created you, and some of you is a *kāfir*, and some of you is a *mumin*."** (At-Taghābun 64:2)

لَكَفَى بِهَا حُجَّةً.

*Then this would be enough as hujjah (argument)."*

[341] Narrated by Al-Firyābī in "Al-Qadar" (424), and its isnād is *munqati'*.
And it was narrated by Al-Firyābī (423) and Harb Al-Karmānī in "As-Sunnah" (224), from Zayd ibn Aslam, from his father, from Abū Hurayrah (*radiAllāhu 'anhu*). And its *isnād* is also not correct. - And in "Al-Ibānah Al-Kubrā" (1934) from Sa'īd ibn 'Abdil-'Azīz who said: When it was revealed: **"For the one among you who wants to be guided."** (At-Takwīr 81:28) Then Abū Jahl – may the curse of Allāh be upon him – said: *"This issue is up to us; if we want, then we become guided. And if we want, then we do not become guided."* Then it was revealed: **"And you do not want anything, except that Allāh wants it, the Lord of all the worlds."** (At-Takwīr 81:29).

**394** – وَأَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: نَا أَبُو أَنَسٍ مَالِكُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا بَقِيَّةُ، يَعْنِي ابْنَ الْوَلِيدِ، عَنْ مُبَشِّرِ بْنِ عُبَيْدٍ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ أَبِي صَالِحٍ، عَنِ ابْنِ عَبَّاسٍ: وَفِي قَوْلِ اللَّهِ تَعَالَى:

**394.** And Al-Firyābī informed us and said: Abū Anas Mālik ibn Sulaymān narrated to us and said: Baqiyyah (i.e. ibn Al-Walīd) narrated to us, from Mubashshir ibn ‘Ubayd, from ‘Atā ibn As-Sāib, from Abū Sālih, from Ibn ‘Abbās (*radiAllāhu ‘anhumā*) regarding the Words of Allāh the Exalted:

﴿...كَمَا بَدَأَكُمْ تَعُودُونَ ۝٢٩ فَرِيقًا هَدَىٰ وَفَرِيقًا حَقَّ عَلَيْهِمُ ٱلضَّلَٰلَةُ﴾

**“Just as He originated you, you will return. A group He guided, and for a group the misguidance became justified.”** (Al-A’rāf 7:29-30)

وَكَذَلِكَ خَلَقَهُمْ حِينَ خَلَقَهُمْ، فَجَعَلَهُمْ مُؤْمِنًا وَكَافِرًا، وَسَعِيدًا وَشَقِيًّا، وَكَذَلِكَ يَعُودُونَ يَوْمَ الْقِيَامَةِ مُهْتَدِينَ وَضُلَّالًا»

(He said): *“And as such He created them. So He made them mumin and kāfir, happy and unhappy. And as such they will return on the Day of Resurrection as guided and misguided people.”*[342]

**395** – وَأَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ يَعْنِي الثَّوْرِيَّ، عَنْ سَالِمِ بْنِ أَبِي حَفْصَةَ، عَنْ مُحَمَّدِ بْنِ كَعْبٍ الْقُرَظِيِّ: فِي قَوْلِ اللَّهِ تَعَالَى:

**395.** And Al-Firyābī informed us and said: Abū Bakr ibn Abī Shaybah narrated to us and said: Wakī' narrated to us, from Sufyān (i.e. Ath-Thawrī), from Sālim ibn Abī Hafsah, from Muhammad ibn Ka’b Al-Quradhī regarding the Words of Allāh the Exalted:

﴿...ذُوقُواْ مَسَّ سَقَرَ ۝٤٨ إِنَّا كُلَّ شَيۡءٍ خَلَقۡنَٰهُ بِقَدَرٖ﴾

**“...Taste the touch of *Saqar* (i.e. Hellfire). Verily, We created everything with *qadar*.”** (Al-Qamar 54:48-49)

---

[342] In “Al-Ibānah Al-Kubrā” (1404) from Abū Al-‘Āliyah: **“Just as He originated you, you will return.”** (Al-A’rāf 7:29) He said: *“They returned to what He (already) knew about them. Did you not hear the Words of Allāh ‘azza wa jalla:* **“A group He guided, and for a group the misguidance became justified.”**

- And in “Ma’ānī Al-Qurān” by An-Nahhās (3/26) Mujāhid said: *“Whoever was originated (or created) as happy, then he will return to being happy (in ākhirah). And whoever was originated as unhappy, he will return to being unhappy.”*

And Muhammad ibn Ka’b said: *“The end of a person will be in accordance with what he was originated upon. Do you not see that the magicians were kuffār, then they ended up being happy. And Iblīs was a mumin with the angels, and then he returned to what he was originated upon.”*

قَالَ: نَزَلَتْ تَعْيِيرًا لِأَهْلِ الْقَدَرِ

He said: *"This was revealed to rebuke the people of qadar."*[343]

**396** – وَأَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ، عَنْ أَبِي حَازِمٍ قَالَ: قَالَ اللَّهُ تَعَالَى:

**396.** And Al-Firyābī informed us and said: Qutaybah ibn Sa'īd narrated to us and said: Anas ibn 'Iyād narrated to us, from Abū Hazim who said: Allāh – the Exalted – said:

﴿ فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَىٰهَا ﴾

**"Then He inspired it to its wickedness and its righteousness."** (Ash-Shams 91:8)

قَالَ: فَالتَّقِيُّ أَلْهَمَهُ التَّقْوَى، وَالْفَاجِرُ أَلْهَمَهُ الْفُجُورَ

He said: *"So He inspired the God-fearing to his fear, and He inspired the sinner to his wickedness."*[344]

---

[343] Muslim narrated in his "Sahīh" (2656) from Abū Hurayrah (*radiAllāhu 'anhu*) who said: The *mushrikūn* of Quraysh came and disputed with the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) regarding the *qadar*. Then it was revealed: **"The Day where they will be dragged in Hellfire upon their faces. Taste the touch of *Saqar*** (i.e. Hellfire)**. Verily, We created everything with *qadar*."** (Al-Qamar 54:48-49).
- And in "Tafsir Ibn Abī Hātim" (18715) from 'Atā ibn Abī Rabah who said: I came to Ibn 'Abbās (*radiAllāhu 'anhumā*) when he was extracting (water) from Zamzam, and the lowest parts of his garment had become wet. Then I said to him: *"Someone verily spoke about the qadar."*
So he said: *"Did they really do it?"* I said: *"Yes."*
He said: *"By Allāh, this verse was only revealed regarding them:* **"…Taste the touch of *Saqar*** (i.e. Hellfire)**. Verily, We created everything with *qadar*."** (Al-Qamar 54:48-49)*."*
- An-Nahhās said in "I'rāb Al-Qurān" (4/301): *"With this He proved that they will be punished due to their rejection of the qadar."*

[344] Muslim (2650) narrated from Abū Al-Aswad Ad-Dīlī who said: 'Imrān ibn Al-Husayn (*radiAllāhu 'anhu*) said to me: *"Do you see what the people are doing today; is this something which was predetermined for them and decreed upon them in a qadar which has gone forth? Or something which they face from that which their Prophet (sallAllāhu 'alayhi wa sallam) came to them with, and by which an argument upon them was established?"* So I said: *"Rather it is something which was predetermined for them, and decreed upon them."* He said: So he said: *"Is this not an injustice?"* He said: I became very scared from this, and I said: *"Everything is the creation of Allāh and the possession of His Hand. So He is not asked what He is doing, but they will be asked."* So he said to me: *"May Allah have mercy upon you. I did not ask you, except to safeguard your mind. Verily two men from Muzaynah came to the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) and said: 'O Messenger of Allah; do you see what the people are doing today, and they become exhausted due to it? Was this something which was predetermined for them and decreed upon them in a qadar which has gone forth? Or something which they face from that which their Prophet came to them with, and by which an argument upon them was established?'*
*So he said:* ***'Rather it is something which was predetermined for them and gone forth for them. And the affirmation of this is in the Book of Allah 'azza wa jalla:* "By the soul and the One who fashioned it. Then He inspired it to its corruption or its piety."** (Ash-Shams 91:7-8)*'"*

❖ **Muhammad ibn Al-Husayn:**

وَقَدْ قَالَ زَيْدُ بْنُ أَسْلَمَ: "وَاللَّهِ مَا قَالَتِ الْقَدَرِيَّةُ كَمَا قَالَ اللَّهُ تَعَالَى، وَلَا كَمَا قَالَتِ الْمَلَائِكَةُ، وَلَا كَمَا قَالَ النَّبِيُّونَ، وَلَا كَمَا قَالَ أَهْلُ الْجَنَّةِ، وَلَا كَمَا قَالَ أَهْلُ النَّارِ، وَلَا كَمَا قَالَ أَخُوهُمْ إِبْلِيسُ، قَالَ اللَّهُ تَعَالَى:

And Zayd ibn Aslam said: *"By Allāh, the Qadariyyah do not say the same as what Allāh – the Exalted – said, nor the same as the angels said, nor the same as the prophets said, nor the same as the people of Paradise said, nor the same as the people of Hellfire said, nor the same as what their brother Iblīs said.*

*Allāh – the Exalted – said:*

﴿ وَمَا تَشَآءُونَ إِلَّآ أَن يَشَآءَ ٱللَّهُ رَبُّ ٱلۡعَٰلَمِينَ ﴾

**"And you do not want anything, except that Allāh wants it, the Lord of all the worlds."** (At-Takwīr 81:29)

وَقَالَتِ الْمَلَائِكَةُ:

*And the angels said:*

﴿ سُبۡحَٰنَكَ لَا عِلۡمَ لَنَآ إِلَّا مَا عَلَّمۡتَنَآۖ ﴾

**"Glorified is You. We have no knowledge, except what You have taught us."** (Al-Baqarah 2:32)

وَقَالَ النَّبِيُّونَ مِنْهُمْ شُعَيْبٌ عليه السلام:

*And the prophets said; among them Shu'ayb ('alayhis-salām):*

﴿ وَمَا يَكُونُ لَنَآ أَن نَّعُودَ فِيهَآ إِلَّآ أَن يَشَآءَ ٱللَّهُ رَبُّنَاۚ ﴾

**"And it is not for us to return to it** (i.e. your religion)**, except if Allah, our Lord, wants it."** (Al-A'rāf 7:89)

وَقَالَ أَهْلُ الْجَنَّةِ:

*And the people of Paradise said:*

﴿ ٱلۡحَمۡدُ لِلَّهِ ٱلَّذِي هَدَىٰنَا لِهَٰذَا وَمَا كُنَّا لِنَهۡتَدِيَ لَوۡلَآ أَنۡ هَدَىٰنَا ٱللَّهُۖ ﴾

**"All praise is due to Allah who guided us to this. And we would not have been guided if Allah had not guided us."** (Al-A'rāf 7:43)

وَقَالَ أَهْلُ النَّارِ:

*And the people of Hellfire said:*

﴿ رَبَّنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا ﴾

**"Our Lord, our wretchedness overpowered us."** (Al-Muminūn 23:106)

وَقَالَ أَخُوهُمْ إِبْلِيسُ:

*And Iblīs said:*

﴿ رَبِّ بِمَآ أَغْوَيْتَنِي ﴾

**"My Lord, because You have led me astray."** (Al-Hijr 15:39)"

**397** – أَخْبَرَنَا الْفِرْيَابِيُّ بِذَلِكَ قَالَ: حَدَّثَنَا خَلَفُ بْنُ مُحَمَّدٍ الْوَاسِطِيُّ الْمَعْرُوفُ بِكُرْدُوسٍ قَالَ: حَدَّثَنَا يَعْقُوبُ بْنُ مُحَمَّدٍ قَالَ حَدَّثَنَا الزُّبَيْرُ بْنُ خُبَيْبٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ أَنَّهُ قَالَ هَذَا

**397.** Al-Firyābī narrated this (abovementioned narration) to us. He said: Khalaf ibn Muhammad Al-Wāsitī, who was known as Kurdūs, narrated to us and said: Ya'qūb ibn Muhammad narrated to us and said: Az-Zubayr ibn Habīb narrated to us, from Zayd ibn Aslam that he said this.[345]

❖ **Muhammad ibn Al-Husayn said:**

**398** – وَصَدَّقَ زَيْدُ بْنُ أَسْلَمَ، وَنَحْنُ نَزِيدُ عَلَى مَا قَالَهُ زَيْدُ بْنُ أَسْلَمَ، مِمَّا قَالَتْهُ الْأَنْبِيَاءُ، مِمَّا هُوَ حُجَّةٌ عَلَى أَهْلِ الْقَدَرِ، وَمِمَّا قَالَهُ أَهْلُ النَّارِ بَعْضُهُمْ لِبَعْضٍ، مِمَّا فِيهِ حُجَّةٌ عَلَى أَهْلِ الْقَدَرِيَّةِ فَأَوَّلُ مَا أَبْدَأُ بِذِكْرِهِ هَاهُنَا بَعْدَ ذِكْرِنَا لِمَا مَضَى زِيَادَةً عَلَى مَا قَالَ زَيْدُ بْنُ أَسْلَمَ ذَكَرْنَا عَنِ اللَّهِ تَعَالَى مَا قَالَهُ، مِمَّا يَفْتَضِحُ بِهِ أَهْلُ الْقَدَرِ، وَنَذْكُرُ مَا قَالَتْهُ الْأَنْبِيَاءُ مِمَّا هُوَ رَدٌّ عَلَى أَهْلِ الْقَدَرِ، الَّذِينَ زِيغَ بِهِمْ عَنْ طَرِيقِ الْحَقِّ، وَالَّذِي قَدْ لَعِبَ بِهِمُ الشَّيْطَانُ وَاسْتَحْوَذَ عَلَيْهِمْ، وَخَالَفُوا سَبِيلَ الْمُؤْمِنِينَ، قَالَ اللَّهُ تَعَالَى فِي قَوْمٍ أَشْقَاهُمْ وَأَضَلَّهُمْ عَنْ طَرِيقِ الْحَقِّ، فَقَالَ جَلَّ ذِكْرُهُ:

**398.** And Zayd ibn Aslam spoke the truth. And we add to what Zayd ibn Aslam said, what the prophets said, from that which is a *hujjah* against the people of *qadar*, and from what the people of Hellfire said to each other, from that in which there is a *hujjah* against the *Qadariyyah*.

And the first I will begin to mention here, after what we have previously mentioned, is an addition to what Zayd ibn Aslam said. We have mentioned from Allāh – the Exalted – what He said, from that which will expose the people of *qadar*. And we will mention what the prophets said, from that which is a refutation of the people of *qadar*; those who were caused to deviate from the path of truth. Those whom the *shayātīn* played with and they overwhelmed them, so they opposed the way of the *muminūn*.

[345] And in "Al-Qadā wal-Qadar" by Al-Bayhaqī (471) there is a similar narration from Sufyān ibn 'Uyaynah *rahimahullāh*.

Allāh – the Exalted – said about some people whom He caused to be unhappy (in *ākhirah*) and He misguided them (in *dunyā*) from the path of the truth; so He – Exalted is His mention – said:

﴿ وَلَوْ أَنَّنَا نَزَّلْنَآ إِلَيْهِمُ ٱلْمَلَٰٓئِكَةَ وَكَلَّمَهُمُ ٱلْمَوْتَىٰ وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَىْءٍ قُبُلًا مَّا كَانُوا۟ لِيُؤْمِنُوٓا۟ إِلَّآ أَن يَشَآءَ ٱللَّهُ وَلَٰكِنَّ أَكْثَرَهُمْ يَجْهَلُونَ ﴾

**"And if We had sent down the angels to them, and the dead spoke to them, and We had gathering everything in front** (of their eyes)**,** (then) **they would** (still) **not believe, except if Allāh wants it. But most of them are ignorant."**
(Al-An'ām 6:111)

❖ **Muhammad ibn Al-Husayn said:**

هَكَذَا الْقَدَرِيُّ يُقَالُ لَهُ: قَالَ اللهُ كَذَا، وَقَالَ: كَذَا وَقَالَ النَّبِيُّ ﷺ: كَذَا وَقَالَ: كَذَا، وَقَالَتِ الْأَنْبِيَاءُ: كَذَا، وَقَالَتْ صَحَابَةُ نَبِيِّنَا: كَذَا، وَقَالَتْ أَئِمَّةُ الْمُسْلِمِينَ: كَذَا، فَلَا يَسْمَعُ وَلَا يَعْقِلُ إِلَّا مَا هُوَ عَلَيْهِ مِنْ مَذْهَبِهِ الْخَبِيثِ، أَعَاذَنَا اللهُ وَإِيَّاكُمْ مِنْ سُوءِ مَذْهَبِهِمْ، وَرَزَقَنَا وَإِيَّاكُمُ التَّمَسُّكُ بِالْحَقِّ، وَثَبَّتَ قُلُوبَنَا عَلَى شَرِيعَةِ الْحَقِّ، إِنَّهُ ذُو فَضْلٍ عَظِيمٍ، وَأَعَاذَنَا مِنْ زَيْغِ الْقُلُوبِ، فَإِنَّ الْمُؤْمِنِينَ قَدْ عَلِمُوا أَنَّ قُلُوبَهُمْ بِيَدِ اللهِ، يُزِيغُهَا إِذَا شَاءَ عَنِ الْحَقِّ، وَيَهْدِيهَا إِذَا شَاءَ إِلَى الْحَقِّ، مَنْ لَمْ يُؤْمِنْ بِهَذَا كَفَرَ قَالَ اللهُ تَعَالَى فِيمَا أَرْشَدَ أَنْبِيَاءَهُ إِلَيْهِ وَالْمُؤْمِنِينَ مِنَ الدُّعَاءِ، أَرْشَدَهُمْ فِي كِتَابِهِ أَنْ يَقُولُوا:

This is how the *qadarī* is. It is said to him: Allāh said this, and He said that. And the Prophet (*sallAllāhu 'alayhi wa sallam*) said this, and he said that. And the prophets said this. And the *sahābah* said this. And the leaders of the muslims said this. But he does not hear and he does not understand, except what he is upon of his dirty *madhhab*. May Allāh give us and you refuge from the evil of their *madhhab*. And may He provide us with adhering to the truth, and make our hearts firm upon the *Sharī'ah* of truth. He is verily the Owner of a great bounty. And may He give us refuge from the deviation of the hearts. For the *muminūn* verily know that their hearts are in the Hand of Allāh. He makes them deviate from the truth if He wants, and He guides them to the truth if He wants. Whoever does not believe in this has committed *kufr*.

Allāh – the Exalted – said, in what He guided His prophets and the *muminūn* of *du'ā*. In His Book, He guided them to say:

﴿ رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِن لَّدُنكَ رَحْمَةً ۚ إِنَّكَ أَنتَ ٱلْوَهَّابُ ﴾

**"Our Lord, do not let our hearts deviate after You have guided us, and bestow mercy upon us from You. Verily, You are *Al-Wahhāb*** (the Giver)**."**
(Ālu 'Imrān 3:8)

**399** – أَخْبَرَنَا أَبُو زَكَرِيَّا يَحْيَى بْنُ مُحَمَّدٍ الْحِنَّائِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدِ بْنُ حَسَّابٍ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ قَالَ: حَدَّثَنَا يُونُسُ، وَهِشَامٌ، وَالْمُعَلَّى بْنُ زِيَادٍ، عَنِ الْحَسَنِ قَالَ: قَالَتْ عَائِشَةُ رضي الله عنها :دَعْوَةٌ كَانَ النَّبِيُّ ﷺ يُكْثِرُ أَنْ يَدْعُوَ بِهَا: **"يَا مُقَلِّبَ الْقُلُوبِ، ثَبِّتْ قَلْبِي عَلَى دِينِكَ"** قَالَتْ: قُلْتُ فَقُلْتُ: يَا رَسُولَ اللَّهِ، مَا دَعْوَةٌ أَسْمَعُكَ تُكْثِرُ أَنْ تَدْعُوَ بِهَا؟ فَقَالَ: «**إِنَّهُ لَيْسَ مِنْ أَحَدٍ إِلَّا وَقَلْبُهُ بَيْنَ إِصْبَعَيْنِ مِنْ أَصَابِعِ اللَّهِ تَعَالَى إِنْ شَاءَ أَنْ يُقِيمَهُ أَقَامَهُ، وَإِنْ شَاءَ أَنْ يُزِيغَهُ أَزَاغَهُ**»

**399.** Abū Zakariyyā Yahyā ibn Muhammad Al-Hannāī informed us and said: Muhammad ibn 'Ubayd ibn Hisāb narrated to us and said: Hammād ibn Zayd narrated to us and said: Yūnus, Hishām and Al-Mu'allā ibn Ziyād narrated to us, from Al-Hasan who said: 'Āishah (*radiAllāhu 'anhā*) said: A *du'ā* (invocation) which the Prophet (*sallAllāhu 'alayhi wa sallam*) used to say a lot: ***"O turner of the hearts, make our heart firm upon Your dīn."*** She said: I said: *"O Messenger of Allāh, what is this du'ā that I hear you invoke with often?"*

So he said: ***"There is verily no person, except that his heart is between two Fingers from the Fingers of Allāh the Exalted. If He wants to establish it (upon the truth), He established it. And if He wants to make it deviate (from the truth), He makes it deviate."***[346]

❖ **Muhammad ibn Al-Husayn said:**

**400** – ثُمَّ نَذْكُرُ مَا قَالَتْهُ الْأَنْبِيَاءُ عليهم السلام خِلَافَ مَا قَالَتْهُ الْقَدَرِيَّةُ. قَالَ نُوحٌ عليه السلام لِقَوْمِهِ لَمَّا قَالُوا:

**400.** Then we mention what the prophets (*'alayhimus-salām*) said, opposite of what the *Qadariyyah* said. Nūh (*'alayhis-salām*) said to his people when they said:

﴿ يَٰنُوحُ قَدۡ جَٰدَلۡتَنَا فَأَكۡثَرۡتَ جِدَالَنَا فَأۡتِنَا بِمَا تَعِدُنَآ إِن كُنتَ مِنَ ٱلصَّٰدِقِينَ ٣٢ قَالَ إِنَّمَا يَأۡتِيكُم بِهِ ٱللَّهُ إِن شَآءَ وَمَآ أَنتُم بِمُعۡجِزِينَ ٣٣ وَلَا يَنفَعُكُمۡ نُصۡحِيٓ إِنۡ أَرَدتُّ أَنۡ أَنصَحَ لَكُمۡ إِن كَانَ ٱللَّهُ يُرِيدُ أَن يُغۡوِيَكُمۡۚ هُوَ رَبُّكُمۡ وَإِلَيۡهِ تُرۡجَعُونَ ﴾

**"O Nūh, you have verily disputed with us, and your have disputed with us far too much. So bring us what you threaten us with if you are from the truthful. He said: 'It is only Allāh who brings that to you, if He wants. And then you cannot escape. And my advice will not benefit you – if I wanted to advise you – if Allāh wants to misguide you. He is your Lord, and to Him you will return.'"**
(Hūd 11:32-34)

---

[346] Narrated by Ahmad (24604) and An-Nasāī in "Al-Kubrā" (7737), and its *isnād* is *munqati'*.
And the *hadīth* which was narrated by Muslim in his "Sahīh" (6844) testifies to it, from the *hadīth* of 'Abdullāh ibn 'Amr (*radiAllāhu 'anhumā*) who said that he heard the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) say: ***"Verily, all of the hearts of the sons of Ādam are between two Fingers from the Fingers of Ar-Rahmān, as if they were one heart. He turns them however He wants."*** Then he (*sallAllāhu 'alayhi wa sallam*) said: ***"O Allāh, the Turner of the hearts. Turn our hearts towards the obedience of You."***

وَقَالَ شُعَيْبٌ لِقَوْمِهِ: قَالَ اللَّهُ تَعَالَى:

And Shu'ayb said to his people: Allāh – the Exalted – said:

﴿ قَالَ ٱلْمَلَأُ ٱلَّذِينَ ٱسْتَكْبَرُواْ مِن قَوْمِهِۦ لَنُخْرِجَنَّكَ يَٰشُعَيْبُ وَٱلَّذِينَ ءَامَنُواْ مَعَكَ مِن قَرْيَتِنَآ أَوْ لَتَعُودُنَّ فِى مِلَّتِنَا ۚ قَالَ أَوَلَوْ كُنَّا كَٰرِهِينَ ﴿٨٨﴾ قَدِ ٱفْتَرَيْنَا عَلَى ٱللَّهِ كَذِبًا إِنْ عُدْنَا فِى مِلَّتِكُم بَعْدَ إِذْ نَجَّىٰنَا ٱللَّهُ مِنْهَا ۚ وَمَا يَكُونُ لَنَآ أَن نَّعُودَ فِيهَآ إِلَّآ أَن يَشَآءَ ٱللَّهُ رَبُّنَا ۚ وَسِعَ رَبُّنَا كُلَّ شَىْءٍ عِلْمًا ۚ عَلَى ٱللَّهِ تَوَكَّلْنَا ۚ رَبَّنَا ٱفْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِٱلْحَقِّ وَأَنتَ خَيْرُ ٱلْفَٰتِحِينَ ﴾

**"The chiefs who were arrogant from his people said: 'We will verily expel you, O Shu'ayb, and those who believe along with you from our village, or else you will return to our *millah* (religion).' He said: 'Even if we hate it? We would verily have invented a lie about Allāh if we returned to your *millah* after Allāh saved us from it. And it is not for us to return to it (i.e. your religion), except if Allah, our Lord, wants it. Our Lord encompasses everything in knowledge. We put our trust in Allāh. Our Lord, judge between us and our people with the truth, and You are the best of judges.'"** (Al-A'rāf 7:89)

وَقَالَ شُعَيْبٌ أَيْضًا لِقَوْمِهِ:

And Shu'ayb also said to his people:

﴿ وَمَآ أُرِيدُ أَنْ أُخَالِفَكُمْ إِلَىٰ مَآ أَنْهَىٰكُمْ عَنْهُ ۚ إِنْ أُرِيدُ إِلَّا ٱلْإِصْلَٰحَ مَا ٱسْتَطَعْتُ ۚ وَمَا تَوْفِيقِىٓ إِلَّا بِٱللَّهِ ۚ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ ﴾

**"And I do not wish to oppose you in anything other than what He has prohibited you from. I want nothing but to reform as much as I am capable of. And my success is from none but Allāh. I put my trust in Him and to Him I turn."** (Hūd 11:88)

وَقَالَ تَعَالَى فِي قِصَّةِ يُوسُفَ عليه السلام:

And He – the Exalted – said in the story of Yūsuf (*'alayhis-salām*):

﴿ وَلَقَدْ هَمَّتْ بِهِۦ ۖ وَهَمَّ بِهَا لَوْلَآ أَن رَّءَا بُرْهَٰنَ رَبِّهِۦ ۚ كَذَٰلِكَ لِنَصْرِفَ عَنْهُ ٱلسُّوٓءَ وَٱلْفَحْشَآءَ ۚ إِنَّهُۥ مِنْ عِبَادِنَا ٱلْمُخْلَصِينَ ﴾

**"And she verily desired him. And he also desired her, had he not seen the clear evidence of his Lord. As such, for Us to turn away the evil and immoral deeds from him. He is verily from Our sincere slaves."** (Yūsuf 12:24)

وَقَالَ يُوسُفُ عليه السلام:

And Yūsuf (*'alayhis-salām*) said:

﴿ رَبِّ ٱلسِّجۡنُ أَحَبُّ إِلَيَّ مِمَّا يَدۡعُونَنِيٓ إِلَيۡهِۖ وَإِلَّا تَصۡرِفۡ عَنِّي كَيۡدَهُنَّ أَصۡبُ إِلَيۡهِنَّ وَأَكُن مِّنَ ٱلۡجَٰهِلِينَ ﴾

**"My Lord, the prison is more beloved to me than what they are inviting me to. And if You do not turn their plotting away from me, I would incline towards them and be from the ignorant people."** (Yūsuf 12:33)

وَقَالَ اللَّهُ عز وجل:

And Allāh – *'azza wa jalla* – said:

﴿ فَٱسۡتَجَابَ لَهُۥ رَبُّهُۥ فَصَرَفَ عَنۡهُ كَيۡدَهُنَّۚ إِنَّهُۥ هُوَ ٱلسَّمِيعُ ٱلۡعَلِيمُ ﴾

**"So his Lord answered him, and He turned their plotting away from him. Verily, He is the Hearing, the All-Knowing."** (Yūsuf 12:34)

وَقَالَ إِبْرَاهِيمُ عليه السلام:

And Ibrāhīm (*'alayhis-salām*) said:

﴿ رَبِّ ٱجۡعَلۡ هَٰذَا ٱلۡبَلَدَ ءَامِنٗا وَٱجۡنُبۡنِي وَبَنِيَّ أَن نَّعۡبُدَ ٱلۡأَصۡنَامَ ﴾

**"My Lord, make this city safe, and keep me and my children away from worshipping the statues."** (Ibrāhīm 14:35)

وَقَالَ مُوسَى عليه السلام لَمَّا دَعَا عَلَى فِرْعَوْنَ قَوْمِهِ فَقَالَ:

And Mūsā (*'alayhis-salām*) said, when he invoked (Allāh) against Fir'awn and his people. So he said:

﴿...رَبَّنَآ إِنَّكَ ءَاتَيۡتَ فِرۡعَوۡنَ وَمَلَأَهُۥ زِينَةٗ وَأَمۡوَٰلٗا فِي ٱلۡحَيَوٰةِ ٱلدُّنۡيَا رَبَّنَا لِيُضِلُّواْ عَن سَبِيلِكَۖ رَبَّنَا ٱطۡمِسۡ عَلَىٰٓ أَمۡوَٰلِهِمۡ وَٱشۡدُدۡ عَلَىٰ قُلُوبِهِمۡ فَلَا يُؤۡمِنُواْ حَتَّىٰ يَرَوُاْ ٱلۡعَذَابَ ٱلۡأَلِيمَ ٨٨ قَالَ قَدۡ أُجِيبَت دَّعۡوَتُكُمَا فَٱسۡتَقِيمَا ﴾

**"...Our Lord, You have indeed given Fir'awn and his chiefs splendour and wealth in the life of this world. Our Lord, so they can misguide from Your way. Our Lord, destroy their wealth and harden their hearts, so they do not believe until they see the painful punishment. He said: 'I have verily answered your invocation, so be steadfast.'"** (Yūnus 10:88)

وَقَالَ تَعَالَى فِيمَا أَخْبَرَ عَنْ أَهْلِ النَّارِ:

And He – the Exalted – said in what He informed about the people of Hellfire:

﴿ وَبَرَزُواْ لِلَّهِ جَمِيعًا فَقَالَ ٱلضُّعَفَٰٓؤُاْ لِلَّذِينَ ٱسۡتَكۡبَرُوٓاْ إِنَّا كُنَّا لَكُمۡ تَبَعٗا فَهَلۡ أَنتُم مُّغۡنُونَ عَنَّا مِنۡ عَذَابِ ٱللَّهِ مِن شَيۡءٖۚ قَالُواْ لَوۡ هَدَىٰنَا ٱللَّهُ لَهَدَيۡنَٰكُمۡۖ سَوَآءٌ عَلَيۡنَآ أَجَزِعۡنَآ أَمۡ صَبَرۡنَا مَا لَنَا مِن مَّحِيصٖ ﴾

**"And they will all appear to Allāh. Then the weak to those who were arrogant: 'We verily used to follow you. So can you avail us in anything from the punishment of Allāh?' They will say: 'If Allāh had guided us, then we would verily have guided you. It is the same for us if we grieve or we are patient; there is no escape for us."** (Ibrāhīm 14:21)

❖ **Muhammad ibn Al-Husayn said:**

قَالَ مُحَمَّدُ بْنُ الْحُسَيْنِ: فَقَدْ أَقَرَّ أَهْلُ النَّارِ أَنَّ الْهِدَايَةَ مِنَ اللَّهِ لَا مِنْ أَنْفُسِهِمْ.

So the people of Hellfire verily acknowledged, that the guidance is from Allāh, and not from themselves.

❖ **Muhammad ibn Al-Husayn said:**

**400** – اعْتَبِرُوا رَحِمَكُمُ اللَّهُ قَوْلَ الْأَنْبِيَاءِ عليهم السلام وَقَوْلَ أَهْلِ النَّارِ، كُلُّ ذَلِكَ حُجَّةٌ عَلَى الْقَدَرِيَّةِ، وَاعْلَمُوا رَحِمَكُمُ اللَّهُ أَنَّ اللَّهَ عز وجل بَعَثَ رُسُلَهُ، وَأَمَرَهُمْ بِالْبَلَاغِ، حُجَّةً عَلَى مَنْ أُرْسِلُوا إِلَيْهِمْ، فَلَمْ يُجِبْهُمْ إِلَى الْإِيمَانِ إِلَّا مَنْ سَبَقَتْ لَهُ مِنَ اللَّهِ تَعَالَى الْهِدَايَةُ، وَمَنْ لَمْ يَسْبِقْ لَهُ مِنَ اللَّهِ الْهِدَايَةُ، وَفِي مَقْدُورِهِ أَنَّهُ شَقِيٌّ مِنْ أَهْلِ النَّارِ لَمْ يُجِبْهُمْ، وَثَبَتَ عَلَى كُفْرِهِ، وَقَدْ أَخْبَرَكُمُ اللَّهُ تَعَالَى يَا مُسْلِمُونَ بِذَلِكَ ، نَعَمْ، وَقَدْ حَرَصَ نَبِيُّنَا ﷺ، وَالْأَنْبِيَاءُ مِنْ قَبْلِهِ، عَلَى هِدَايَةِ أُمَمِهِمْ، فَمَا يَقَعُ حِرْصُهُمْ، إِذَا كَانَ فِي مَقْدُورِ اللَّهِ أَنَّهُمْ لَا يُؤْمِنُونَ،

**401.** Ponder – may Allāh have mercy upon you – over the words of the prophets (*'alayhimus-salām*) and the words of the people of Hellfire. All of these are a *hujjah* against the *Qadariyyah*.

Then know – may Allāh have mercy upon you – that Allāh – *'azza wa jalla* – sent His messengers, and He commanded them to convey the *hujjah* (argument) upon those whom they were sent to. And no-one would answer them in (the acceptance of) *īmān*, except those for whom the guidance from Allāh had gone forth (in His *qadar*). And the one for whom the guidance from Allāh had not gone forth, and it was decreed for him that he will be unhappy from the people of Hellfire, he would not answer them and he would remain upon his *kufr*.

Allāh – the Exalted, has verily informed you – O muslims – about this. Yes, our Prophet (*sallAllāhu 'alayhi wa sallam*), and the prophets before him, verily strived in guiding their nations. But their striving would not benefit if it had been decreed that they would not believe.

**فَإِنْ قَالَ قَائِلٌ**: بَيِّنْ لَنَا هَذَا الْفَصْلَ مِنْ كِتَابِ اللَّهِ تَعَالَى، فَإِنَّا نَحْتَاجُ إِلَى مَعْرِفَتِهِ،

**Then if someone says:** *"Clarify this judgment for us from the Book of Allāh – the Exalted – because we are verily in need of knowing this."*

**قِيلَ لَهُ:** قَالَ اللَّهُ تَعَالَى فِي سُورَةِ النَّحْلِ:

**It is said to him:** Allāh – the Exalted – said in *sūrah* An-Nahl:

﴿ وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنِ ٱعْبُدُواْ ٱللَّهَ وَٱجْتَنِبُواْ ٱلطَّٰغُوتَۖ فَمِنْهُم مَّنْ هَدَى ٱللَّهُ وَمِنْهُم مَّنْ حَقَّتْ عَلَيْهِ ٱلضَّلَٰلَةُۚ فَسِيرُواْ فِي ٱلْأَرْضِ فَٱنظُرُواْ كَيْفَ كَانَ عَٰقِبَةُ ٱلْمُكَذِّبِينَ ﴾

**"And to every nation We have verily sent a messenger** (saying)**: 'Worship Allāh and avoid the *tāghūt*.' Then Allāh guided some of them, and upon some of them the misguidance became justified. So travel on earth and look how the end of those who rejected was."** (An-Nahl 16:36)

ثُمَّ قَالَ لِنَبِيِّهِ ﷺ:

Then He said to His Prophet (*sallAllāhu 'alayhi wa sallam*):

﴿ إِن تَحْرِصْ عَلَىٰ هُدَىٰهُمْ فَإِنَّ ٱللَّهَ لَا يَهْدِي مَن يُضِلُّۖ وَمَا لَهُم مِّن نَّٰصِرِينَ ﴾

**"Even if you strive for their guidance, then Allāh verily does not guide those who misguide** (others)**. And they will have no helpers."** (An-Nahl 16:37)

ثُمَّ قَالَ لِنَبِيِّهِ ﷺ، وَقَدْ أَحَبَّ هِدَايَةَ بَعْضِ مَنْ يُحِبُّهُ، فَأَنْزَلَ اللَّهُ تَعَالَى:

Then He said to His Prophet (*sallAllāhu 'alayhi wa sallam*) who verily loved for some of those whom he loved to be guided. So Allāh – the Exalted – revealed:

﴿ إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَٰكِنَّ ٱللَّهَ يَهْدِي مَن يَشَآءُۚ وَهُوَ أَعْلَمُ بِٱلْمُهْتَدِينَ ﴾

**"You verily do not guide those whom you love, but Allāh guides whomever He wants. And He knows best about those who are guided."** (Al-Qasas 28:56)[347]

وَقَالَ لِنَبِيِّهِ ﷺ أَيْضًا:

And He also said to His Prophet (*sallAllāhu 'alayhi wa sallam*):

﴿ قُل لَّآ أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَآءَ ٱللَّهُۚ وَلَوْ كُنتُ أَعْلَمُ ٱلْغَيْبَ لَٱسْتَكْثَرْتُ مِنَ ٱلْخَيْرِ وَمَا مَسَّنِيَ ٱلسُّوٓءُۚ إِنْ أَنَا۠ إِلَّا نَذِيرٌ وَبَشِيرٌ لِّقَوْمٍ يُؤْمِنُونَ ﴾

**"Say: 'I do not own any benefit for myself, nor any harm, except what Allāh wants. And if I had know the unseen, then I had secured a lot of good for myself and no evil would have befallen me. I am only a warner and a bearer of glad tidings for a people who believe.'"** (Al-A'rāf 7:188)

[347] He is referring to the story of when Abū Tālib – the uncle of the Prophet (*sallallahu 'alayhi wa sallam*) – was about to die, which was narrated by Al-Bukhārī (4772) and Muslim (24).

وَقَالَ تَعَالَى:

And He – the Exalted – said:

﴿ وَمَآ أَرۡسَلۡنَا مِن رَّسُولٍ إِلَّا بِلِسَانِ قَوۡمِهِۦ لِيُبَيِّنَ لَهُمۡۖ فَيُضِلُّ ٱللَّهُ مَن يَشَآءُ وَيَهۡدِي مَن يَشَآءُۚ وَهُوَ ٱلۡعَزِيزُ ٱلۡحَكِيمُ ﴾

**"And We never sent any messenger, except** (that he was speaking) **in the language of his people in order for him to explain to them. Then Allāh misguides whomever He wants, and He guides whomever He wants. And He is the Mighty, the Wise."** (Ibrāhīm 14:4)

❖ **Muhammad ibn Al-Husayn said:**

كُلُّ هَذَا بَيَّنَ لَكُمُ الرَّبُّ تَعَالَى بِهِ أَنَّ الْأَنْبِيَاءَ إِنَّمَا بُعِثُوا مُبَشِّرِينَ وَمُنْذِرِينَ، وَحُجَّةً عَلَى الْخَلْقِ، فَمَنْ شَاءَ اللَّهُ تَعَالَى لَهُ الْإِيمَانَ آمَنَ، وَمَنْ لَمْ يَشَأْ لَهُ الْإِيمَانَ لَمْ يُؤْمِنْ، قَدْ فَرَغَ اللَّهُ تَعَالَى مِنْ كُلِّ شَيْءٍ، قَدْ كَتَبَ الطَّاعَةَ لِقَوْمٍ، وَكَتَبَ الْمَعْصِيَةَ عَلَى قَوْمٍ، وَيَرْحَمُ أَقْوَامًا بَعْدَ مَعْصِيَتِهِمْ إِيَّاهُ، وَيَتُوبُ عَلَيْهِمْ، وَقَوْمٌ لَا يَرْحَمُهُمْ، وَلَا يَتُوبُ عَلَيْهِمْ:

In all of this, the Lord explains to you that the prophets verily were sent as bearers of glad tidings and warners, and as a *hujjah* upon the creation. So those for whom Allāh wanted the *īmān*, they believed. And those for whom Allāh did not want the *īmān*, they did not believe. Allāh – the Exalted – verily finished with everything; the obedience has been written (i.e. decreed) for the people, and the disobedience has been written for the people. And He shows mercy to some people after they have disobeyed Him, and He forgives them. And some people He does not show mercy, and He does not forgive them.

﴿ لَا يُسۡـَٔلُ عَمَّا يَفۡعَلُ وَهُمۡ يُسۡـَٔلُونَ ﴾

**"He is not asked about what He does, while they will be asked."**
(Al-Anbiyā 21:23

**402** – أَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: نا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ: نا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ، عَمَّنْ سَمِعَ عُبَيْدَ بْنَ عُمَيْرٍ قَالَ: "قَالَ آدَمُ عليه السلام :يَا رَبِّ أَرَأَيْتَ مَا ابْتَدَعْتُهُ: مِنْ قِبَلِ نَفْسِي أَوْ شَيْءٌ قَدَّرْتُهُ عَلَيَّ قَبْلَ أَنْ تَخْلُقَنِي؟ قَالَ: لَا، بَلْ شَيْءٌ قَدَّرْتُهُ عَلَيْكَ قَبْلَ أَنْ أَخْلُقَكَ قَالَ: فَذَلِكَ قَوْلُهُ تَعَالَى:

**402.** Al-Firyābī informed us and said: Abū Bakr ibn Abī Shaybah narrated to us and said: Wakī' narrated to us, from Sufyān, from 'Abdul-'Azīz ibn Rufay', from someone who heard 'Ubayd ibn 'Umayr say: Ādam (*'alayhis-salām*) said: *"My Lord, these things that I introduce (or do, or perform), is this from myself or something which You have decreed upon me before You created me?"*

He said: *"No. Rather, it is something I have decreed upon you before I created you."*

He said: And that is His – the Exalted – Words:

﴿ فَتَلَقَّىٰٓ ءَادَمُ مِن رَّبِّهِۦ كَلِمَٰتٖ فَتَابَ عَلَيۡهِۚ إِنَّهُۥ هُوَ ٱلتَّوَّابُ ٱلرَّحِيمُ ﴾

**"Then Ādam received some words from his Lord, and He forgave him. He is verily Oft-forgiving and Merciful."** (Al-Baqarah 37)

**403** – وَحَدَّثَنِي أَبُو حَفْصٍ عُمَرُ بْنُ مُحَمَّدِ بْنِ بَكَّارٍ الْقَافِلَائِيُّ قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ يَحْيَى الْجُرْجَانِيُّ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَنْبَأَ الثَّوْرِيُّ، عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ، عَنْ عُبَيْدِ بْنِ عُمَيْرٍ قَالَ: "قَالَ آدَمُ عليه السلام لِرَبِّهِ تَعَالَى وَذَكَرَ خَطِيئَتَهُ: يَا رَبِّ، أَرَأَيْتَ مَعْصِيَتِي الَّتِي عَصَيْتُكَ: أَشَيْءٌ كَتَبْتَهُ عَلَيَّ قَبْلَ أَنْ تَخْلُقَنِي أَوْ شَيْءٌ ابْتَدَعْتُهُ مِنْ نَفْسِي قَالَ: بَلْ شَيْءٌ كَتَبْتُهُ عَلَيْكَ قَبْلَ أَنْ أَخْلُقَكَ قَالَ: فَكَمَا كَتَبْتَهُ عَلَيَّ فَاغْفِرْ لِي قَالَ: فَذَلِكَ قَوْلُ اللَّهِ تَعَالَى:

**403.** And Abū Hafs 'Umar ibn Muhammad Bakkār Al-Qāfulānī narrated to me and said: Al-Hasan ibn Yahyā Al-Jurjānī narrated to us and said: 'Abdur-Razzāq narrated to us and said: Ath-Thawrī informed us, from 'Abdul-'Azīz ibn Rufay', from 'Ubayd ibn Umayr who said: Ādam (*'alayhis-salām*) said to his Lord, and he mentioned his mistake: *"My Lord, do you see this sin with which I disobeyed You, was this something You decreed upon me before You created me, or something which I introduced (or performed) by myself?"*

He said: *"Rather, it was something I decreed upon you before I created you."*

He said: *"Then just as You decreed it upon me, then (also) forgive me."*

He said: And that is the Words of Allāh the Exalted:

﴿ فَتَلَقَّىٰٓ ءَادَمُ مِن رَّبِّهِۦ كَلِمَٰتٖ فَتَابَ عَلَيۡهِۚ إِنَّهُۥ هُوَ ٱلتَّوَّابُ ٱلرَّحِيمُ ﴾

**"Then Ādam received some words from his Lord, and He forgave him. He is verily Oft-forgiving and Merciful."** (Al-Baqarah 37)

❖ **Muhammad ibn Al-Husayn said:**

**400** – قَدْ ذَكَرْنَا الْحُجَّةَ مِنْ كِتَابِ اللَّهِ تَعَالَى فِيمَا ابْتَدَأْنَا بِذِكْرِهِ مِنْ أَمْرِ الْقَدَرِ، ثُمَّ نَذْكُرُ الْحُجَّةَ مِنْ سُنَنِ رَسُولِ اللَّهِ ﷺ؛ لِأَنَّ الْحُجَّةَ إِذَا كَانَتْ مِنْ كِتَابِ اللَّهِ تَعَالَى، وَمِنْ سُنَّةِ رَسُولِ اللَّهِ ﷺ، فَلَيْسَ لِمُخَالِفٍ حُجَّةٌ، وَنَحْنُ نَزِيدُ الْمَسْأَلَةَ فَنَقُولُ: وَمِنْ سُنَّةِ أَصْحَابِ رَسُولِ اللَّهِ ﷺ، وَالتَّابِعِينَ لَهُمْ بِإِحْسَانٍ ، وَقَوْلِ أَئِمَّةِ الْمُسْلِمِينَ مِنَ التَّابِعِينَ وَغَيْرِهِمْ،

**404.** We have verily mentioned the *hujjah* from the Book of Allāh regarding what we began with mentioning from the issue of the *qadar*. Then we will mention the *hujjah* from the *Sunan* of the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*). Because when the *hujjah* is from the Book of Allāh – the Exalted – and from the *Sunan* of the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*), then the opposer will have no *hujjah* (of his own).

And we add to (the words of) the questioner, so we say: And from the *Sunnah* of the companions of the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) and those

who followed them in goodness, and (from) the words of the leaders of the Muslims from the *tābi'ūn* and others.

❖ **Muhammad ibn Al-Husayn said:**

قَالَ مُحَمَّدُ بْنُ الْحُسَيْنِ: لَقَدْ شَقِيَ مَنْ خَالَفَ هَذِهِ الطَّرِيقَةَ، وَهُمُ الْقَدَرِيَّةُ،

The one who opposes this way will verily be unhappy, and they are the *Qadariyyah*.

**فَإِنْ قَالَ قَائِلٌ:** هُمْ عِنْدَكَ أَشْقِيَاءُ؟

**Then if someone says:** *"And for you, they will be unhappy (in ākhirah)?"*

**قُلْتُ:** نَعَمْ

**I said:** Yes.

**فَإِنْ قَالَ قَائِلٌ:** بِمَ ذَا؟

**Then if someone says:** *"And why is that?"*

**قُلْتُ:** كَذَا قَالَ رَسُولُ اللَّهِ ﷺ، وَسَمَّاهُمْ مَجُوسَ هَذِهِ الْأُمَّةِ، وَقَالَ: «**إِنْ مَرِضُوا، فَلَا تَعُودُوهُمْ، وَإِنْ مَاتُوا فَلَا تَشْهَدُوهُمْ**» وَسَنَذْكُرُ هَذَا فِي بَابِهِ إِنْ شَاءَ اللَّهُ تَعَالَى.

**I said:** This is what the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*), and he called them the *majūs*[348] of this *ummah*, and he said: ***"If they become sick, then do not visit them. And if they die, then do not attend them (i.e. their funerals)."***[349]

And we will mention this in its chapter, *in shā Allāh*.

***The end of the fourth part.***

***It is followed by the fifth part of the book***

***In shā Allāh, and all trust is in Him***

[348] They were called the *majūs* of this *ummah* due to the resemblance between their belief with the belief of the *majūs*. Because the *majūs* verily affirm two creators; a creator of good and a creator of evil. And likewise the *Qadariyyah*; they affirmed that Allāh created them, and that they independently created their own deeds.

[349] It will come with its chain of narration in number (463).

## The fifth part

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

**In the Name of Allāh, the Most Merciful, the Most Beneficent**

And Him I ask for aid.

❖ **Muhammad ibn Al-Husayn – *rahimahullāh* – said:**

**405** – وَيُقَالُ لِمَنْ خَالَفَ هَذَا الْمَذْهَبَ الَّذِي بَيَّنَّاهُ فِي إِثْبَاتِ الْقَدَرِ مِنْ كِتَابِ اللَّهِ تَعَالَى: اعْلَمْ يَا شَقِيُّ أَنَّا لَسْنَا أَصْحَابَ كَلَامٍ، وَالْكَلَامُ عَلَى غَيْرِ أَصْلٍ لَا تَثْبُتُ بِهِ حُجَّةٌ، وَحُجَّتُنَا كِتَابُ اللَّهِ تَعَالَى وَسُنَّةُ رَسُولِ اللَّهِ ﷺ وَقَدْ ذَكَرْنَا مَا حَضَرَنَا ذِكْرُهُ مِنْ كِتَابِ اللَّهِ تَعَالَى، وَقَدْ قَالَ اللَّهُ عز وجل لِنَبِيِّهِ ﷺ:

**405.** And it is said to the one who opposes (or disagrees) with this *madhhab* which we have clarified, regarding the affirmation of the *qadar* from the Book of Allāh the Exalted:

Know, O unhappy one, that we are not followers of *kalām* (philosophy and speaking without evidence). And the *hujjah* cannot be established by the *kalām* (philosophy or speech with no basis) which is not based upon any foundation. While our *hujjah* is the Book of Allāh – the Exalted – and the *Sunnah* of the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*).[350]

And We have verily mentioned what we could remember from the Book of Allāh the Exalted. And He verily said to His Prophet (*sallAllāhu 'alayhi wa sallam*):

﴿ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ ﴾

**"In order for you to clarify for the people what has been revealed to them, and in order for them to reflect."** (An-Nahl 16:44)

---

[350] In "As-Sunnah" by 'Abdullāh ibn Ahmad (90) *Imām* Ahmad – *rahimahullāh* – said: *"And this is what I believe in, and I am not a follower of kalām (i.e. speaking without evidence), nor do I consider kalām (allowed) in any of this, except that which is in the Book of Allāh – 'azza wa jalla – or in a hadīth from the Prophet (sallAllāhu 'alayhi wa sallam), or from his companions or from the tābi'ūn. But as for other than this, then the kalām regarding it is not praised."*
- And in "Al-Ibānah Al-Kubrā" (702) *Imām* Ahmad – *rahimahullāh* – said: *"It is upon you (to follow) the Sunnah and the hadīth, and what Allāh benefits you by. And be aware of idle talk, disputing and debating. For verily, the one who loves kalām will not be successful. And whoever innovates some kalām, then the end of his affair will only be a bid'ah. Because the kalām does not invite to anything good. And I do not like the kalām, nor idle talk, nor disputing."*

فَقَدْ بَيَّنَ ﷺ لِأُمَّتِهِ مَا فَرَضَهُ اللَّهُ تَعَالَى عَلَيْهِمْ، مِنْ أَدَاءِ فَرَائِضِهِ، وَاجْتِنَابِ مَحَارِمِهِ، وَلَمْ يَدَعْهُمْ سُدًى لَا يَعْلَمُونَ، بَلْ بَيَّنَ لَهُمْ شَرَائِعَ دِينِهِمْ، فَكَانَ مِمَّا بَيَّنَهُ لَهُمْ: إِثْبَاتُ الْقَدَرِ عَلَى نَحْوٍ مِمَّا تَقَدَّمَ ذِكْرُنَا لَهُ، وَهِيَ سُنَنٌ كَثِيرَةٌ سَنَذْكُرُهَا أَبْوَابًا، لَا تَخْفَى عِنْدَ الْعُلَمَاءِ قَدِيمًا وَلَا حَدِيثًا، وَلَا يُنْكِرُهَا عَالِمٌ، بَلْ إِذَا نَظَرَ فِيهَا الْعَالِمُ إِنْ شَاءَ اللَّهُ تَعَالَى زَادَتْهُ إِيمَانًا وَتَصْدِيقًا، وَإِذْ نَظَرَ فِيهَا جَاهِلٌ بِالْعِلْمِ، أَوْ بَعْضُ مَنْ قَدْ سَمِعَ مِنْ قَدَرِيٍّ جَاهِلٍ بِكِتَابِ اللَّهِ عز وجل، وَسُنَنِ رَسُولِهِ ﷺ، وَسُنَنِ أَصْحَابِهِ وَمَنْ تَبِعَهُمْ بِإِحْسَانٍ وَسَائِرِ عُلَمَاءِ الْمُسْلِمِينَ رضي الله عنهم، فَإِنْ أَرَادَ اللَّهُ عز وجل بِهِ خَيْرًا كَانَ سَمَاعُهُ لَهَا سَبَبًا لِرُجُوعِهِ عَنْ بَاطِلِهِ، وَإِنْ تَكُنِ الْأُخْرَى فَأَبْعَدَهُ اللَّهُ وَأَسْحَقَهُ.

So he verily clarified (and explained) to his *ummah* what Allāh – the Exalted – obligated upon them of performing His *farāid* and staying away from His prohibited deeds. And he did not leave them useless not knowing (anything). Rather, he explained the laws of their *dīn*. And among that which he explained to them, was the affirmation of the *qadar* in accordance with what we previously have mentioned. And these are many *Sunan* (i.e. *ahādīth*) which we will mention in chapters. They are not hidden for any scholars in old or newer times, and no knowledgeable person rejects them. Rather, when the knowledgeable person looks into these, then they – *in shā Allāh* – increase him in *īmān* and affirmation. And when the ignorant person looks into these – or someone who has listened to a *qadarī* who is ignorant about the Book of Allāh, the *Sunan* of the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*), the *Sunan* of his companions and those who followed them in goodness, and the rest of the scholars of the Muslims – then if Allāh wants good for him, then him listening to it will be a reason for him returning (to the truth) from his falsehood. And if it is the other, then Allāh will send him far away and destroy him.

## 35. Chapter: The mention of the *Sunan* and *āthār* that clarify that Allāh – the Exalted – created the creation; whomever He wanted He created for Paradise, and whomever He wanted He created for Hellfire, in knowledge that has gone forth

**406** – أَخْبَرَنَا أَبُو بَكْرٍ جَعْفَرُ بْنُ مُحَمَّدٍ الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ زَيْدِ بْنِ أَبِي أُنَيْسَةَ أَنَّ عَبْدَ الْحَمِيدِ بْنَ عَبْدِ الرَّحْمَنِ بْنِ زَيْدِ بْنِ الْخَطَّابِ رضي الله عنه أَخْبَرَهُ عَنْ مُسْلِمِ بْنِ يَسَارٍ الْجُهَنِيِّ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ رضي الله عنه سُئِلَ عَنْ هَذِهِ الْآيَةِ:

**406.** Abū Bakr Ja'far ibn Muhammad Al-Firyābī informed us and said: Qutaybah ibn Sa'īd narrated to us, from Mālik ibn Anas, from Zayd ibn Abī Unaysah, from 'Abdul-Hamīd ibn 'Abdir-Rahmān ibn Zayd ibn Al-Khattāb who informed him, from Muslim ibn Yasār Al-Juhanī that 'Umar ibn Al-Khattāb (*radiAllāhu 'anhu*) was asked about this *āyah*:

﴿ وَإِذْ أَخَذَ رَبُّكَ مِنۢ بَنِيٓ ءَادَمَ مِن ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰٓ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْۖ قَالُواْ بَلَىٰ شَهِدْنَآۚ أَن تَقُولُواْ يَوْمَ ٱلْقِيَٰمَةِ إِنَّا كُنَّا عَنْ هَٰذَا غَٰفِلِينَ ﴾

**"And** (remember) **when your Lord brought forth from the children of Ādam, from their loins, their offspring and made them testify upon themselves** (saying)**: 'Am I not your Lord?' They said: 'Yes verily, we testify.' In order for you not to say on the Day of Resurrection: 'Verily, we have been unaware of this.'"** (Al-A'rāf 7:172)

فَقَالَ عُمَرُ بْنُ الْخَطَّابِ رضي الله عنه :سَمِعْتُ رَسُولَ اللَّهِ ﷺ سُئِلَ عَنْهَا: فَقَالَ رَسُولُ اللَّهِ ﷺ: **"إِنَّ اللَّهَ عز وجل لَمَّا خَلَقَ آدَمَ عليه السلام، مَسَحَ عَلَى ظَهْرِهِ بِيَمِينِهِ، فَاسْتَخْرَجَ مِنْهُ ذُرِّيَّتَهُ، فَقَالَ: خَلَقْتُ هَؤُلَاءِ لِلْجَنَّةِ، وَبِعَمَلِ أَهْلِ الْجَنَّةِ يَعْمَلُونَ، ثُمَّ مَسَحَ ظَهْرَهُ، فَاسْتَخْرَجَ مِنْهُ ذُرِّيَّتَهُ فَقَالَ: هَؤُلَاءِ لِلنَّارِ، وَبِعَمَلِ أَهْلِ النَّارِ يَعْمَلُونَ"** فَقَامَ رَجُلٌ، فَقَالَ: يَا رَسُولَ اللَّهِ، فَفِيمَ الْعَمَلُ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ اللَّهَ عز وجل إِذَا خَلَقَ الْعَبْدَ لِلْجَنَّةِ اسْتَعْمَلَهُ بِعَمَلِ أَهْلِ الْجَنَّةِ، حَتَّى يَمُوتَ عَلَى عَمَلِ أَهْلِ الْجَنَّةِ، وَإِذَا خَلَقَ الْعَبْدَ لِلنَّارِ اسْتَعْمَلَهُ بِعَمَلِ أَهْلِ النَّارِ، حَتَّى يَمُوتَ وَهُوَ عَلَى عَمَلِ أَهْلِ النَّارِ فَيُدْخِلُهُ بِهِ النَّارَ**»

Then 'Umar said (*radiAllāhu 'anhu*) said: I heard the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) when he was asked about it, so he said: ***"Verily, when Allāh – the Exalted – created Ādam, He wiped his back (or loin) with His right Hand, and He brought out from him (some of his) offspring. Then He said: 'I created these for Paradise, and they will perform the deeds of the people of Paradise.' Then He wiped his back (or loin), and He brought out from him (some of his) offspring. Then He said: 'These are for Hellfire, and they will perform the deeds of the people of Hellfire.'"***

Then a man got up and said: *"O Messenger of Allāh, then why do we perform deeds?"*

So he (*sallAllāhu ʻalayhi wa sallam*) said: ***"Verily, when Allāh creates a slave for Paradise, then He causes him to perform the deeds of the people of Paradise, until he dies upon the deeds of the people of Paradise. And when Allāh creates a slave for Hellfire, then He causes him to perform the deeds of the people of Hellfire, until he dies while he is upon the deeds of the people of Hellfire, and He enters him into Hellfire due to it."***[351]

**407** – وَأَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ الدِّمَشْقِيُّ قَالَ: حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيِّبِ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ عُمَرُ بْنُ الْخَطَّابِ رضي الله عنه :يَا رَسُولَ اللَّهِ، أَنَعْمَلُ فِي شَيْءٍ نَأْتَنِفُهُ، أَوْ فِي شَيْءٍ فُرِغَ مِنْهُ؟ قَالَ: «**بَلْ فِي شَيْءٍ قَدْ فُرِغَ مِنْهُ**» قَالَ: فَفِيمَ الْعَمَلُ؟ قَالَ: «**يَا عُمَرُ، لَا يُدْرَكُ ذَلِكَ إِلَّا بِالْعَمَلِ**» قَالَ: إِذًا نَجْتَهِدُ يَا رَسُولَ اللَّهِ

**407.** And Al-Firyābī informed us and said: Hishām ibn ʻAmmār Ad-Dimashqī narrated to us and said: Anas ibn ʻIyād narrated to us and said: Al-Awzā'ī narrated to us, from Ibn Shihāb, from Sa'īd ibn Al-Musayyib that he heard Abū Hurayrah (*radiAllāhu ʻanhu*) say: ʻUmar (*radiAllāhu ʻanhu*) said: *"O Messenger of Allāh, do we perform deeds in accordance with something we begin with ourselves, or something that has been finished (on beforehand)?"*

He said: ***"Rather, in accordance with something that has been finished."***

He said: *"Then why the deeds?"*

He said: ***"O ʻUmar, that cannot be achieved, except by the deeds."***

He said: *"In that case we will strive, O Messenger of Allāh."*[352]

---

[351] Narrated by Al-Firyābī in "Al-Qadar" (27). And it was narrated by Mālik (2/898-899), Ahmad (311), Abū Dāwūd (4703) and At-Tirmidhī (3075) who said: *"This is a hasan hadīth. And Muslim ibn Yasār did not hear from ʻUmar (radiAllāhu ʻanhu). And some of them verily mentioned a man in this isnād between Muslim ibn Yasār and ʻUmar (radiAllāhu ʻanhu)."*

[352] Narrated by Al-Firyābī in "Al-Qadar" (31) and Al-Bazzār in his "Musnad" (7760) who said: *"Several people narrated this hadīth from Az-Zuhrī, from Sa'īd that ʻUmar (radiAllāhu ʻanhu)… And we do not know anyone who chained it as being from Al-Awzā'ī, from Az-Zuhrī, from Sa'īd, from Abū Hurayrah (radiAllāhu ʻanhu), other than Anas ibn ʻIyād. And Sālih ibn Abī Al-Akhdar narrated it from Az-Zuhrī, from Sālim, from his father that ʻUmar (radiAllāhu ʻanhu)…"*

And in "Al-ʻIlal" (134) Ad-Dāraqutnī gave preference to the narration of *irsāl* (i.e. the *mursal* version): From Al-Awzā'ī, from ʻUmar (*radiAllāhu ʻanhu*).

**408** – وَأَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا شَبَابَةُ بْنُ سَوَّارٍ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ عَاصِمِ بْنِ عُبَيْدِ اللَّهِ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ رضي الله عنه قَالَ: يَا رَسُولَ اللَّهِ أَرَأَيْتَ مَا نَعْمَلُ فِيهِ: أَمْرٌ قَدْ فُرِغَ مِنْهُ، أَوْ فِي أَمْرٍ مُبْتَدَعٍ، أَوْ مُبْتَدَأٍ؟ قَالَ: «**بَلْ فِي أَمْرٍ قَدْ فُرِغَ مِنْهُ**»، فَقَالَ عُمَرُ: أَفَلَا نَتَّكِلُ؟ فَقَالَ «**اعْمَلْ يَا ابْنَ الْخَطَّابِ، فَكُلٌّ مُيَسَّرٌ لِمَا خُلِقَ لَهُ، أَمَّا مَنْ كَانَ مِنْ أَهْلِ السَّعَادَةِ فَإِنَّهُ يَعْمَلُ لِلسَّعَادَةِ، وَأَمَّا مَنْ كَانَ مِنْ أَهْلِ الشَّقَاءِ، فَإِنَّهُ يَعْمَلُ لِلشَّقَاءِ**» وَلِحَدِيثِ عُمَرَ رضي الله عنه طُرُقٌ كَثِيرَةٌ اكْتَفَيْنَا مِنْهَا بِهَذِهِ

**408.** And Al-Firyābī informed us and said: Abū Bakr ibn Abī Shaybah narrated to us and said: Shababah ibn Sawwar narrated to us and said: Shu'bah narrated to us, from 'Asim ibn 'Ubaydillāh, from Sālim ibn 'Abdillāh, from his father that 'Umar (*radiAllāhu 'anhu*) said: *"O Messenger of Allāh. Do you see these deeds which we perform, are they a matter which has been finished (i.e. decreed) or are they a new matter or an invented matter?"*

He said: ***"Rather, it is something which has already been finished."***

Then 'Umar said: *"Should we not rely on (the decree then)?"*

So he said: ***"Perform deeds, O son of Al-Khattāb, because it all ease (what has already been decreed). As for the one who is from the people of happiness, then he will perform deeds for the happiness. And as for the one who is from the people of unhappiness, then he will perform deeds for the unhappiness."***[353]

And the *hadīth* of 'Umar (*radiAllāhu 'anhu*) has many chains of narration. We have sufficed with these.

**409** – وَأَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا جَرِيرٌ يَعْنِي ابْنَ عَبْدِ الْحَمِيدِ، عَنْ مَنْصُورٍ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ رضي الله عنه قَالَ: كُنَّا فِي جِنَازَةٍ فِي بَقِيعِ الْغَرْقَدِ قَالَ: فَأَتَى رَسُولُ اللَّهِ ﷺ، فَقَعَدَ وَقَعَدْنَا حَوْلَهُ، وَمَعَهُ مِخْصَرَةٌ فَنَكَّسَ رَأْسَهُ، وَجَعَلَ يَنْكُتُ بِمِخْصَرَتِهِ ثُمَّ قَالَ: "**مَا مِنْكُمْ مِنْ نَفْسٍ مَنْفُوسَةٍ، إِلَّا وَقَدْ كُتِبَ مَكَانُهَا مِنَ الْجَنَّةِ أَوِ النَّارِ، وَإِلَّا قَدْ كُتِبَتْ شَقِيَّةً أَوْ سَعِيدَةً**"، فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، أَفَلَا نَتَّكِلُ عَلَى كِتَابِنَا، وَنَدَعُ الْعَمَلَ؟ فَمَنْ كَانَ مِنَّا مِنْ أَهْلِ السَّعَادَةِ فَسَيَصِيرُ إِلَى عَمَلِ أَهْلِ السَّعَادَةِ وَمَنْ كَانَ مِنَّا مِنْ أَهْلِ الشَّقَاوَةِ فَسَيَصِيرُ إِلَى عَمَلِ أَهْلِ الشَّقَاوَةِ فَقَالَ: «**اعْمَلُوا، فَكُلٌّ مُيَسَّرٌ، أَمَّا أَهْلُ السَّعَادَةِ فَمُيَسَّرُونَ لِعَمَلِ أَهْلِ السَّعَادَةِ، وَأَمَّا أَهْلُ الشَّقَاوَةِ فَمُيَسَّرُونَ لِعَمَلِ أَهْلِ الشَّقَاوَةِ**»، ثُمَّ قَرَأَ:

**409.** And Al-Firyābī informed us and said: 'Uthmān ibn Abī Shaybah narrated to us and said: Jarīr (i.e. ibn 'Abdil-Hamīd) narrated to us, from Mansūr, from Sa'd

---

[353] Narrated by Al-Firyābī in "Al-Qadar" (33).
And it was narrated by Ahmad (196 and 5140) and At-Tirmidhī (2269), and their wording is: ***"According to something which has been finished (i.e. decreed), so perform deeds O son of Al-Khattāb…"***
At-Tirmidhī said: *"And in this issue there is from 'Alī, Hudhayfah ibn Asad, Anas and 'Imrān ibn Husayn (radiAllāhu 'anhum)."* And he said: *"This hadīth is hasan sahīh."*

ibn ‘Ubādah, from Abū ‘Abdir-Rahmān As-Sulamī, from ‘Alī (*radiAllāhu ‘anhu*) who said: We were attending a funeral in *Baqī’ Al-Gharqad*. He said: Then the Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) came and sat down, and we sat down around him. And he had a staff with him. Then he lowered his head, and he began scratching up the ground with his staff. Then he said: ***“There is no-one among you of breathed in soul, except that its place in either Paradise or Hellfire has been written. And except that it has been written, whether it will be unhappy or happy.”***

So a man said: *“O Messenger of Allāh, should we then not rely upon our book and leave the deeds? So the one from us who is from the people of happiness, then he will end up with the deeds of the people of happiness. And the one from us who is from the people of unhappiness, then he will end up with the deeds of the people of unhappiness?”*

So he said: ***“Perform deeds, because everyone has the way made easy to his deeds. As for those who will be from the people of happiness, then the way to the deeds of the people of happiness is made easy for them. And as for those who will be from the people of unhappiness, then the way to the deeds of the people of unhappiness is made easy for them.”***

Then he recited:

﴿ فَأَمَّا مَنْ أَعْطَىٰ وَٱتَّقَىٰ ۝٥ وَصَدَّقَ بِٱلْحُسْنَىٰ ۝٦ فَسَنُيَسِّرُهُۥ لِلْيُسْرَىٰ ﴾

**“As for the one who gives and fears** (Allāh)**, and believes in the best** (reward)**, then We will facilitate the way of ease for him.”** (Al-Layl 92:5-7)[354]

**410** – وَأَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا مِنْجَابُ بْنُ الْحَارِثِ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ مِنْجَابٌ: أَخْبَرَنَا وَقَالَ أَبُو بَكْرٍ: حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ مَنْصُورٍ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ رضي الله عنه قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي جِنَازَةٍ، فَلَمَّا انْتَهَيْنَا إِلَى بَقِيعِ الْغَرْقَدِ فَقَعَدَ رَسُولُ اللَّهِ ﷺ وَقَعَدْنَا حَوْلَهُ، فَأَخَذَ عُودًا فَنَكَتَ بِهِ الْأَرْضَ، ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ: «**مَا مِنْكُمْ مِنْ أَحَدٍ مِنْ نَفْسٍ مَنْفُوسَةٍ إِلَّا قَدْ عُلِمَ مَكَانُهَا مِنَ الْجَنَّةِ وَالنَّارِ، وَشَقِيَّةٌ أَمْ سَعِيدَةٌ**» فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: يَا رَسُولَ اللَّهِ، أَفَلَا نَدَعُ الْعَمَلَ وَنَقْبَلُ عَلَى كِتَابِنَا، فَمَنْ كَانَ مِنَّا مِنْ أَهْلِ السَّعَادَةِ صَارَ إِلَى السَّعَادَةِ، وَمَنْ كَانَ مِنَّا مِنْ أَهْلِ الشِّقْوَةِ صَارَ إِلَى الشِّقْوَةِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «**اعْمَلُوا، فَكُلٌّ مُيَسَّرٌ، فَمَنْ كَانَ مِنْ أَهْلِ الشِّقْوَةِ، يُسِرِّ لِعَمَلِهَا، وَمَنْ كَانَ مِنْ أَهْلِ السَّعَادَةِ يُسِّرَ لِعَمَلِهَا**»، ثُمَّ قَرَأَ رَسُولُ اللَّهِ ﷺ:

**410.** And Al-Firyābī informed us and said: Minjāb ibn Al-Hārith and Abū Bakr ibn Abī Shaybah narrated to us and said: Abū Al-Ahwas – Minjāb said: informed us, and Abū Bakr said: narrated to us – from Mansūr, from Sa’d ibn ‘Ubādah, from

---

[354] Narrated by Al-Firyābī in “Al-Qadar (40). And it was narrated by Ahmad (621 and 1067), Al-Bukhārī (1362) and Muslim (2647), and their wording is: ***“”There is no-one among you of breathed in soul, except that its seat (in either Paradise or Hellfire) has been written.”***

Abū ʻAbdir-Rahmān, from ʻAlī ibn Abī Tālib (*radiAllāhu ʻanhu*) who said: We went out with the Prophet (*sallAllāhu ʻalayhi wa sallam*) to a funeral. Then when we arrived at *Baqīʻ Al-Gharqad* the Messenger of Allāh (*sallAllāhu ʻalayhi wa sallam*) sat down and we sat down around him. Then he took a stick and scratched the ground with it. Then he raised his head and said: ***"There is no-one among you of breathed in soul, except that his place in Paradise and Hellfire is known; (if he will be) unhappy or happy."***

Then a man from the people said: *"O Messenger of Allāh, should we then not leave the deeds and turn to our book. Then the one of us who is from the people of happiness, he will end up with happiness. And the one of us who is from the people of unhappiness, he will end up with unhappiness?"*

So he (*sallAllāhu ʻalayhi wa sallam*) said***: "Perform deeds, because it has all been made easy (or facilitated). So whoever is from the people of unhappiness, then its deeds are made easy for him. And whoever is from the people of happiness, then its deeds are made easy for him."*** Then the Prophet (*sallAllāhu ʻalayhi wa sallam*) recited:

﴿ فَأَمَّا مَنْ أَعْطَىٰ وَٱتَّقَىٰ ۝٥ وَصَدَّقَ بِٱلْحُسْنَىٰ ۝٦ فَسَنُيَسِّرُهُۥ لِلْيُسْرَىٰ ۝٧ وَأَمَّا مَنۢ بَخِلَ وَٱسْتَغْنَىٰ ۝٨ وَكَذَّبَ بِٱلْحُسْنَىٰ ۝٩ فَسَنُيَسِّرُهُۥ لِلْعُسْرَىٰ ﴾

**"As for the one who gives and fears** (Allāh)**, and believes in the best** (reward)**, then We will facilitate the way of ease for him. And as for the one who is stingy and consider himself free of need** (for Allāh)**, and he rejects the best** (reward)**, then We will facilitate the way of hardship for him."** (Al-Layl 92:5-10)[355]

**411** – وَأَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: نا مِنْجَابُ بْنُ الْحَارِثِ قَالَ: نا ابْنُ مُسْهِرٍ، عَنِ الْأَعْمَشِ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: بَيْنَا نَحْنُ عِنْدَ النَّبِيِّ ﷺ فَذَكَرَ الْحَدِيثَ نَحْوًا مِنْهُ وَلِحَدِيثِ عَلِيٍّ طُرُقٌ جَمَاعَةٍ، اكْتَفَيْنَا مِنْهَا بِمَا ذَكَرْنَاهُ

**411.** And Al-Firyābī informed us and said: Minjāb ibn Al-Hārith narrated to us and said: Ibn Mushir narrated to us, from Al-A'mash, from Sa'd ibn 'Ubādah, from Abū ʻAbdir-Rahmān, from ʻAlī ibn Abī Tālib (*radiAllāhu ʻanhu*) who said: While we were with the Prophet (*sallAllāhu ʻalayhi wa sallam*)… And he mentioned a *hadīth* similar to it.[356]

And the *hadīth* of ʻAlī (*radiAllāhu ʻanhu*) has many chains of narration. We have sufficed with what we have mentioned.

[355] It was narrated by Al-Firyābī in "Al-Qadar (39).

[356] It was narrated by Al-Firyābī in "Al-Qadar (39).

**412** – وَأَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: نَا عَمْرُو بْنُ عُثْمَانَ بْنِ كَثِيرِ بْنِ دِينَارٍ الْحِمْصِيُّ قَالَ: نَا بَقِيَّةُ يَعْنِي ابْنَ الْوَلِيدِ قَالَ: حَدَّثَنَا الزُّبَيْدِيُّ قَالَ: نَا رَاشِدُ بْنُ سَعْدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ قَتَادَةَ النَّصْرِيِّ، عَنْ هِشَامِ بْنِ حَكِيمٍ أَنَّ رَجُلًا أَتَى رَسُولَ اللَّهِ ﷺ قَالَ: قَالَ يَا رَسُولَ اللَّهِ، أَتُبْتَدَأُ الْأَعْمَالُ، أَمْ قُضِيَ الْقَضَاءُ؟ فَقَالَ النَّبِيُّ ﷺ: «**إِنَّ اللَّهَ تَعَالَى أَخَذَ ذُرِّيَّةَ آدَمَ عليه السلام مِنْ ظُهُورِهِمْ وَأَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ، ثُمَّ أَفَاضَ بِهِمْ فِي كَفِّهِ، فَقَالَ: هَؤُلَاءِ لِلْجَنَّةِ وَهَؤُلَاءِ لِلنَّارِ، فَأَهْلُ الْجَنَّةِ مُيَسَّرُونَ لِعَمَلِ أَهْلِ الْجَنَّةِ، وَأَهْلُ النَّارِ مُيَسَّرُونَ لِعَمَلِ أَهْلِ النَّارِ**» وَلِهَذَا الْحَدِيثِ طُرُق

**412.** And Al-Firyābī informed us and said: ‘Amr ibn ‘Uthmān ibn Kathīr ibn Dīnār Al-Himsī narrated to us and said: Baqiyyah (i.e. ibn Al-Walīd) narrated to us and said: Az-Zubaydī narrated to us and said: Rāshid ibn Sa’d narrated to us, from ‘Abdur-Rahmān ibn Qatādah An-Nasrī, from Hishām ibn Hakīm, that a man came to the Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) and said: *“O Messenger of Allāh, are the deeds (independently) initiated, or has a judgment (i.e. decree) been judged?”*

So the Prophet (*sallAllāhu ‘alayhi wa sallam*) said: ***“Allāh verily took the offspring of Ādam (‘alayhis-salām) from their backs, and He made them testify upon themselves. Then He filled up His Hand with them and said: ‘These are for Paradise and these are for Hellfire.’ So for the people of Paradise, the deeds of the people of Paradise have been made easy. And for the people of Hellfire, the deeds of the people of Hellfire have been made easy.”***[357] And this *hadīth* has (several) ways.

**413** – وَأَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ مُصَفًّى قَالَ: نَا بَقِيَّةُ بْنُ الْوَلِيدِ قَالَ: حَدَّثَنِي مُبَشِّرُ بْنُ عُبَيْدٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ «**لَمَّا خَلَقَ اللَّهُ آدَمَ عليه السلام ضَرَبَ بِيَدِهِ عَلَى شَقِّ آدَمَ الْأَيْمَنِ، فَأَخْرَجَ مِنْهُ ذَرًا كَالذَّرِّ، فَقَالَ: يَا آدَمُ، هَؤُلَاءِ ذُرِّيَّتُكَ مِنْ أَهْلِ الْجَنَّةِ قَالَ: ثُمَّ ضَرَبَ بِيَدِهِ عَلَى شَقِّ آدَمَ الْأَيْسَرِ، فَأَخْرَجَ مِنْهُ ذُرِّيَّةً كَالذَّرِّ، ثُمَّ قَالَ: هَؤُلَاءِ ذُرِّيَّتُكَ مِنْ أَهْلِ النَّارِ**»

**413.** And Al-Firyābī informed us and said: Muhammad ibn Musaffā narrated to us and said: Baqiyyah ibn Al-Walīd narrated to us and said: Mubashshir ibn ‘Ubayd narrated to me, from Az-Zuhrī, from Sa’īd ibn Al-Musayyib, from Abū Hurayrah (*radiAllāhu ‘anhu*) who said: The Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) said: ***“When Allāh created Ādam (‘alayhis-salām), He struck his right side with His right Hand, and He brought out some offspring which resembled tiny insects. Then He said: ‘O Ādam, these are your offspring from the people of Paradise.’”*** He said: ***“Then He struck the left side of Ādam with His Hand, and He brought out***

[357] Narrated by Al-Firyābī in “Al-Qadar” (22), Al-Bukhārī in “At-Tārīkh Al-Kabīr” (8/191), At-Tabarī in “At-Tafsīr” (9/117) and At-Tabarānī in “Al-Kabīr” (22/168/434).
And there verily occurred great confusion (or mix-up) in the *isnād* of this *hadīth*, just as Ibn ‘Abdil-Barr said in “Al-Istī’āb” (4/851) and Ibn As-Sakan as stated in “Al-Isābah” (4/295).

*offspring which resembled black coals. Then He said: 'These are your offspring from the people of Hellfire."*[358]

**414** – وَأَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: نا عَبْدُ الْأَعْلَى بْنُ حَمَّادٍ قَالَ: نا رَوْحُ بْنُ الْمُسَيَّبِ أَبُو رَجَاءٍ الْكَلْبِيُّ قَالَ: سَمِعْتُ يَزِيدَ الرَّقَاشِيَّ قَالَ: سَمِعْتُ غُنَيْمَ بْنَ قَيْسٍ قَالَ: كَانَ أَبُو مُوسَى يُعَلِّمُنَا الْقُرْآنَ فِي هَذَا الْمَسْجِدِ، وَهُوَ قَائِمٌ عَلَى رِجْلَيْهِ، يُعَلِّمُنَا آيَةً آيَةً، فَقَالَ أَبُو مُوسَى: قَالَ النَّبِيُّ ﷺ: «**إِنَّ اللَّهَ تَعَالَى يَوْمَ خَلَقَ آدَمَ عليه السلام قَبَضَ مِنْ صُلْبِهِ قَبْضَتَيْنِ، فَرَفَعَ كُلَّ طَيِّبٍ بِيَمِينِهِ، وَكُلَّ خَبِيثٍ بِشِمَالِهِ قَالَ فَقَالَ: هَؤُلَاءِ أَصْحَابُ الْيَمِينِ وَلَا أُبَالِي هَؤُلَاءِ أَصْحَابُ الْجَنَّةِ، وَهَؤُلَاءِ أَصْحَابُ الشِّمَالِ وَلَا أُبَالِي هَؤُلَاءِ أَصْحَابُ النَّارِ قَالَ: ثُمَّ أَعَادَهُمْ فِي صُلْبِ آدَمَ، فَهُمْ يَتَنَاسَلُونَ عَلَى ذَلِكَ إِلَى الْآنَ**»

**414.** And Al-Firyābī narrated to us and said: 'Abdul-A'lā ibn Hammād narrated to us and said: Rawh ibn Al-Musayyib Abū Rajā Al-Kalbī narrated to us and said: I heard Yazīd Ar-Raqqāshī who said: I heard Ghunaym ibn Qays who said: Abū Mūsā used to teach us Qurān in this *masjid*, and he would be standing on his two feet teaching us *āyah* after *āyah*. Then Abū Mūsā (*radiAllāhu 'anhu*) said: The Prophet (*sallAllāhu 'alayhi wa sallam*) said: ***"Verily, on the day where Allāh – the Exalted – created Ādam, He grabbed two handfuls from his backbone. Then He raised all the good in His right Hand and all the dirty in His left Hand. Then He said: 'These are the companions of the right, and I do not care, and they are the people of Paradise. And these are the companions of the left, and I do not care, (and) they are the people of Hellfire.'"*** He said: ***"Then He returned them to the backbone of Ādam. So they are bred based upon this until now."***[359]

**415** – أَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: نا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: نا اللَّيْثُ بْنُ سَعْدٍ، عَنْ أَبِي قَبِيلٍ، عَنْ شُفَيِّ بْنِ مَاتِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ قَالَ: خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ، وَفِي يَدِهِ كِتَابَانِ، فَقَالَ: «**أَتَدْرُونَ مَا هَذَانِ الْكِتَابَانِ؟**» قَالُوا: لَا يَا رَسُولَ اللَّهِ، إِلَّا أَنْ تُخْبِرَنَا، فَقَالَ لِلَّذِي فِي يَدِهِ الْيُمْنَى: «**هَذَا كِتَابٌ مِنْ رَبِّ الْعَالَمِينَ، فِيهِ أَسْمَاءُ أَهْلِ الْجَنَّةِ وَأَسْمَاءُ آبَائِهِمْ وَقَبَائِلِهِمْ، ثُمَّ أَجْمَلَ عَلَى آخِرِهِمْ، فَلَا يُزَادُ فِيهِمْ وَلَا يُنْقَصُ مِنْهُمْ أَبَدًا**، وَقَالَ لِلَّذِي فِي شِمَالِهِ: **هَذَا كِتَابُ أَهْلِ النَّارِ بِأَسْمَائِهِمْ وَأَسْمَاءِ آبَائِهِمْ وَقَبَائِلِهِمْ، ثُمَّ أَجْمَلَ عَلَى آخِرِهِمْ، فَلَا يُزَادُ فِيهِمْ وَلَا يُنْقَصُ مِنْهُمْ أَبَدًا**»، فَقَالَ أَصْحَابُهُ: فَفِيمَ الْعَمَلُ يَا رَسُولَ اللَّهِ إِنْ كَانَ قَدْ فُرِغَ مِنْهُ؟ فَقَالَ: «**سَدِّدُوا وَقَارِبُوا، فَإِنَّ صَاحِبَ الْجَنَّةِ يُخْتَمُ لَهُ بِعَمَلِ أَهْلِ الْجَنَّةِ، وَإِنْ عَمِلَ أَيَّ عَمَلٍ، وَإِنَّ صَاحِبَ النَّارِ يُخْتَمُ لَهُ بِعَمَلِ أَهْلِ النَّارِ، وَإِنْ عَمِلَ أَيَّ عَمَلٍ**» ثُمَّ قَالَ بِيَدِهِ فَنَبَذَهَا ثُمَّ قَالَ: «**قَدْ فَرَغَ رَبُّكُمْ مِنَ الْعِبَادِ**»

**415.** Al-Firyābī narrated to us and said: Qutaybah ibn Sa'īd narrated to us and said: Al-Layth ibn Sa'd narrated to us, from Abū Qabīl, from Shufayy ibn Matī', from 'Abdullāh ibn 'Amr ibn Al-'Ās (*radiAllāhu 'anhumā*) who said: The Messenger of

---

[358] Narrated by Al-Firyābī in "Al-Qadar" (422) and Ibn 'Adī in "Al-Kāmil" (8/165) who said: *"And this is from Az-Zuhrī who narrates it from Mubashshir. And the weakness of this Mubashshir is a matter of clarity."*

[359] Narrated by Al-Firyābī in "Al-Qadar" (35), Ibn Abī 'Āsim in "As-Sunnah" (209) and Ibn Battah in "Al-Ibānah Al-Kubrā" (1445), and its *isnād* is weak. And it has narrations which testify to it that do not contain the words: 'With His left Hand', for this wording is irregular (or deviating).

Allāh (*sallAllāhu ʻalayhi wa sallam*) came out to us, and he has two books in his hands. Then he said: ***"Do you know what these two books are?"***

They said: *"No, O Messenger of Allāh, except if you inform us."*

Then he said about the one in his right hand: ***"This is book from the Lord of all the worlds. It contains the names of the people of Paradise, and the names of their fathers and their tribes. Then they were completed until the last of them, so no-one will be added to them and no-one will be subtracted from them."*** And he said about the one in his left hand: ***"This is a book with the names of the people of Hellfire, and the names of their fathers and their tribes. Then they were completed until the last of them, so no-one will ever be added to them and no-one will ever be subtracted from them."***

Then his companions said: *"Then why the deeds, O Messenger of Allah, if it has already been finished (i.e. decided)?"*

So he said: ***"Aim (for what is correct and do not be neglectful) and strive (in worship). For verily, the companion of Paradise will die upon the deeds of the people of Paradise, even if he performs some other deeds. And the companion of Hellfire will die upon the deeds of the people of Hellfire, even if he performs some other deeds."*** Then he moved his hand and threw them. Then he said: ***"Your Lord has finished with (the decrees of) the slaves."***

﴿ فَرِيقٌ فِي ٱلْجَنَّةِ وَفَرِيقٌ فِي ٱلسَّعِيرِ ﴾

**"A group in Paradise and a group in Hellfire."** (Ash-Shūrā 42:7)[360]

**416** – وَأَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: نا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: نا بَكْرُ بْنُ مُضَرٍ، عَنْ أَبِي قَبِيلٍ، عَنْ شُفَيٍّ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ، فَقَالَ: «**هَذَا كِتَابٌ كَتَبَهُ رَبُّ الْعَالَمِينَ، فِيهِ تَسْمِيَةُ أَهْلِ الْجَنَّةِ، وَتَسْمِيَةُ آبَائِهِمْ، ثُمَّ أَجْمَلَ عَلَى آخِرِهِمْ، فَلَا يُزَادُ فِيهِمْ وَلَا يُنْقَصُ مِنْهُمْ، وَهَذَا كِتَابٌ كَتَبَهُ رَبُّ الْعَالَمِينَ، فِيهِ تَسْمِيَةُ أَهْلِ النَّارِ، وَتَسْمِيَةُ آبَائِهِمْ، ثُمَّ أَجْمَلَ عَلَى آخِرِهِمْ، فَلَا يُزَادُ فِيهِمْ وَلَا يَنْقُصُ مِنْهُمْ**»، قَالُوا: فَفِيمَ الْعَمَلُ يَا رَسُولَ اللَّهِ؟ قَالَ: «**إِنَّ عَامِلَ الْجَنَّةِ يُخْتَمُ لَهُ بِعَمَلِ أَهْلِ الْجَنَّةِ، وَإِنْ عَمِلَ أَيَّ عَمَلٍ، وَإِنَّ عَامَلَ النَّارِ يُخْتَمُ لَهُ بِعَمَلِ أَهْلِ النَّارِ، وَإِنْ عَمِلَ أَيَّ عَمَلٍ، فَرَغَ اللَّهُ تَعَالَى مِنْ خَلْقِهِ**» ثُمَّ قَرَأَ:

**416.** And Al-Firyābī informed us and said: Qutaybah ibn Sa'īd narrated to us and said: Bakr ibn Mudar narrated to us, from Abū Qabīl, from Shufayy, from ʻAbdullāh ibn ʻAmr (*radiAllāhu ʻanhumā*) who said: The Messenger of Allāh (*sallAllāhu ʻalayhi wa sallam*) came out to us and said: ***"This is a book written by***

[360] Narrated by Al-Firyābī in "Al-Qadar" (45). And it was narrated by Ahmad (6563) and At-Tirmidhī (2141) who said: *"And in this issue there is from Ibn ʻUmar (radiAllāhu ʻanhumā), and this is a hasan sahīh gharīb hadīth. And the name of Abū Qabīl is Huyayy ibn Hāni."*

***the Lord of all the worlds. It contains the names of the people of Paradise, and the names of their fathers. Then they were completed until the last of them, so no-one will be added to them and no-one will be subtracted (from them). And this is a book written by the Lord of all the worlds. It contains the names of the people of Hellfire, and the names of their fathers. Then they were completed until the last of them, so no-one will be added to them and no-one will be subtracted (from them).***"

They said: *"Then why the deeds, O Messenger of Allāh?"*

He said: ***"Verily, the one who perform deeds for Paradise he will die upon the deeds of the people of Paradise, even if he perform other deeds. And verily, the one who perform deeds for Hellfire he will die upon the deeds of the people of Hellfire, even if he perform other deeds. Allāh – the Exalted – verily finished with His creation.***"
Then he recited:

﴿ فَرِيقٌ فِي ٱلْجَنَّةِ وَفَرِيقٌ فِي ٱلسَّعِيرِ ﴾

**"A group in Paradise and a group in Hellfire."** (Ash-Shūrā 42:7)[361]

**417** – وَأَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: نا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ: نا عَلِيُّ بْنُ هَاشِمٍ، عَنِ ابْنِ أَبِي لَيْلَى، عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: قَامَ سُرَاقَةُ بْنُ جُعْشُمٍ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، أَخْبِرْنَا عَنْ أَعْمَالِنَا كَأَنَّا خُلِقْنَا السَّاعَةَ: أَشَيْءٌ ثَبَتَ بِهِ الْكِتَابُ، وَجَرَتْ بِهِ الْمَقَادِيرُ أَمْ شَيْءٌ نَسْتَأْنِفُهُ؟ قَالَ: **"لَا بَلْ شَيْءٌ ثَبَتَ بِهِ الْكِتَابُ وَجَرَتْ بِهِ الْمَقَادِيرُ"** قَالَ: يَا رَسُولَ اللَّهِ، فَفِيمَ الْعَمَلُ؟ فَقَالَ: «**اعْمَلُوا فَكُلٌّ مُيَسَّرٌ لِعَمَلِهِ**»

**417.** And Al-Firyābī informed us and said: Abū Bakr ibn Abī Shaybah narrated to us and said: 'Alī ibn Hāshim narrated to us, from Ibn Abī Laylā, from Abū Az-Zubayr, from Jābir (*radiAllāhu 'anhu*) who said: Surāqah ibn Ju'shum got up to the Prophet (*sallAllāhu 'alayhi wa sallam*) and said: *"O Messenger of Allāh, inform us about our deeds as if we had been created right now; are they something that has been established in a book and decided in the decrees, or something we begin with ourselves?"*

He said: ***"No. Rather, it is something that has been established in a book and decided in the decrees."***

He said: *"O Messenger of Allāh, then why the deeds?"*

He said: ***"Perform deeds, for everyone has his deeds made easy for him."***[362]

---

[361] Narrated by Al-Firyābī in "Al-Qadar" (45) and An-Nasāī in "Al-Kubrā" (11409).

[362] Narrated by Al-Firyābī in "Al-Qadar" (48).
And it was narrated by Muslim (2648) with a different *isnād*.

**418** – وَأَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ رَاهَوَيْهِ قَالَ: نا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ قَالَ: نا يَزِيدُ الرِّشْكُ، عَنْ مُطَرِّفِ بْنِ عَبْدِ اللَّهِ بْنِ الشِّخِّيرِ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللَّهِ، أَعُلِمَ أَهْلُ الْجَنَّةِ مِنْ أَهْلِ النَّارِ؟ قَالَ: «**نَعَمْ**» قَالَ: فَفِيمَ يَعْمَلُ الْعَامِلُونَ؟ فَقَالَ: «**اعْمَلُوا فَكُلٌّ مُيَسَّرٌ**» أَوْ كَمَا قَالَ

**418.** Al-Firyābī informed us and said: Ishāq ibn Rāhūyah narrated to us and said: Ismā'īl ibn Ibrāhīm narrated to us and said: Yazīd Ar-Rishk narrated to us, from Mutarrif ibn 'Abdillāh Ash-Shikhkhīr, from 'Imrān ibn Al-Husayn (*radiAllāhu 'anhumā*) that a man said: *"O Messenger of Allāh, are the people of Paradise known from the people of Hellfire?"* He said: ***"Yes."***

He said: *"Then why should the people perform deeds?"*

He said: ***"Perform deeds, for everything has been made easy (or facilitated)."*** Or as he said.[363]

**419** – وَأَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: نا عَبْدُ الرَّحْمَنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ قَالَ: نا الْوَلِيدُ بْنُ مُسْلِمٍ قَالَ: نا الْأَوْزَاعِيُّ قَالَ: حَدَّثَنِي رَبِيعَةُ بْنُ يَزِيدَ، عَنْ عَبْدِ اللَّهِ بْنِ الدَّيْلَمِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ «**إِنَّ اللَّهَ تَعَالَى خَلَقَ خَلْقَهُ فِي ظُلْمَةٍ، وَأَلْقَى عَلَيْهِمْ مِنْ نُورِهِ، فَمَنْ أَصَابَهُ مِنْ ذَلِكَ النُّورِ اهْتَدَى بِهِ، وَمَنْ أَخْطَأَهُ ضَلَّ**» قَالَ عَبْدُ اللَّهِ بْنُ عَمْرٍو: وَلِذَلِكَ أَقُولُ: جَفَّ الْقَلَمُ بِمَا هُوَ كَائِنٌ

**419.** Al-Firyābī informed us and said: 'Abdur-Rahmān ibn Ibrāhīm Ad-Dimashqī narrated to us and said: Al-Walīd ibn Muslim narrated to us and said: Al-Awzā'ī narrated to us and said: Rabī'ah ibn Yazīd narrated to me, from 'Abdur-Rahmān ibn Ad-Daylamī, from 'Abdullāh ibn 'Amr ibn Al-'Ās (*radiAllāhu 'anhumā*) who said: The Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said: ***"Verily, Allāh – the Exalted – created His creation in darkness. Then He cast some of His light upon them. So whoever was struck by that light, then he became guided due to it. And whomever it missed, he went astray."***

'Abdullāh ibn 'Amr said: *"And due to this I say: The pen has dried with what will occur."*[364]

---

[363] Narrated by Al-Firyābī in "Al-Qadar" (50).
And it was narrated by Ahmad (19869), Al-Bukhārī (6597 and 7551) and Muslim (2649).

[364] Narrated by Al-Firyābī in "Al-Qadar" (67). And it was narrated by Ahmad (6644 and 6854), At-Tirmidhī (2642) and 'Abdullāh ibn Ahmad in "As-Sunnah" (909), and it is a *sahīh hadīth*.

**420** – وَأَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، عَنْ يَحْيَى بْنِ أَبِي عَمْرٍو السَّيْبَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ الدَّيْلَمِيِّ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَمْرٍو يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**إِنَّ اللَّهَ خَلَقَ خَلْقَهُ فِي ظُلْمَةٍ، فَأَلْقَى عَلَيْهِمْ مِنْ نُورِهِ، فَمَنْ أَصَابَهُ مِنْ ذَلِكَ النُّورِ اهْتَدَى، وَمَنْ أَخْطَأَهُ ضَلَّ**» وَلِذَلِكَ أَقُولُ: جَفَّ الْقَلَمُ عَلَى عِلْمِ اللَّهِ تَعَالَى

**420.** And Al-Firyābī informed us and said: 'Uthmān ibn Abī Shaybah narrated to us and said: Ismā'īl ibn 'Ayyāsh narrated to us, from Yahyā ibn Abī 'Amr As-Sibani, from 'Abdullāh ibn Ad-Daylamī who said: I heard 'Abdullāh ibn 'Amr (*radiAllāhu 'anhu*) say: I heard the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) say: ***"Verily, Allāh created His creation in darkness. Then He cast some of His light upon them. So whomever was struck by this light, he became guided. And whomever it missed, he went astray."***

And due to this I (i.e. 'Abdullāh) say: The pen has dried over the knowledge of Allāh the Exalted.[365]

**421** – أَخْبَرَنَا أَبُو مُحَمَّدٍ عَبْدُ اللَّهِ بْنُ صَالِحٍ الْبُخَارِيُّ قَالَ: حَدَّثَنَا الْحُسَيْنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ قَالَ: نا أَبُو تَوْبَةَ الرَّبِيعُ بْنُ نَافِعٍ، عَنْ بَقِيَّةَ بْنِ الْوَلِيدِ قَالَ: حَدَّثَنَا أَرْطَاةُ بْنُ الْمُنْذِرِ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ النَّبِيُّ ﷺ «**أَوَّلُ شَيْءٍ خَلَقَهُ اللَّهُ عز وجل الْقَلَمُ، فَأَخَذَهُ بِيَمِينِهِ، وَكِلْتَا يَدَيْهِ يَمِينٌ، فَكَتَبَ الدُّنْيَا وَمَا يَكُونُ فِيهَا مِنْ عَمَلٍ مَعْمُولٍ، بِرٍّ أَوْ فُجُورٍ رَطْبٍ أَوْ يَابِسٍ، فَأَمْضَاهُ عِنْدَهُ فِي الذِّكْرِ**» ثُمَّ قَالَ: «**اقْرَءُوا إِنْ شِئْتُمْ**:

**421.** Abū Muhammad 'Abdullāh ibn Sālih Al-Bukhārī informed us and said: Al-Hasan ibn 'Alī Al-Hulwānī narrated to us and said: Abū Tawbah Ar-Rabī' ibn Nāfi' narrated to us, from Baqiyyah ibn Al-Walīd who said: Artaah ibn Al-Mundhir narrated to us, from Mujāhid, from Ibn 'Umar (*radiAllāhu 'anhumā*) who said: The Prophet (*sallAllāhu 'alayhi wa sallam*) said: ***"The first thing Allāh created was the pen. Then He grabbed it with His right Hand. And both of His Hands are right. Then He wrote the dunyā and what will occur in it of performed deeds, righteousness and wickedness, wet and dry, and He completed it with Him in the mention***[366] ***(of everything)."*** Then he said: ***"Recite if you want:***

﴿ هَٰذَا كِتَٰبُنَا يَنطِقُ عَلَيۡكُم بِٱلۡحَقِّۚ إِنَّا كُنَّا نَسۡتَنسِخُ مَا كُنتُمۡ تَعۡمَلُونَ ﴾

**"This is Our Book that states the truth upon you. We verily used to copy what you used to do."** (Al-Jāthiyah 45:29)

[365] Narrated by Al-Firyābī in "Al-Qadar" (67).

[366] **Translator:** The *dhikr* refers to *Al-Lawh Al-Mahfūdh* (the Preserved Tablet).

**فَهَلْ يَكُونُ النَّسْخَةُ إِلَّا مِنْ شَيْءٍ قَدْ فُرِغَ مِنْهُ»**

***So can a copy be from anything other than something which has already been finished (or completed)?"***[367]

**422** – أَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: نا أَبُو أَنَسٍ مَالِكُ بْنُ سُلَيْمَانَ الْأَلْهَانِيُّ الْحِمْصِيُّ قَالَ: حَدَّثَنَا بَقِيَّةُ بْنُ الْوَلِيدِ، عَنْ أَرْطَاةَ بْنِ الْمُنْذِرِ، عَنْ مُجَاهِدِ بْنِ جَبْرٍ أَنَّهُ بَلَغَهُ عَنِ ابْنِ عُمَرَ أَنَّ النَّبِيَّ ﷺ قَالَ: «**إِنَّ أَوَّلَ شَيْءٍ خَلَقَهُ اللَّهُ تَعَالَى الْقَلَمُ، فَأَخَذَهُ بِيَمِينِهِ، وَكِلْتَا يَدَيْهِ يَمِينٌ قَالَ: فَكَتَبَ الدُّنْيَا وَمَا يَكُونُ فِيهَا مِنْ عَمَلٍ مَعْمُولٍ، بِرٍّ أَوْ فُجُورٍ، رَطْبٍ أَوْ يَابِسٍ، فَأَحْصَاهُ عِنْدَهُ فِي الذِّكْرِ**» ثُمَّ قَالَ: «**اقْرَءُوا إِنْ شِئْتُمْ:**

**422.** And Al-Firyābī informed us and said: Abū Anas Mālik ibn Sulaymān Al-Alhānī Al-Himsī narrated to us and said: Baqiyyah ibn Al-Walīd narrated to us, from Artaah ibn Al-Mundhir, from Mujāhid ibn Jabr that it reached him from Ibn 'Umar (*radiAllāhu 'anhumā*), that he Prophet (*sallAllāhu 'alayhi wa sallam*) said: ***"The first thing Allāh – the Exalted – created was the pen. Then He grabbed it with His right Hand. And both of His Hands are right."*** Then he said: ***"Then He wrote the dunyā and what will occur in it of performed deeds, righteousness and wickedness, wet and dry, and He accounted for it with Him in the mention (of everything)."*** Then he said: ***"Recite if you want:***

﴿ هَذَا كِتَٰبُنَا يَنطِقُ عَلَيۡكُم بِٱلۡحَقِّۚ إِنَّا كُنَّا نَسۡتَنسِخُ مَا كُنتُمۡ تَعۡمَلُونَ ﴾

**"This is Our Book that states the truth upon you. We verily used to copy what you used to do."** (Al-Jāthiyah 45:29)

**فَهَلْ يَكُونُ النَّسْخَةُ إِلَّا مِنْ أَمْرٍ قَدْ فُرِغَ مِنْهُ؟»**

***So can a copy be from anything other than something which has already been finished (or completed)?"***[368]

[367] Narrated by Ibn Battah ibn "Al-Ibānah Al-Kubrā" (1478). And it was narrated by Harb in "As-Sunnah" (211) by way of Artaah ibn Al-Mundhir, from Bashīr, from Mujāhid. And it is a *hasan hadīth* with its *shawāhid*.

[368] Narrated by Al-Firyābī in "Al-Qadar" (416).

## 36. Chapter: The belief in that Allāh – the Exalted – decreed the decrees upon the slaves before He created the heavens and the earth

**423** – أَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: نَا عَبْدُ الرَّحْمَنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ قَالَ: نا عَبْدُ اللَّهِ بْنُ وَهْبٍ قَالَ: نا أَبُو هَانِئٍ عَنْ أَبِي عَبْدِ الرَّحْمَنِ الْحُبُلِيِّ عَبْدُ اللَّهِ بْنُ يَزِيدَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**فَرَغَ اللَّهُ تَعَالَى مِنْ مَقَادِيرِ الْخَلْقِ، قَبْلَ أَنْ يَخْلُقَ السَّمَوَاتِ وَالْأَرْضَ بِخَمْسِينَ أَلْفَ سَنَةٍ، وَكَانَ عَرْشُهُ عَلَى الْمَاءِ**»

**423.** Al-Firyābī informed us and said: ‘Abdur-Rahmān ibn Ibrāhīm Ad-Dimashqī narrated to us and said: ‘Abdullāh ibn Wahb narrated to us and said: Abū Hāni narrated to us, from ‘Abdur-Rahmān Al-Hubulī, from ‘Abdullāh ibn ‘Amr (*radiAllāhu ‘anhumā*) who said: I heard the Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) say: ***“Allāh – the Exalted – finished with the maqādīr (decrees) of the creation fifty thousand years before He created the heavens and the earth. And His Throne was upon the water.”***[369]

**424** – حَدَّثَنَا أَبُو بَكْرٍ عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ زِيَادٍ النَّيْسَابُورِيُّ قَالَ: نَا يُونُسُ بْنُ عَبْدِ الْأَعْلَى قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ قَالَ: أَخْبَرَنِي أَبُو هَانِئٍ الْخَوْلَانِيُّ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ الْحُبُلِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «**كَتَبَ رَبُّكُمْ تَعَالَى مَقَادِيرَ الْخَلَائِقِ كُلَّهَا قَبْلَ أَنْ يَخْلُقَ السَّمَوَاتِ وَالْأَرْضَ بِخَمْسِينَ أَلْفَ سَنَةٍ**» قَالَ: «**وَكَانَ عَرْشُهُ عَلَى الْمَاءِ**»

**424.** Abū Bakr ‘Abdullāh ibn Muhammad ibn Ziyād An-Naysābūrī narrated to us and said: Yūnus ibn ‘Abdil-A’lā narrated to us and said: ‘Abdullāh ibn Wahb narrated to us and said: Abū Hāni Al-Khawlānī informed me, from Abū ‘Abdir-Rahmān Al-Hubulī, from ‘Abdullāh ibn ‘Amr ibn Al-‘Ās (*radiAllāhu ‘anhumā*) who said: I heard the Prophet (*sallAllāhu ‘alayhi wa sallam*) say: ***“Your Lord – the Exalted – wrote down the maqādīr of all the created beings fifty thousand years before He created the heavens and the earth.”*** He said: ***“And His Throne was upon the water.”***

**425** – وَأَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا صَفْوَانُ بْنُ صَالِحٍ قَالَ: نَا الْوَلِيدُ بْنُ مُسْلِمٍ قَالَ: نَا ابْنُ لَهِيعَةَ، عَنْ أَبِي هَانِئٍ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ الْحُبُلِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**كَتَبَ اللَّهُ تَعَالَى مَقَادِيرَ الْخَلَائِقِ، وَعَرْشُهُ عَلَى الْمَاءِ، قَبْلَ أَنْ يَخْلُقَ السَّمَوَاتِ وَالْأَرْضَ بِخَمْسِينَ أَلْفَ سَنَةٍ**»

**425.** And Al-Firyābī informed us and said: Safwān ibn Sālih narrated to us and said: Al-Walīd ibn Muslim narrated to us and said: Ibn Lahī’ah narrated to us, from Abū Hāni, from Abū ‘Abdir-Rahmān Al-Hubili, from ‘Abdullāh ibn ‘Amr ibn Al-‘Ās (*radiAllāhu ‘anhumā*) who said: The Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) said: ***“Allāh – the Exalted – wrote down the maqādīr of the created***

[369] Narrated by Al-Firyābī in “Al-Qadar” (416), Ahmad (6579) and Muslim (2653).

***beings, while His Throne was upon the water, (and) fifty thousand years before He created the heavens and the earth."***[370]

**426** – وَأَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: نَا أَبُو مَرْوَانَ عَبْدُ الْمَلِكِ بْنُ حَبِيبٍ قَالَ: حَدَّثَنَا أَبُو إِسْحَاقَ الْفَزَارِيُّ، عَنِ الْأَعْمَشِ، عَنْ جَامِعِ بْنِ شَدَّادٍ، عَنْ صَفْوَانَ بْنِ مُحْرِزٍ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ: أَتَيْتُ رَسُولَ اللهِ ﷺ فَجَاءَهُ نَفَرٌ مِنْ أَهْلِ الْيَمَنِ فَقَالُوا: أَتَيْنَاكَ يَا رَسُولَ اللهِ لِنَتَفَقَّهَ فِي الدِّينِ، نَسْأَلُكَ عَنْ أَوَّلِ هَذَا الْأَمْرِ كَيْفَ كَانَ؟ فَقَالَ: «**كَانَ اللَّهُ تَعَالَى، وَلَمْ يَكُنْ شَيْءٌ، وَكَانَ عَرْشُهُ عَلَى الْمَاءِ، ثُمَّ كَتَبَ فِي الذِّكْرِ كُلَّ شَيْءٍ قَبْلَ أَنْ يَخْلُقَ السَّمَوَاتِ وَالْأَرْضَ بِخَمْسِينَ أَلْفَ سَنَةٍ**»

**426.** And Al-Firyābī informed us and said: Abū Marwān 'Abdul-Malik ibn Habīb narrated to us and said: Abū Ishāq Al-Fazārī narrated to us, from Al-A'mash, from Jāmi' ibn Shaddād, from Safwān ibn Muhriz, from 'Imrān ibn Husayn (*radiAllāhu 'anhumā*) who said: I came to the Prophet (*sallAllāhu 'alayhi wa sallam*), and then a group of people from Yemen came to him. Then they said: *"We came to you, O Messenger of Allāh, to gain understanding in the dīn. We want to ask you about this affair (i.e. the creation), how it was?"*

So he said: ***"Allāh – the Exalted – was, and there was nothing else. And His Throne was upon the water. Then He wrote everything in the mention before He created the heavens and the earth."***[371]

[370] Narrated by Al-Firyābī in "Al-Qadar" (86).

[371] Narrated by Al-Firyābī in "Al-Qadar" (82). And it was narrated by Al-Bukhārī (3191 and 741) with a slightly different wording.

## 37. Chapter: The belief in what the pen wrote down of what will occur forever[372]

**427** – أَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: نا أَبُو مَرْوَانَ هِشَامُ بْنُ خَالِدٍ الْأَزْرَقُ الدِّمَشْقِيُّ قَالَ: نا الْحَسَنُ بْنُ يَحْيَى الْخُشَنِيُّ، عَنِ الْحُسَيْنِ أَبِي عَبْدِ اللَّهِ، مَوْلَى بَنِي أُمَيَّةَ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**إِنَّ أَوَّلَ شَيْءٍ خَلَقَهُ اللَّهُ الْقَلَمَ، ثُمَّ خَلَقَ النُّونَ، وَهِيَ الدَّوَاةُ، ثُمَّ قَالَ: اكْتُبْ قَالَ: وَمَا أَكْتُبُ؟ قَالَ: اكْتُبْ مَا يَكُونُ وَمَا هُوَ كَائِنٌ مِنْ عَمَلٍ أَوْ أَثَرٍ، أَوْ رِزْقٍ أَوْ أَجَلٍ، فَكَتَبَ مَا يَكُونُ وَمَا هُوَ كَائِنٌ إِلَى يَوْمِ الْقِيَامَةِ، فَذَلِكَ قَوْلُهُ:**

**427.** Al-Firyābī informed us and said: Abū Marwan Hishām ibn Khālid Al-Azraq Ad-Dimashqī narrated to us and said: Al-Hasan ibn Yahyā Al-Khushanī narrated to us, from Abū ʻAbdillāh the *mawlā* of *Banū* Umayyah, from Abū Sālih, from Abū Hurayrah (*radiAllāhu ʻanhu*) who said: I heard the Messenger of Allāh (*sallAllāhu ʻalayhi wa sallam*) say: ***"The first thing Allāh created was the pen. Then He created the nūn, and that is the inkwell. Then He said: 'Write.' It said: 'And what should I write?' He said: 'Write what will be (or occur), and what will happen of deeds or action or provision or death.' So it wrote what will be and what will occur until the Day of Resurrection. And that is His Words:***

﴿ ن وَالْقَلَمِ وَمَا يَسْطُرُونَ ﴾

**"*Nūn*. And the pen and what they write down."** (Al-Qalam 68:1)

**ثُمَّ خَتَمَ عَلَى الْقَلَمِ فَلَمْ يَنْطِقْ، وَلَا يَنْطِقُ إِلَى يَوْمِ الْقِيَامَةِ»**

***Then He sealed the pen, so it did not speak (anymore), and it will not speak until the Day of Resurrection."***[373]

---

[372] Know, that the people of *Sunnah* believe that Allah – the Exalted – knew what the creation will do, with His pre-existing knowledge which He is described with eternally (i.e. a knowledge that has no start and no end). And He knew all of their states of obedience and disobedience, the provisions and the deaths. Then Allah wrote the *maqādīr* (decrees) of the creation in *Al-Lawh Al-Mahfūdh*. And the first thing Allah created was the pen. Then He said to it: *"Write."* And then it wrote what would occur (and happen).
So the levels of '(pre-existing) knowledge' and 'writing' are from the levels of the belief in the *qadar* and they are inseparable. And no-one rejects these two, or one of them, except the extreme *Qadariyyah* whom the leaders declared *takfīr* upon.

[373] Its *takhrīj* has gone forth in number (215).

**428** – وَأَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ قَالَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ صَالِحٍ قَالَ: حَدَّثَنِي أَيُّوبُ أَبُو زَيْدٍ الْحِمْصِيُّ، عَنْ عُبَادَةَ بْنِ الْوَلِيدِ بْنِ عُبَادَةَ بْنِ الصَّامِتِ، عَنْ أَبِيهِ، أَنَّهُ دَخَلَ عَلَى عُبَادَةَ وَهُوَ مَرِيضٌ يَرَى فِيهِ الْمَوْتَ، فَقَالَ: يَا أَبَتِ أَوْصِنِي وَاجْتَهِدْ، قَالَ: اجْلِسْ، ثُمَّ قَالَ: إِنَّكَ لَنْ تَجِدَ طَعْمَ الْإِيمَانِ وَلَنْ تَبْلُغَ حَقِيقَةَ الْإِيمَانِ حَتَّى تُؤْمِنَ بِالْقَدَرِ، خَيْرِهِ وَشَرِّهِ، قُلْتُ: وَكَيْفَ لِي أَنْ أَعْلَمَ خَيْرَهُ وَشَرَّهُ؟ قَالَ: تَعْلَمُ أَنَّ مَا أَخْطَأَكَ لَمْ يَكُنْ لِيُصِيبَكَ، وَإِنَّ مَا أَصَابَكَ لَمْ يَكُنْ لِيُخْطِئَكَ، سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «**أَوَّلُ شَيْءٍ خَلَقَهُ اللَّهُ الْقَلَمَ، فَقَالَ لَهُ: اجْرِ، فَجَرَى تِلْكَ السَّاعَةَ إِلَى يَوْمِ الْقِيَامَةِ بِمَا هُوَ كَائِنٌ**» فَإِنْ مِتَّ وَأَنْتَ عَلَى غَيْرِ ذَلِكَ دَخَلْتَ النَّارَ.

**428.** And Al-Firyābī informed us and said: Abū Bakr ibn Abī Shaybah narrated to us and said: Zayd ibn Al-Hubāb narrated to us and said: Mu'āwiyah ibn Sālih narrated to us and said: Ayyūb Abū Zayd Al-Himsī narrated to me, from 'Ubādah ibn Al-Walīd ibn 'Ubādah ibn As-Sāmit, from his father, that he entered upon 'Ubādah while he was sick and death could be seen upon him. Then he said: *"My father, advise me and strive (in doing so)."*

He said: *"Sit down."* Then he said: *"You will never find the (sweet) taste of īmān, and you will never reach the reality of īmān, until you believe in the qadar; the good of it and the bad."*

I said: *"And how can I know the good of it and the bad?"*

He said: *"You know that what has befallen you would never pass you by, and that what passed you by would never befall you. I heard the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) say:* ***'The first thing Allāh – the Exalted – created was the pen. Then He said to it: 'Write.' Then it wrote what will happen from that moment until the Day of Resurrection.'*** *And if you die while you are upon something other than this, then you will enter Hellfire."*[374]

[374] Narrated by Al-Firyābī in "Al-Qadar" (72). And it was narrated by Ahmad (22705 and 22707), Abū Dāwūd (4700) and At-Tirmidhī (2155 and 3319).
At-Tirmidhī (2155) said: *"This hadīth is gharīb from this way."*
And he also said (3319): *"This hadīth is hasan sahīh gharīb."*
- Ad-Dārimī – *rahimahullāh* – said in "An-Naqd" (2/860): *"So did the pen write anything other than the pre-existing knowledge of Allāh in His Nafs, before the occurring of the creation and their deeds? By Allāh, the pen did not write what it wrote down, until Allāh – the Exalted – made it write His Knowledge, and He taught it what it should write from what will exist before it existed."*

**429** – وَحَدَّثَنَا أَبُو عَبْدِ اللَّهِ أَحْمَدُ بْنُ مُحَمَّدِ بْنِ شَاهِينَ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ الْكُوفِيُّ قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ سُلَيْمَانَ، عَنْ مُعَاوِيَةَ بْنِ يَحْيَى، عَنِ الزُّهْرِيِّ، عَنْ مُحَمَّدِ بْنِ عُبَادَةَ بْنِ الصَّامِتِ قَالَ: دَخَلْتُ عَلَى أَبِي فَقَالَ: أَيْ بُنَيَّ إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**إِنَّ أَوَّلَ شَيْءٍ خَلَقَهُ اللَّهُ عز وجل الْقَلَمُ فَقَالَ: اكْتُبْ قَالَ: وَمَا أَكْتُبُ قَالَ: اكْتُبِ الْقَدَرَ، فَجَرَى تِلْكَ السَّاعَةَ بِمَا هُوَ كَائِنٌ إِلَى يَوْمِ الْقِيَامَةِ**»

**429.** Abū ʻAbdillāh Ahmad ibn Muhammad ibn Shāhīn narrated to us and said: ʻAbdullāh ibn ʻUmar Al-Kūfī narrated to us and said: Ishāq ibn Sulaymān narrated to us, from Mu'āwiyah ibn Yahyā, from Az-Zuhrī, from Muhammad ibn ʻUbādah ibn As-Sāmit who said: I entered upon my father, so he said: *"O my son, I verily heard the Messenger of Allāh (sallAllāhu ʻalayhi wa sallam) say:* ***'Verily, the first thing Allāh created was the pen. Then He said: 'Write.' So it said: 'And what should I write?' He said: 'Write down the qadar.' So it wrote in that moment what will occur until the Day or Resurrection.'"***

**430** – أَخْبَرَنَا أَبُو عُبَيْدٍ عَلِيُّ بْنُ الْحُسَيْنِ بْنِ حَرْبٍ الْقَاضِي قَالَ: حَدَّثَنَا أَبُو الْأَشْعَثِ أَحْمَدُ بْنُ الْمِقْدَامِ الْعِجْلِيُّ قَالَ: حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا عِصْمَةُ أَبُو عَاصِمٍ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما قَالَ: «إِنَّ أَوَّلَ مَا خَلَقَ اللَّهُ عز وجل مِنْ شَيْءٍ الْقَلَمُ، فَخَلَقَهُ مِنْ هِجَاءٍ، فَقَالَ: قَلَمٌ؟ فَتَصَوَّرَ قَلَمًا مِنْ نُورٍ، ظِلُّهُ مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ، فَقَالَ: اجْرِ فِي اللَّوْحِ الْمَحْفُوظِ قَالَ: يَا رَبِّ، بِمَاذَا؟ قَالَ: بِمَا يَكُونُ إِلَى يَوْمِ الْقِيَامَةِ، فَلَمَّا خَلَقَ اللَّهُ عز وجل الْخَلْقَ، وَكَّلَ بِالْخَلْقِ حَفَظَةً يَحْفَظُونَ عَلَيْهِمْ أَعْمَالَهُمْ، فَإِذَا كَانَ يَوْمُ الْقِيَامَةِ: عُرِضَتْ عَلَيْهِمْ أَعْمَالُهُمْ، فَقِيلَ:

**430.** Abū ʻUbayd ʻAlī ibn Al-Husayn ibn Harb Al-Qādī informed us and said: Abū Al-Ash'ath Ahmad ibn Al-Miqdām Al-ʻIjlī narrated to us and said: Al-Mu'tamir ibn Sulaymān narrated to us and said: ʻIsmah Abū ʻĀsim narrated to us, from ʻAtā ibn As-Sāib, from Miqsam, from Ibn ʻAbbās (*radiAllāhu ʻanhumā*) who said: *"Verily, the first thing Allāh created was the pen, and He created it from spelling (of letters). Then He said: 'A pen.' And He shaped a pen from light, the shade of which is as large as (the distance) between the heaven and the earth. Then He said: 'Write in Al-Lawh Al-Mahfūdh.' It said: 'My Lord, with what? He said: 'With what will occur (or happen) until the Day of Resurrection.' Then when Allah created the creation, He assigned preservers over them who preserves (i.e. writes) down about them their deeds. Then when it is the Day of Resurrection their deeds are presented to them. And it is said:*

﴿ هَٰذَا كِتَٰبُنَا يَنطِقُ عَلَيۡكُم بِٱلۡحَقِّۚ إِنَّا كُنَّا نَسۡتَنسِخُ مَا كُنتُمۡ تَعۡمَلُونَ ﴾

**"This is Our Book that states the truth upon you. We verily used to copy what you used to do."** (Al-Jāthiyah 45:29)

أَيْ مِنَ اللَّوْحِ الْمَحْفُوظِ قَالَ: فَعُورِضَ بَيْنَ الْكِتَابَيْنِ، فَإِذَا هُمَا سَوَاءٌ»

*Meaning: From Al-Lawh Al-Mahfūdh."* He said: *"Then a comparison is made between the two books, and they will be identical."*[375]

**431** – حَدَّثَنَا أَبُو عَبْدِ اللَّهِ أَحْمَدُ بْنُ مُحَمَّدِ بْنِ شَاهِينَ قَالَ: حَدَّثَنَا أَبُو هِشَامٍ الرِّفَاعِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ قَالَ: حَدَّثَنَا عَطَاءٌ، عَنْ أَبِي الضُّحَى، عَنِ ابْنِ عَبَّاسٍ قَالَ: «أَوَّلُ مَا خَلَقَ اللَّهُ عز وجل الْقَلَمُ، فَقَالَ: اكْتُبْ قَالَ: وَمَا أَكْتُبُ؟ قَالَ: اكْتُبْ مَا هُوَ كَائِنٌ إِلَى يَوْمِ الْقِيَامَةِ، ثُمَّ خَلَقَ النُّونَ، وَكَبَسَ عَلَى ظَهْرِهِ الْأَرْضَ، فَذَلِكَ قَوْلُهُ تَعَالَى:

**431.** Abū 'Abdillāh Ahmad ibn Muhammad ibn Shāhīn narrated to us and said: Abū Hishām Ar-Rifā'ī narrated to us and said: Muhammad ibn Al-Fudayl narrated to us and said: 'Atā narrated to us, from Abū Ad-Duhā, from Ibn 'Abbās (*radiAllāhu 'anhumā*) who said: *"The first thing Allāh – the Exalted – created was the pen. Then He said: 'Write.' Then it said: 'And what should I write?' He said: 'Write what will happen until the Day of Resurrection.' Then He created the nūn*[376]*, and He pressed (or placed) the earth on its back. And that is His – the Exalted – said:*

﴿ ن وَالْقَلَمِ وَمَا يَسْطُرُونَ ﴾

**"*Nūn*. And the pen and what they write down."** (Al-Qalam 68:1)*"*

**432** – أَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا مِنْجَابُ بْنُ الْحَارِثِ قَالَ: أَخْبَرَنَا ابْنُ مُسْهِرٍ، عَنِ الْأَعْمَشِ، عَنْ أَبِي ظَبْيَانَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: «إِنَّ أَوَّلَ مَا خَلَقَ اللَّهُ عز وجل الْقَلَمُ فَقَالَ: اكْتُبْ قَالَ: رَبِّ، وَمَا أَكْتُبُ؟ قَالَ: اكْتُبِ الْقَدَرَ، فَجَرَى بِمَا يَكُونُ فِي ذَلِكَ إِلَى أَنْ تَقُومَ السَّاعَةُ، وَكَانَ عَرْشُهُ عَلَى الْمَاءِ، ثُمَّ رَفَعَ بُخَارَ الْمَاءِ فَفُتِقَتْ مِنْهُ السَّمَوَاتُ، ثُمَّ خَلَقَ النُّونَ، فَدُحِيَتِ الْأَرْضُ عَلَى ظَهْرِ النُّونِ، فَتَحَرَّكَ النُّونُ فَمَادَتِ الْأَرْضُ، فَأُثْبِتَتْ بِالْجِبَالِ، وَإِنَّهَا لَتَفْخَرُ عَلَيْهَا»

**432.** Al-Firyābī informed us and said: Minjāb ibn Al-Hārith narrated to us and said: Ibn Mushir narrated to us, from Al-A'mash, from Abū Dhabyān, from Ibn 'Abbās (*radiAllāhu 'anhumā*) who said: *"Verily, the first thing Allāh created was the pen. Then He said: 'Write.' It said: 'My Lord, and what should I write?' He said: 'Write the qadar.' So it wrote what will occur from that (moment) until the Hour is established. And His Throne was upon the water. Then He raised the smoke of the water, and split the heavens*

---

[375] Narrated by Al-Bayhaqī in "Al-Qadā wal-Qadar" (210), and it is a *sahīh athar*.
- And in "Al-Ibānah Al-Kubrā" (1487) from Ibn 'Abbās (*radiAllāhu 'anhumā*) regarding His – the Exalted – Words: **"This is Our Book that states the truth upon you. We verily used to copy what you used to do."** (Al-Jāthiyah 45:29) He said: *"Are you not an Arab people? Can a copy be from anything other than something that has already been written down?"*
- Al-Karjī Al-Qassāb said in "Nukat Al-Qurān" (4/142) at His – the Exalted – Words: **"This is Our Book that states the truth upon you. We verily used to copy what you used to do."** (Al-Jāthiyah 45:29) He said: *"(This is) a hujjah against the Mu'tazilah and the Qadariyyah, since a copy cannot be from anything other than something that has been finished one time. And if it had been a first-time writing, then it would have been – and Allāh knows best – : 'We verily used to write down what you used to do.'"*

[376] Meaning: The whale.

*from it. Then He created the nūn (the whale), and the earth was spread out upon the back of the nūn. Then the nūn moved, so the earth shook. Thus, it was made firm with the mountains, and they verily boast (or brag) due to this."*[377]

**433** – أَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا أَبُو مَرْوَانَ عَبْدُ الْمَلِكِ بْنُ حَبِيبٍ الْمِصِّيصِيُّ قَالَ: حَدَّثَنَا أَبُو إِسْحَاقَ الْفَزَارِيُّ، عَنْ سُفْيَانَ يَعْنِي الثَّوْرِيَّ، عَنْ أَبِي هَاشِمٍ، عَنْ مُجَاهِدٍ قَالَ: قِيلَ لِابْنِ عَبَّاسٍ رضي الله عنهما :إِنَّ هَاهُنَا قَوْمًا يَقُولُونَ فِي الْقَدَرِ، فَقَالَ: "إِنَّهُمْ يُكَذِّبُونَ بِكِتَابِ اللَّهِ عز وجل، لَآخُذَنَّ بِشَعْرِ أَحَدِهِمْ فَلَأَنْصُوَنَّهُ، إِنَّ اللَّهَ عز وجل كَانَ عَرْشُهُ عَلَى الْمَاءِ قَبْلَ أَنْ يَخْلُقَ شَيْئًا، ثُمَّ خَلَقَ، فَكَانَ أَوَّلُ مَا خَلَقَ الْقَلَمَ ثُمَّ أَمَرَهُ فَقَالَ: اكْتُبْ، فَكَتَبَ مَا هُوَ كَائِنٌ إِلَى قِيَامِ السَّاعَةِ، وَإِنَّمَا تَجْرِي النَّاسُ عَلَى أَمْرٍ قَدْ فُرِغَ مِنْهُ

**433.** Al-Firyābī informed us and said: Abū Marwān ʻAbdul-Malik ibn Habīb Al-Missīsī narrated to us and said: Abū Ishāq Al-Fazārī narrated to us, from Sufyān (i.e. Ath-Thawrī), from Abū Hāshim, from Mujāhid who said: It was said to Ibn ʻAbbās (*radiAllāhu ʻanhumā*): *"There are verily some people here who speak about the qadar."*

So he said: *"They verily reject the Book of Allāh the Exalted. I will verily grab the hair of one of them, and then I will grab him by his forelock. Verily, the Throne of Allāh – the Exalted – was upon the water before He created anything. Then He created. And the first thing He created was the pen. Then He commanded it and said: 'Write.' So it wrote what will occur until the Hour is established. So the people verily act in accordance with a command that has already been finished."*[378]

[377] This *isnād* to Ibn ʻAbbās (*radiAllāhu ʻanhumā*) is *sahīh*.

[378] In "As-Sunnah" by ʻAbdullāh (914) from Abū Yahyā – the *mawlā* of Ibn Afrā – who said: I came to Ibn ʻAbbās (*radiAllāhu ʻanhumā*) and with me was two men from those who would mention the *qadar* or reject it. So I said: *"O Ibn ʻAbbās. What do you say about the qadar, because these two have come to ask you?"* And Ismāʼīl said one time: *"(They have come) to ask you about the qadar; if he fornicates, and if he steals or drinks alcohol (is it then with qadar)?"* So he (i.e. Ibn ʻAbbās) pulled away his shirt until he brought out his shoulder, and he said: *"O Abū Yahyā, maybe you are from those who reject the qadar and deny it. By Allāh, if I knew that you were from them or these two who are with you, then I would have fought you. If he fornicates then it is with qadar, and if he steals then it is with qadar, and if he drinks alcohol then it is with qadar."*

## 38. Chapter: The belief in that Allāh – the Exalted – decreed the disobedience for Ādam before He created him

**434** – حَدَّثَنَا أَبُو الْعَبَّاسِ أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ الصَّقْرِ السُّكَّرِيُّ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ الْحِزَامِيُّ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ قَالَ: حَدَّثَنَا هِشَامُ بْنُ سَعْدٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ، عَنْ عُمَرَ بْنِ الْخَطَّابِ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«إِنَّ مُوسَى عليه السلام قَالَ: يَا رَبِّ، أَرِنَا أَبَانَا آدَمَ الَّذِي أَخْرَجَنَا وَنَفْسَهُ مِنَ الْجَنَّةِ، فَأَرَاهُ اللَّهُ عز وجل آدَمَ، فَقَالَ لَهُ: أَنْتَ آدَمُ؟ قَالَ: نَعَمْ، فَقَالَ: أَنْتَ الَّذِي نَفَخَ اللَّهُ فِيكَ مِنْ رُوحِهِ، وَعَلَّمَكَ الْأَسْمَاءَ كُلَّهَا، ثُمَّ أَمَرَ مَلَائِكَتَهُ فَسَجَدُوا لَكَ؟ قَالَ: نَعَمْ قَالَ: فَمَا حَمَلَكَ عَلَى أَنْ أَخْرَجْتَنَا وَنَفْسَكَ مِنَ الْجَنَّةِ؟ قَالَ لَهُ آدَمُ: وَمَنْ أَنْتَ؟ قَالَ: أَنَا مُوسَى، قَالَ: نَبِيُّ بَنِي إِسْرَائِيلَ؟ أَنْتَ الَّذِي كَلَّمَكَ اللَّهُ عز وجل مِنْ وَرَاءِ حِجَابٍ، لَمْ يَجْعَلْ بَيْنَكَ وَبَيْنَهُ رَسُولًا مِنْ خَلْقِهِ؟ قَالَ: نَعَمْ قَالَ: فَهَلْ وَجَدْتَ فِي كِتَابِ اللَّهِ عز وجل أَنَّ ذَلِكَ كَائِنٌ قَبْلَ أَنْ أُخْلَقَ؟ قَالَ: نَعَمْ قَالَ: فَلِمَ تَلُومُنِي فِي شَيْءٍ قَدْ سَبَقَ مِنَ اللَّهِ عز وجل فِيهِ الْقَضَاءُ قَبْلَ أَنْ أُخْلَقَ؟** قَالَ رَسُولُ اللَّهِ ﷺ **«فَحَجَّ آدَمُ مُوسَى عليهما السلام»**

**434.** Abū Al-'Abbās 'Abdullāh ibn As-Saqr As-Sukkarī narrated to us and said: Ibrāhīm ibn Al-Mundhir Al-Hizāmī narrated to us and said: 'Abdullāh ibn Wahb narrated to us and said: Hishām ibn Sa'd narrated to us, from Zayd ibn Aslam, from his father, from 'Umar ibn Al-Khattāb (*radiAllāhu 'anhu*) who said: The Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said: ***"Verily, Mūsā ('alayhis-salām) said: 'O My Lord, show us our father Ādam who caused us and himself to exit from Paradise.' So Allāh – the Exalted – showed him Ādam. Then he said to him: 'Are you Ādam?' He said: 'Yes.'***

***So he said: 'Are you the one whom Allāh blew His soul into, and He taught you all of the names, and then He commanded the angels so they performed sujūd to you?' He said: 'Yes.'***

***He said: 'Then what made you cause us and yourself to exit from Paradise?!'***

***Ādam said to him: 'And who are you?' He said: 'I am Mūsā.'***

***He said: 'The prophet of Banu Isrāīl?' He said: 'Yes.'***

***He said: 'Are you the one Allāh spoke to from behind a veil, and He did not let there be any messenger from His creation between you and Him?' He said: 'Yes.'***

***He said: 'Did you then find in the Book of Allāh – 'azza wa jalla – that this would occur before I was created?' He said: 'Yes.'***

***He said: 'Then why are you blaming me for something, where the judgment from Allāh – 'azza wa jalla – regarding it already existed before I was created?'"***

The Prophet (*sallAllāhu ʻalayhi wa sallam*) said: ***"So Ādam refuted Mūsā (ʻalayhimus-salām)."***[379]

**435** – حَدَّثَنَا أَبُو بَكْرٍ عَبْدُ اللهِ بْنُ أَبِي دَاوُدَ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ الْمِصْرِيُّ، وَأَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرٍو قَالَا: أَخْبَرَنَا عَبْدُ اللهِ بْنُ وَهْبٍ قَالَ: أَخْبَرَنِي هِشَامُ بْنُ سَعْدٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ رضي الله عنه قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**إِنَّ مُوسَى عليه السلام قَالَ: يَا رَبِّ، أَرِنَا آدَمَ الَّذِي أَخْرَجَنَا مِنَ الْجَنَّةِ، فَأَرَاهُ اللَّهُ تَعَالَى فَقَالَ: أَنْتَ أَبُونَا آدَمُ؟ قَالَ لَهُ آدَمُ: نَعَمْ؟ قَالَ: أَنْتَ الَّذِي نَفَخَ اللَّهُ عز وجل فِيكَ مِنْ رُوحِهِ، وَعَلَّمَكَ الْأَسْمَاءَ كُلَّهَا، وَأَمَرَ مَلَائِكَتَهُ فَسَجَدُوا لَكَ؟ قَالَ: نَعَمْ قَالَ: فَمَا حَمَلَكَ عَلَى أَنْ أَخْرَجْتَنَا وَنَفْسَكَ مِنَ الْجَنَّةِ؟ قَالَ لَهُ آدَمُ: وَمَنْ أَنْتَ؟ قَالَ: أَنَا مُوسَى قَالَ: أَنْتَ نَبِيُّ بَنِي إِسْرَائِيلَ؟ الَّذِي كَلَّمَكَ اللَّهُ مِنْ وَرَاءِ الْحِجَابِ وَلَمْ يَجْعَلْ بَيْنَكَ وَبَيْنَهُ رَسُولًا مِنْ خَلْقِهِ؟ قَالَ: نَعَمْ قَالَ: فَمَا وَجَدْتَ فِي كِتَابِ اللَّهِ تَعَالَى أَنَّ ذَلِكَ كَانَ فِي كِتَابِ اللَّهِ قَبْلَ أَنْ أُخْلَقَ؟ قَالَ: نَعَمْ، قَالَ: فَلِمَ تَلُومُنِي فِي شَيْءٍ قَدْ سَبَقَ مِنَ اللَّهِ فِيهِ الْقَضَاءُ قَبْلِي؟**» قَالَ: النَّبِيُّ ﷺ: «**فَحَجَّ آدَمُ مُوسَى، عليهما السلام**»

**435.** Abū Bakr ʻAbdullāh ibn Abī Dāwūd narrated to us and said: Ahmad ibn Sālih Al-Misri and Abū Tahir Ahmad ibn ʻAmr both narrated to us and said: ʻAbdullāh ibn Wahb narrated to us and said: Hishām ibn Sa'd informed me, from Zayd ibn Aslam, from his father that ʻUmar ibn Al-Khattāb (*radiAllāhu ʻanhu*) said: The Messenger of Allāh (*sallAllāhu ʻalayhi wa sallam*) said: ***"Verily, Mūsā (ʻalayhis-salām) said: 'O My Lord, show us Ādam who caused us to exit from Paradise.' So Allāh – the Exalted – showed him. Then he said: 'Are you our father Ādam?' So Ādam said: 'Yes.'***

***So he said: 'Are you the one whom Allāh blew His soul into, and He taught you all of the names, and then He commanded the angels so they performed sujūd to you?' He said: 'Yes.'***

***He said: 'Then what made you cause us and yourself to exit from Paradise?'***

***Ādam said to him: 'And who are you?'***

***He said: 'I am Mūsā.'***

***He said: 'Are you the prophet of Banu Isrāīl whom Allāh spoke to from behind a veil, and He did not let there be any messenger from His creation be between you and Him?' He said: 'Yes.'***

***He said: 'Did you then find in the Book of Allāh – 'azza wa jalla – that this already was (written) in the Book of Allāh before I was created?' He said: 'Yes.'***

***He said: 'Then why are you blaming me for something, where the judgment from Allāh – 'azza wa jalla – regarding it already existed before me?'"***

The Prophet (*sallAllāhu ʻalayhi wa sallam*) said: ***"So Ādam refuted Mūsā."***

---

[379] Narrated by Abū Dāwūd (4702) and Abū Ya'lā (243), and the one after it testifies to it.

**436** – حَدَّثَنَا الْفِرْيَابِيُّ قَالَ: نا أَبُو مَسْعُودٍ أَحْمَدُ بْنُ الْفُرَاتِ قَالَ: أَنْبَأَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: نا حَمَّادُ بْنُ سَلَمَةَ، عَنْ حُمَيْدٍ، عَنِ الْحَسَنِ، عَنْ جُنْدُبٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**احْتَجَّ آدَمُ وَمُوسَى عَلَيْهِمَا السَّلَامُ، فَقَالَ مُوسَى: يَا آدَمُ، أَنْتَ الَّذِي خَلَقَكَ اللَّهُ بِيَدِهِ وَنَفَخَ فِيكَ مِنْ رُوحِهِ، وَأَسْجَدَ لَكَ مَلَائِكَتَهُ، وَأَسْكَنَكَ جَنَّتَهُ، وَفَعَلْتَ مَا فَعَلْتَ فَأَخْرَجْتَ وَلَدَكَ مِنَ الْجَنَّةِ؟ فَقَالَ آدَمُ؟ أَنْتَ مُوسَى الَّذِي بَعَثَكَ اللَّهُ تَعَالَى بِرِسَالَاتِهِ، وَكَلَّمَكَ وَآتَاكَ التَّوْرَاةَ وَقَرَّبَكَ نَجِيًّا؟ أَنَا أَقْدَمُ أَمِ الذِّكْرُ؟ فَقَالَ النَّبِيُّ ﷺ: فَحَجَّ آدَمُ مُوسَى**»

**436.** Al-Firyābī narrated to us and said: Abū Mas'ūd Ahmad ibn Al-Furāt narrated to us and said: Mūsā ibn Ismā'īl narrated to us and said: Hammād ibn Salamah narrated to us, from Humayd, from Al-Hasan, from Jundub (*radiAllāhu 'anhu)* who said: The Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said: ***"Ādam refuted Mūsā ('alayhimus-salām). Mūsā said: 'O Ādam, are you the one whom Allāh created with His Hand, and He blew His soul into you, and made the angels perform sujūd to you, and He let you live in Paradise, and you did what you did so you caused your children to exit Paradise?'***

***So Ādam said: 'Are you Mūsā whom Allāh – the Exalted – sent with His messages, and He spoke to you, and He gave you the Tawrāh, and He brought you close for private conversation? Did I come first or did the dhikr (i.e. the mention of everything – Al-Lawh Al-Mahfūdh)?'***

Then the Prophet (*sallAllāhu 'alayhi wa sallam*) said: ***"So Ādam refuted Mūsā. So Ādam refuted Mūsā."***[380]

**437** – وَأَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**تَحَاجَّ آدَمُ وَمُوسَى، فَحَجَّ آدَمُ مُوسَى، فَقَالَ لَهُ: أَنْتَ الَّذِي أَغْوَيْتَ النَّاسَ وَأَخْرَجْتَهُمْ مِنَ الْجَنَّةِ؟ فَقَالَ آدَمُ: أَنْتَ مُوسَى الَّذِي أَعْطَاكَ اللَّهُ عِلْمَ كُلِّ شَيْءٍ، وَاصْطَفَاكَ عَلَى النَّاسِ بِرِسَالَاتِهِ؟ قَالَ: نَعَمْ قَالَ: فَلِمَ تَلُومُنِي عَلَى أَمْرٍ قُدِّرَ عَلَيَّ قَبْلَ أَنْ أُخْلَقَ؟**»

**437.** And Al-Firyābī informed us and said: Qutaybah ibn Sa'īd narrated to us, from Mālik ibn Anas, from Abū Az-Zannād, from Al-A'waj, from Abū Hurayrah (*radiAllāhu 'anhu*), that the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said: ***"Ādam and Mūsā argued with each other. And Ādam refuted Mūsā. Mūsā said to him: 'Are you the one who misled the people and caused them to exit Paradise?'***

***So Ādam said: 'Are you Mūsā whom Allāh gave the knowledge about everything, and He chose you among the people for His messages?'***

***He said: 'Yes.'***

---

[380] Narrated by An-Nasāī in "Al-Kubrā" (11256) and Abū Ya'lā (1528).
Ibn Abī Hātim Ar-Rāzī – *rahimahullāh* – said in "Al-Marāsīl" (138): *"I heard my father – rahimahullāh – say: 'It is not correct that Al-Hasan heard from Jundub (radiAllāhu 'anhu)."*

***He said: 'Then why are you blaming me for an issue that verily was decreed upon me before I was created.'"***[381]

**438** – وَأَخْبَرَنَا أَبُو بَكْرِ بْنُ أَبِي بَكْرٍ قَالَ: نَا أَحْمَدُ بْنُ صَالِحٍ قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرٍو، عَنْ طَاوُسٍ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ رضي الله عنه يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «**احْتَجَّ آدَمُ مُوسَى، فَقَالَ مُوسَى: أَنْتَ آدَمُ أَبُونَا، أَخْرَجْتَنَا مِنَ الْجَنَّةِ وَأَشْقَيْتَنَا؟ قَالَ لَهُ آدَمُ: وَأَنْتَ مُوسَى اصْطَفَاكَ اللَّهُ بِكَلَامِهِ، وَخَطَّ لَكَ يَعْنِي التَّوْرَاةَ بِيَدِهِ، أَتَلُومُنِي عَلَى أَمْرٍ قَدْ قَدَّرَهُ اللَّهُ عَلَيَّ قَبْلَ أَنْ يَخْلُقَنِي بِأَرْبَعِينَ سَنَةً؟ فَحَجَّ آدَمُ مُوسَى، فَحَجَّ آدَمُ مُوسَى، فَحَجَّ آدَمُ مُوسَى**» قَالَ عَمْرٌو: قَالَ لَنَا طَاوُسٌ: أَحْرِرُوا مَعْبَدًا الْجُهَنِيَّ، فَإِنَّهُ كَانَ قَدَرِيًّا

**438.** And Abū Bakr ibn Abī Dāwūd narrated to us and said: Ahmad ibn Sālih narrated to us and said: Sufyān ibn 'Uyaynah narrated to us, from 'Amr, from Tāwūs that he heard Abū Hurayrah (*radiAllāhu 'anhu*) say: The Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said: ***"Ādam refuted Mūsā. Mūsā said: 'You are our father Ādam who caused us to exit from Paradise and made us unhappy.'***

***Ādam said to him: 'And you are Mūsā. Allāh chose you with His Speech, and He wrote for you – i.e. the Tawrāh – with His Hand. Do you blame me for an issue that Allāh decreed upon me forty years before He created me?' So Ādam refuted Mūsā. So Ādam refuted Mūsā."***

'Amr said: Tāwūs said to us: *"Block*[382] *Ma'bad Al-Juhanī, for he was verily a qadarī."*[383]

**439** – وَأَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ، عَنْ عَمْرِو بْنِ أَبِي عَمْرٍو، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**أَحْتَجَّ آدَمُ وَمُوسَى، فَقَالَ لَهُ مُوسَى: يَا آدَمُ، خَلَقَكَ اللَّهُ بِيَدِهِ، وَنَفَخَ فِيكَ مِنْ رُوحِهِ، ثُمَّ أَمَرَ الْمَلَائِكَةُ فَسَجَدُوا لَكَ، وَأَمَرَكَ أَنْ تَسْكُنَ الْجَنَّةَ، فَتَأْكُلَ مِنْهَا رَغَدًا حَيْثُ شِئْتَ، وَنَهَاكَ عَنْ شَجَرَةٍ وَاحِدَةٍ، فَعَصَيْتَ رَبَّكَ فَأَكَلْتَ مِنْهَا؟ فَقَالَ: يَا مُوسَى، أَلَمْ تَعْلَمْ أَنَّ اللَّهَ تَعَالَى قَدَّرَ ذَلِكَ عَلَيَّ قَبْلَ أَنْ يَخْلُقَنِي؟**» فَقَالَ رَسُولُ اللَّهِ ﷺ: «**لَقَدْ حَجَّ آدَمُ مُوسَى، لَقَدْ حَجَّ آدَمُ مُوسَى**»

**439.** And Al-Firyābī informed us and said: Qutaybah ibn Sa'īd narrated to us and said: 'Abdul-'Azīz ibn Muhammad narrated to us, from 'Amr ibn Abī 'Amr, from Al-A'raj, from Abū Hurayrah (*radiAllāhu 'anhu*) who said: The Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said: ***"Ādam refuted Mūsā. Mūsā said to him: 'O Ādam, Allāh created you with His Hand, and He blew His soul into you, and then He commanded the angels so they performed sujūd to you, and He commanded you***

---

[381] Narrated by Al-Firyābī in "Al-Qadar" (110). And it was narrated by Mālik (3336), Al-Bukhārī (3409) and Muslim (2652).

[382] In the footnote of the original it said: 'Humiliate' and 'Be aware against'.

[383] And with Al-Lālakāī (1054) 'Amr said: While Tāwūs was making *tawāf* around the House, Ma'bad Al-Juhanī met him. So Tāwūs said to him: *"Are you Ma'bad?"* He said: *"Yes."* He (i.e. 'Amr) said: Then Tāwūs turned to them and said: *"That is Ma'bad, so humiliate (or despise) him."*

***to live in Paradise and to eat freely from it however you want, and He commanded you from the one tree, and then you disobeyed your Lord and ate from it?'***

***So he said: 'O Mūsā, do you not know that Allāh – the Exalted – decreed that for me before He created me?'"***

Then the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said: ***"Ādam verily refuted Mūsā. Ādam verily refuted Mūsā."***[384]

- **Muhammad ibn Al-Husayn said:**

وَلِحَدِيثِ أَبِي هُرَيْرَةَ طُرُقٌ كَثِيرَةٌ، اكْتَفَيْنَا مِنْهَا بِهَذَا

And the *hadīth* of Abū Hurayrah (*radiAllāhu 'anhu*) has many chains of narration. We have sufficed with this.

[384] Narrated by Al-Firyābī in "Al-Qadar" (112).

## 39. Chapter: The belief in that the happy and the unhappy is the one who was written down (to be as such) in the stomach of his mother[385]

**440** – حَدَّثَنَا أَبُو جَعْفَرٍ أَحْمَدُ بْنُ يَحْيَى الْحُلْوَانِيُّ قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ الدُّولَابِيُّ قَالَ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ زَكَرِيَّا، عَنِ الْأَعْمَشِ، عَنْ زَيْدِ بْنِ وَهْبٍ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: حَدَّثَنَا رَسُولُ اللَّهِ ﷺ وَهُوَ الصَّادِقُ الْمَصْدُوقُ: «**إِنَّ خَلْقَ أَحَدِكُمْ يُجْمَعُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ لَيْلَةً، ثُمَّ يَكُونُ عَلَقَةً مِثْلَ ذَلِكَ، ثُمَّ يَكُونُ مُضْغَةً مِثْلَ ذَلِكَ، ثُمَّ يَبْعَثُ اللَّهُ تَعَالَى إِلَيْهِ مَلَكًا فَيُؤْمَرُ بِأَرْبَعِ كَلِمَاتٍ، فَيُكْتَبُ عَمَلُهُ وَأَجَلُهُ وَرِزْقُهُ وَشَقِيٌّ أَمْ سَعِيدٌ، ثُمَّ يُنْفَخُ فِيهِ الرُّوحُ، فَإِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ، حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ، فَيَدْخُلُ النَّارَ، وَإِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ، حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ الْكِتَابُ، فَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ فَيَدْخُلُهَا**»

**440.** Abū Ja'far Ahmad ibn Yahyā Al-Hulwānī narrated to us and said: Muhammad ibn As-Sabbāh Ad-Dūlābī narrated to us and said: Ismā'īl ibn Zakariyyā narrated to us, from Al-A'mash, from Zayd ibn Wahb, from 'Abdullāh ibn Mas'ūd (*radiAllāhu 'anhu*) who said: The Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) – and he is *As-Sādiq Al-Masdūq* (the truthful and the believed in) – narrated to us: ***"Verily, the creation of one of you is gathered in the stomach of his mother for forty days. Then he becomes a clot of thick blood the same (period of time) as that. Then he becomes a piece of flesh the same (period of time) as that. Then Allāh – the Exalted – sends an angel to him. Then he is commanded with four words (i.e. commands): So his deeds, his death, his provision and if he will be unhappy or happy (in the next life) is written down. Then the soul is blown into him. So verily, one of you will perform the deeds of the people of Paradise until there only is the length of an arm between him and it, but then the book will catch up with him, so he will perform the deeds of the people of Hellfire and he will enter Hellfire. And verily, one of you will perform the deeds of the people of Hellfire until there only is the length of an arm between him and it, but then the book will catch up with him, so he will perform the deeds of the people of Paradise and he will enter into it."***[386]

---

[385] **Translator:** This means, that already when the child is in the stomach of its mother, Allah – the Exalted – has already decided and decreed whether he will be from the people of Paradise or from the people of Hellfire, in accordance with what has gone forth of information and details regarding this belief.

[386] Narrated by Ahmad (3624), Al-Bukhārī (3332) and Muslim (2643).

**441** – وَأَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: أَخْبَرَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ: أَخْبَرَنَا وَكِيعٌ قَالَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ زَيْدِ بْنِ وَهْبٍ، عَنْ عَبْدِ اللَّهِ قَالَ: أَخْبَرَنَا رَسُولُ اللَّهِ ﷺ وَهُوَ الصَّادِقُ الْمَصْدُوقُ: «**إِنَّ خَلْقَ أَحَدِكُمْ يُجْمَعُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ لَيْلَةً، ثُمَّ يَكُونُ عَلَقَةً مِثْلَ ذَلِكَ، ثُمَّ يَكُونُ مُضْغَةً مِثْلَ ذَلِكَ، ثُمَّ يَبْعَثُ اللَّهُ إِلَيْهِ الْمَلَكَ، وَيُؤْمَرُ بِأَرْبَعِ كَلِمَاتٍ، فَيُكْتَبُ عَمَلُهُ وَرِزْقُهُ وَأَجَلُهُ وَشَقِيٌّ أَمْ سَعِيدٌ، ثُمَّ يَنْفُخُ فِيهِ الرُّوحَ**» فَذَكَرَ الْحَدِيثَ إِلَى آخِرِهِ

**441.** And Al-Firyābī informed us and said: Abū Bakr ibn Abī Shaybah narrated to us and said: Wakī' narrated to us and said: Al-A'mash narrated to us, from Zayd ibn Wahb, from 'Abdullāh (*radiAllāhu 'anhu*) who said: The Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) narrated to us, and he is *As-Sādiq Al-Masdūq*: ***"Verily, the creation of one of you is gathered in the stomach of his mother for forty days. Then he becomes a clot of thick blood the same (period of time) as that. Then he becomes a piece of flesh the same (period of time) as that. Then Allāh sends an angel to him. And he is commanded with four words, so he writes down his deeds, his provision, his death, and if he will be unhappy or happy. Then the soul is blown into him…"*** And he mentioned the *hadīth* until its end.[387]

❖ **Muhammad ibn Al-Husayn said:**

وَلِحَدِيثِ ابْنِ مَسْعُودٍ طُرُقُ جَمَاعَةٍ

And the *hadīth* of Ibn Mas'ūd (*radiAllāhu 'anhu*) has a group of chain of narrations.

---

[387] Narrated by Al-Firyābī in "Al-Qadar" (126).
- *Imām* Ahmad said in "Usūl As-Sunnah" (from the *riwāyah* of 'Abdūs) (8): *"And from the obligatory Sunnah, where the one who leaves one of them – by not accepting it and believing in it – then he is not from its people, is the belief in the qadar (divine decree), the good of it and the bad, and considering the ahādīth regarding it to be true and believing in them. One does not say 'why' and 'how'. Verily, (one only have to) consider it to be true and believe in it. And whoever does not know the interpretation of the hadīth and his intellect does not make him understand it, then that is enough for him and it (i.e. the hadīth) has been perfected for him. Then (i.e. in this case) it is obligatory to believe in it and submit to it. Such as the hadīth of 'As-Sādiq Al-Masdūq', and what is similar to it regarding the qadar."* ["Al-Jāmi' fi 'Aqāid wa Rasāil Ahlis-Sunnah wal-Athar" (p. 348)].
**I said:** And the *hadīth* of Ibn Mas'ūd (*radiAllāhu 'anhu*) is from the worst *ahādīth* for the *Qadariyyah*, and due to this they openly rejected it, criticized it and declared it to be false.
- In "Tārīkh Baghdād" (14/69-70) from 'Ubayd ibn Mu'ādh Al-Anbarī who said: I heard my father say: I heard 'Amr ibn 'Ubayd who said when he mentioned the *hadīth* of '*As-Sādiq Al-Masdūq*': *"If I heard Al-A'mash say this, I would have called him a liar. And if I heard Zayd ibn Wahb say this, I would not have answered him. And if I heard 'Abdullāh ibn Mas'ūd say this, I would not have accepted it. And if I heard the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) say this, I would have rejected it. And if I heard Allāh – the Exalted – say this, I would have said to Him: 'It was not upon this You took our covenant.'"*
- And with Al-Lālakāī (978): Ibn Qutaybah said in "Tawīl Mukhtalif Al-Hadīth": It is said about Abū Al-Hudhayl Al-'Allāf, that when this *hadīth* from 'Abdullāh ibn Mas'ūd (*radiAllāhu 'anhu*) was narrated to him, he said: *"'Abdullāh ibn Mas'ūd lied about the Messenger of Allāh!"*
Al-Lālakāī said: *"And Abū Al-Hudhayl the rejecter, the kāfir is the one who lied, may the curse of Allāh be upon him."*

**442** – وَأَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو وَهُوَ ابْنُ دِينَارٍ عَنْ أَبِي الطُّفَيْلِ، عَنْ حُذَيْفَةَ بْنِ أَسِيدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**يَدْخُلُ الْمَلَكُ عَلَى النُّطْفَةِ بَعْدَ مَا تَصِيرُ فِي الرَّحِمِ بِأَرْبَعِينَ، أَوْ بِخَمْسٍ وَأَرْبَعِينَ لَيْلَةً، فَيَقُولُ: أَيْ رَبِّ، مَا هَذَا: أَشَقِيٌّ أَمْ سَعِيدٌ؟ فَيَقُولُ اللَّهُ تَعَالَى: اكْتُبْ، فَيُكْتَبُ ثُمَّ يَقُولُ: أَذَكَرٌ أَمْ أُنْثَى؟ فَيَقُولُ اللَّهُ تَعَالَى: اكْتُبْ، فَيُكْتَبُ ثُمَّ يَكْتُبُ رِزْقَهُ وَعَمَلَهُ وَمُصِيبَتَهُ، ثُمَّ تُطْوَى الصُّحُفُ فَلَا يُزَادُ فِيهَا وَلَا يَنْقُصُ**»

**442.** And Al-Firyābī informed us and said: Qutaybah ibn Sa'īd narrated to us and said: Sufyān narrated to us, from 'Amr – and he is ibn Dīnār – from Abū At-Tufayl, from Hudhayfah ibn Usayd (*radiAllāhu 'anhu*) who said: The Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said: ***"The angel enters upon the piece of flesh after it has been in the womb for forty days, or forty-five days, and he says: 'O my Lord, what will he be; unhappy or happy?' So Allāh – the Exalted – says: 'Write', and he writes. Then he says: 'Is it male or female?' So Allāh says: 'Write', and he writes. Then he writes down his provision, his deeds and his calamities. Then the scrolls are folded, and nothing is added to it or subtracted."***[388]

**443** – وَأَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: أَخْبَرَنَا صَفْوَانُ بْنُ صَالِحٍ قَالَ: أَخْبَرَنَا الْوَلِيدُ بْنُ مُسْلِمٍ قَالَ: أَخْبَرَنَا ابْنُ جُرَيْجٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ أَبِي الطُّفَيْلِ عَامِرِ بْنِ وَاثِلَةَ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ يَقُولُ: الشَّقِيُّ مَنْ شَقِيَ فِي بَطْنِ أُمِّهِ، وَالسَّعِيدُ مَنْ وُعِظَ بِغَيْرِهِ، فَقُلْتُ: خِزْيًا لِلشَّيْطَانِ، يُسْعَدُ الْإِنْسَانُ وَيَشْقَى مِنْ قَبْلِ أَنْ يَعْمَلَ؟ فَأَتَيْتُ حُذَيْفَةَ بْنَ أَسِيدٍ الْغِفَارِيَّ، فَحَدَّثْتُهُ بِمَا قَالَ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ، فَقَالَ: أَلَا أُحَدِّثُكَ بِمَا سَمِعْتُ مِنَ رَسُولِ اللَّهِ ﷺ يَقُولُ؟ فَقُلْتُ: بَلَى قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**إِذَا اسْتَقَرَّتِ النُّطْفَةُ فِي الرَّحِمِ، اثْنَيْنِ وَأَرْبَعِينَ صَبَاحًا، أَتَى مَلَكُ الْأَرْحَامِ فَخَلَقَ لَحْمَهَا وَعَظْمَهَا وَسَمْعَهَا وَبَصَرَهَا ثُمَّ يَقُولُ: يَا رَبِّ، أَشَقِيٌّ أَمْ سَعِيدٌ؟ فَيَقْضِي رَبُّكَ بِمَا يَشَاءُ فِيهَا، وَيُكْتَبُ الْمَلَكُ، ثُمَّ يَقُولُ: يَا رَبِّ، أَذَكَرٌ أَمْ أُنْثَى؟ فَيَقْضِي رَبُّكَ مَا يَشَاءُ، وَيُكْتَبُ الْمَلَكُ، ثُمَّ يَذْكُرُ رِزْقَهُ وَأَجَلَهُ وَعَمَلَهُ بِمِثْلِ هَذِهِ الْقِصَّةِ ثُمَّ يَخْرُجُ الْمَلَكُ بِصَحِيفَتِهِ مَا زَادَ فِيهَا وَلَا نَقَصَ**»

**443.** And Al-Firyābī informed us and said: Safwān ibn Sālih narrated to us and said: Al-Walīd ibn Muslim narrated to us and said: Ibn Jurayj narrated to us, from Abū Az-Zubayr, from Abū At-Tufayl 'Āmir ibn Wāthilah who said: I heard 'Abdullāh ibn Mas'ūd (*radiAllāhu 'anhu*) say: *"The unhappy one (i.e. in the ākhirah), is the one who is unhappy in the stomach of his mother. And the happy one is the one who is admonished through others."*[389]

So I said: *"May the Shaytān be humiliated. Is a person (declared to be) happy and unhappy before he performs any deeds?!"*

---

[388] Narrated by Al-Firyābī in "Al-Qadar" (133). And it was narrated by Al-Humaydī (848), Ahmad (16142) and Muslim (2644).

[389] **Translator:** *"The one who is admonished through others."* This means, the person who learns the lessons from, for example, the *kuffār* who were mentioned in the Qurān, who were unsuccessful in *dunyā* and *ākhirah*. So he learns to avoid what they did, and instead follow the call of the Messenger (*sallAllāhu 'alayhi wa sallam*).

Then I went to Hudhayfah ibn Usayd Al-Ghifārī, and I narrated to him what ʻAbdullāh ibn Mas'ūd had said. So he said: *"Should I not narrate to you what I heard the Messenger of Allāh (sallAllāhu ʻalayhi wa sallam) say?"*

He said: *"Yes, verily."*

He said: *"I heard the Messenger of Allāh (sallAllāhu ʻalayhi wa sallam) say:* ***'When the drop of semen has been lodged in the womb for forty-two days, then the angel of the wombs comes. Then he shapes its flesh, its bones, its hearing and its sight (in accordance with what Allāh has decreed). Then he (i.e. the angel) says: 'O my Lord, will it be unhappy or happy?'***

***Then your Lord judges regarding this whatever He wants. And the angels writes (it down).***

***Then he says: 'O my Lord, is it male or female?'***

***Then your Lord judges whatever He wants. And the angel writes.***

***Then He mentions its provision, its death and its deeds, in the same manner (as the previous). Then the angel exits with his scroll. He does not add anything to it or subtract."***[390]

**444** – أَخْبَرَنَا أَبُو عُبَيْدٍ عَلِيُّ بْنُ الْحُسَيْنِ بْنِ حَرْبٍ قَالَ: أَخْبَرَنَا أَبُو الْأَشْعَثِ أَحْمَدُ بْنُ الْمِقْدَامِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ، عَنِ ابْنِ جُرَيْجٍ قَالَ: حَدَّثَنِي أَبُو الزُّبَيْرِ، عَنْ أَبِي الطُّفَيْلِ قَالَ: سَمِعْتُ عَبْدَ اللهِ بْنَ مَسْعُودٍ يَقُولُ: الشَّقِيُّ مَنْ شَقِيَ فِي بَطْنِ أُمِّهِ، وَالسَّعِيدُ مَنْ وُعِظَ بِغَيْرِهِ قَالَ: قُلْتُ: خِزْيًا لِلشَّيْطَانِ، أَيَسْعَدُ الْإِنْسَانُ وَيَشْقَى قَبْلَ أَنْ يَعْمَلَ؟ قَالَ: فَلَقِيَ حُذَيْفَةَ بْنَ أَسِيدٍ، فَأَخْبَرَهُ بِمَا قَالَ ابْنُ مَسْعُودٍ قَالَ: أَفَلَا أُخْبِرُكَ بِمَا سَمِعْتُ مِنَ رَسُولِ اللهِ ﷺ؟ قُلْتُ: بَلَى قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «**إِذَا اسْتَقَرَّتِ النُّطْفَةُ فِي الرَّحِمِ اثْنَيْنِ وَأَرْبَعِينَ صَبَاحًا، نَزَلَ مَلَكُ الْأَرْحَامِ، فَخَلَقَ عَظْمَهَا وَلَحْمَهَا، وَسَمْعَهَا وَبَصَرَهَا، ثُمَّ قَالَ: أَيْ رَبِّ، أَشْقِيٌّ أَمْ سَعِيدٌ؟ فَيَقْضِي رَبُّكَ مَا يَشَاءُ، وَيُكْتَبُ الْمَلَكُ، أَيْ رَبِّ، أَذَكَرٌ أَمْ أُنْثَى؟ فَيَقْضِي رَبُّكَ مَا يَشَاءُ، وَيُكْتَبُ الْمَلَكُ، أَيْ رَبِّ، أَجَلُهُ، فَيَقْضِي رَبُّكَ مَا يَشَاءُ، وَيُكْتَبُ الْمَلَكُ، فَيَخْرُجُ الْمَلَكُ بِالصَّحِيفَةِ مَا زَادَ فِيهَا وَلَا نَقَصَ**»

**444.** Abu ʻUbayd ʻAlī ibn Al-Husayn ibn Harb informed us and said: Abū Al-Ash'ath Ahmad ibn Al-Miqdām narrated to us and said: Muhammad ibn Abī ʻAdī narrated to us, from Ibn Jurayj who said: Abū Az-Zubayr narrated to me, from Abū At-Tufayl who said: I heard ʻAbdullāh ibn Mas'ūd (*radiAllāhu ʻanhu*) say: *"The unhappy one is the one who is unhappy in the stomach of his mother. And the happy one is the one who is admonished through others."*

He said: I said: *"May the Shaytān be humiliated. Is a person (declared to be) happy and unhappy before he performs any deeds?"*

---

[390] Narrated by Al-Firyābī in "Al-Qadar" (133) and Muslim (2645).

He said: Then he met Hudhayfah ibn Usayd and he informed him of what Ibn Mas'ūd said. He said: *"Should I not inform you of what I heard from the Messenger of Allāh (sallAllāhu 'alayhi wa sallam)?"* I said: *"Yes, verily."*

He said: *"I heard the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) say:* ***'When the drop of semen has been lodged in the womb for forty-two days, the angel of the wombs comes down. Then he shapes its bones, its flesh, its hearing and its sight (in accordance with what Allāh has decreed).***

***Then he says: 'O my Lord, will it be unhappy or happy?' Then your Lord judges whatever He wants. And the angels writes (it down).***

***'O my Lord, is it male or female?' Then your Lord judges whatever He wants. And the angel writes.***

***'O my Lord, his death?' Then your Lord judges whatever He wants. And the angel writes. Then the angel exits with the scroll. He does not add anything to it or subtract.'"***

**445** – وَأَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ سَيَّارٍ النَّصِيبِيُّ قَالَ: نا أَبُو صَالِحٍ عَبْدُ اللَّهِ بْنُ صَالِحٍ قَالَ: حَدَّثَنِي اللَّيْثُ بْنُ سَعْدٍ قَالَ: حَدَّثَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، أَنَّ عَبْدَ الرَّحْمَنِ بْنَ هُنَيْدَةَ، مَوْلَى عُمَرَ بْنِ الْخَطَّابِ أَخْبَرَهُ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**إِذَا خَلَقَ اللَّهُ النَّسَمَةَ قَالَ مَلَكُ الْأَرْحَامِ مُعْتَرِضًا: أَيْ رَبِّ أَذَكَرٌ أَمْ أُنْثَى؟ قَالَ: فَيَقْضِي اللَّهُ تَعَالَى إِلَيْهِ أَمْرَهُ قَالَ: ثُمَّ يَقُولُ: أَيْ رَبِّ، أَشَقِيٌّ أَمْ سَعِيدٌ؟ قَالَ فَيَقْضِي اللَّهُ إِلَيْهِ أَمْرَهُ، ثُمَّ يَكْتُبُ بَيْنَ عَيْنَيْهِ مَا هُوَ لَاقٍ حَتَّى النَّكْبَةَ يَنْكُبُهَا**»

**445.** And Al-Firyābī informed us and said: Ishāq ibn Siyār An-Nasībī narrated to us and said: Abū Sālih 'Abdullāh ibn Sālih narrated to us and said: Al-Layth ibn Sa'd narrated to me and said: Yūnus narrated to me, from Ibn Shihāb that 'Abdur-Rahmān ibn Hunaydah, the *mawlā* of 'Umar (*radiAllāhu 'anhu*), informed him, from 'Abdullāh ibn 'Umar (*radiAllāhu 'anhumā*) that he said: I heard the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) say: ***"When Allāh creates a person, the angel of the wombs says questioning: 'My Lord, is it male or female?'"***

He said: ***"Then Allāh – the Exalted – passes His judgment to him (in this)."***

He said: ***"Then he says: 'My Lord, will it be unhappy or happy?'"***

He said: ***"Then Allāh – the Exalted – passes His judgment to him (in this). Then he writes between his two eyes what he will experience, even the incidents which he will go through."***[391]

[391] Narrated by Al-Firyābī in "Al-Qadar" (140) and Abū Ya'lā (5775).
And it was narrated by 'Abdur-Razzāq (5775), Al-Firyābī in "Al-Qadar" (139) as *mawqūf* from Ibn 'Umar (*radiAllāhu 'anhumā*).

**446** – وَأَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ: نا يَحْيَى بْنُ آدَمَ، عَنْ حَمَّادِ بْنِ زَيْدٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي بَكْرٍ أَنَّ أَنَسَ بْنَ مَالِكٍ حَدَّثَهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ اللَّهَ تَعَالَى قَدْ وَكَّلَ بِالرَّحِمِ مَلَكًا فَيَقُولُ: أَيْ رَبِّ، أَنُطْفَةٌ؟ أَيْ رَبِّ أَعَلَقَةٌ؟ أَيْ رَبِّ، أَمُضْغَةٌ؟ فَإِذَا أَرَادَ اللَّهُ تَعَالَى أَنْ يَقْضِيَ خَلْقَهَا** قَالَ: **يَقُولُ الْمَلِكُ؟ أَذَكَرٌ أَمْ أُنْثَى، أَشَقِيٌّ أَمْ سَعِيدٌ؟ فَمَا الْأَجَلُ؟ فَمَا الرِّزْقُ؟ فَيُكْتَبُ ذَلِكَ فِي بَطْنِ أُمِّهِ**»

**446.** And Al-Firyābī informed us and said: Abū Bakr ibn Abī Shaybah narrated to us and said: Yahyā ibn Ādam narrated to us, from Hammād ibn Zayd, from ʻUbaydullāh ibn Abī Bakr, that Anas ibn Mālik (*radiAllāhu ʻamhu*) narrated to him and said: The Messenger of Allāh (*sallAllāhu ʻalayhi wa sallam*) said: ***"Verily, Allāh – the Exalted – assigned an angel over the wombs. So he says: 'O my Lord, a drop of semen? O my Lord, a clot of thick blood? O my Lord, a piece of flesh?' Then when Allāh wants to complete His creation."*** He said: ***"The angel says: 'Is it male or female? Will it be unhappy or happy? When will the death be? And what is the provision?' Then all of this is written (while the unborn child is) in the stomach of his mother."***[392]

**447** – أَخْبَرَنَا أَبُو عُبَيْدٍ عَلِيُّ بْنُ الْحُسَيْنِ بْنِ حَرْبٍ الْقَاضِي قَالَ: حَدَّثَنَا أَبُو الْأَشْعَثِ أَحْمَدُ بْنُ الْمِقْدَامِ قَالَ: نا أَبُو عَامِرٍ الْعَقَدِيُّ، عَنِ الزُّبَيْرِ بْنِ عَبْدِ اللَّهِ قَالَ: حَدَّثَنِي جَعْفَرُ بْنُ مُصْعَبٍ قَالَ: سَمِعْتُ عُرْوَةَ بْنَ الزُّبَيْرِ يُحَدِّثُ عَنْ عَائِشَةَ: عَنِ النَّبِيِّ ﷺ قَالَ: «**إِنَّ اللَّهَ حِينَ يُرِيدُ أَنْ يَخْلُقَ الْخَلْقَ يَبْعَثُ مَلَكًا فَيَدْخُلُ الرَّحِمَ فَيَقُولُ: أَيْ رَبِّ، مَاذَا؟ فَيَقُولُ: غُلَامٌ أَمْ جَارِيَةٌ أَوْ مَا شَاءَ اللَّهُ أَنْ يَخْلُقَ فِي الرَّحِمِ، فَيَقُولُ: أَيْ رَبِّ، أَشَقِيٌّ أَمْ سَعِيدٌ؟ فَيَقُولُ: أَشَقِيٌّ أَوْ سَعِيدٌ، فَيَقُولُ: أَيْ رَبِّ مَا أَجَلُهُ؟ فَيَقُولُ: كَذَا وَكَذَا، فَيَقُولُ: أَيْ رَبِّ مَا رِزْقُهُ؟ فَيَقُولُ: كَذَا وَكَذَا، فَيَقُولُ: مَا خَلْقُهُ؟ مَا خَلَائِقُهُ؟ فَيَقُولُ: كَذَا وَكَذَا، فَمَا شَيْءٌ إِلَّا وَهُوَ يُخْلَقُ مَعَهُ فِي الرَّحِمِ**»

**447.** And Abū ʻUbayd ʻAlī ibn Al-Husayn ibn Harb Al-Qādī informed us and said: Abū Al-Ashʻath Ahmad ibn Al-Miqdām narrated to us and said: Abū ʻĀmir Al-ʻAqadī narrated to us, from Az-Zubayr ibn ʻAbdillāh who said: Jaʻfar ibn Musʻab narrated to me and said: I heard ʻUrwah ibn Az-Zubayr narrate from ʻĀishah (*radiAllāhu ʻanhā*), from the Prophet (*sallAllāhu ʻalayhi wa sallam*) who said: ***"Verily, when Allāh wants to create the creation, He sends an angel who enters the womb. Then he says: 'O my Lord, what?' And he says: 'Boy or girl?' Or whatever Allāh wants to create in the womb. Then he says: 'O my Lord, unhappy or happy?' So He says (whether it will be) unhappy or happy. Then he says: 'O my Lord, when will his death be?' So He says: 'At such and such time.' Then he says: 'O my Lord, what will his provision be?' So He says: 'Such and such amount.' Then he says: 'How will his appearance be? What will his characteristics be?' So He says: 'Such***

[392] Narrated by Ahmad (12157), Al-Bukhārī (318) and Muslim (2646).

***and such.' And there is nothing (regarding him), except that it is created (and decided) along with him in the womb."***[393]

**448** – وَأَخْبَرَنَا أَبُو مُحَمَّدٍ عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ نَاجِيَةَ قَالَ: نا وَهْبُ بْنُ بَقِيَّةَ الْوَاسِطِيُّ قَالَ: أنا خَالِدٌ يَعْنِي ابْنَ عَبْدِ اللَّهِ الْوَاسِطِيَّ، عَنْ يَحْيَى بْنِ عُبَيْدِ اللَّهِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ النَّبِيُّ ﷺ: «**الشَّقِيُّ: مَنْ شَقِيَ فِي بَطْنِ أُمِّهِ، وَالسَّعِيدُ: مَنْ سُعِدَ فِي بَطْنِهَا**»

**448.** And Abū Muhammad 'Abdullāh ibn Muhammad ibn Nājiyah narrated to us and said: Wahb ibn Baqiyyah Al-Wāsitī narrated to us and said: Khālid (i.e. ibn 'Abdillah Al-Wāsitī) narrated to us, from Yahyā ibn 'Ubaydillāh, from his father, from Abū Hurayrah (*radiAllāhu 'anhu*) who said: The Prophet (*sallAllāhu 'alayhi wa sallam)* said: ***"The unhappy one is the one who is unhappy in the stomach of his mother. And the happy one is the who is happy in her stomach."***[394]

**449** – حَدَّثَنَا أَبُو بَكْرٍ عَبْدُ اللَّهِ بْنُ زِيَادٍ النَّيْسَابُورِيُّ قَالَ: نَا يُونُسُ بْنُ عَبْدِ الْأَعْلَى فِي كِتَابِ الْقَدَرِ قَالَ: نَا عَبْدُ اللَّهِ بْنُ وَهْبٍ قَالَ: أَخْبَرَنِي سَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ أَنَّ النَّبِيَّ ﷺ قَالَ: «**إِنَّ الرَّجُلَ لَيَعْمَلَ عَمَلَ أَهْلِ الْجَنَّةِ، فِيمَا يَبْدُو لِلنَّاسِ، وَإِنَّهُ لِمَنْ أَهْلِ النَّارِ وَإِنَّ الرَّجُلَ لَيَعْمَلَ عَمَلَ أَهْلِ النَّارِ، فِيمَا يَبْدُو لِلنَّاسِ، وَإِنَّهُ لِمَنْ أَهْلِ الْجَنَّةِ**»

**449.** Abū Bakr 'Abdullāh ibn Ziyād An-Naysābūrī narrated to us and said: Yūnus ibn 'Abdil-A'lā narrated to us in the book "Al-Qadar" and said: 'Abdullāh ibn Wahb narrated to us and said: Sa'īd ibn 'Abdir-Rahmān informed me, from Abū Hāzim, from Sahl ibn Sa'd As-Sā'idī (*radiAllāhu 'anhu*) that the Prophet (*sallAllāhu 'alayhi wa sallam*) said: ***"A man will verily perform the deeds of the people of Paradise in what appears to the people, while he verily will be from the people of Hellfire. And a man will verily perform the deeds of the people of Hellfire in what appears to the people, while he verily will be from the people of Paradise."***[395]

---

[393] Narrated by Ibn 'Adī in "Al-Kāmil" (4/194) and Ibn Battah in "Al-Ibānah Al-Kubrā" (1513). And in its *isnād* is Az-Zubayr. Ibn 'Adī said: *"This hadīth of Az-Zubayr is rejected in both text and isnād. It is only narrated from this way."*

[394] Narrated by Ibn Battah in "Al-Ibānah Al-Kubrā" (1526) and Al-Lālakāī (985).

[395] Narrated by Ahmad (22813), Al-Bukhārī (2898) and Muslim (112).

- Ibn Rajab said in "Jāmi' Al-'Ulūm" (1/173): *"His words: **'In what appears to the people'** is an indication towards the hidden (or inwardly) affair, which is opposite of that (i.e. the apparent), and that an evil ending is caused by some internal deceit of the slave which the people cannot see (and do not know about); either from the aspect of evil deeds, or something similar to this. And this is the hidden characteristic which necessitates an evil ending at the time of death. And likewise, a man might perform the deeds of the people of Hellfire, while he inwardly has a hidden characteristic of goodness, and then this characteristic overcomes him at the end of his life. And by that he deserves a good ending...*
*And generally, then the endings are the inheritance of the things that has gone forth."*

**450** – وَأَخْبَرَنَا أَبُو عُبَيْدٍ عَلِيُّ بْنُ الْحُسَيْنِ بْنِ حَرْبٍ قَالَ: نَا الْحَسَنُ بْنُ مُحَمَّدٍ الزَّعْفَرَانِيُّ قَالَ: نَا يَزِيدُ بْنُ هَارُونَ قَالَ: أنا حُمَيْدٌ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لَا عَلَيْكُمْ أَنْ لَا تُعْجَبُوا بِأَحَدٍ حَتَّى تَنْظُرُوا بِمَ يُخْتَمُ لَهُ فَإِنَّ الْعَامِلَ يَعْمَلُ زَمَانًا مِنْ عُمُرِهِ، أَوْ بُرْهَةً مِنْ دَهْرِهِ، يَعْمَلُ عَمَلًا صَالِحًا لَوْ مَاتَ عَلَيْهِ دَخَلَ الْجَنَّةَ، ثُمَّ يَتَحَوَّلُ فَيَعْمَلُ بِعَمَلٍ سَيِّئٍ، وَإِنَّ الْعَبْدَ لَيَعْمَلُ زَمَانًا مِنْ عُمْرِهِ بِعَمَلٍ سَيِّئٍ لَوْ مَاتَ عَلَيْهِ دَخَلَ النَّارَ، ثُمَّ يَتَحَوَّلُ فَيَعْمَلُ بِعَمَلٍ صَالِحٍ، وَإِذَا أَرَادَ اللَّهُ بِعَبْدٍ خَيْرًا اسْتَعْمَلَهُ**»، قَالُوا: يَا رَسُولَ اللَّهِ، كَيْفَ يَسْتَعْمِلُهُ؟ قَالَ: «**يُوَفِّقُهُ لِعَمَلٍ صَالِحٍ، ثُمَّ يَقْبِضُهُ عَلَيْهِ**»

**450.** And Abū ‘Ubayd ‘Alī ibn Al-Husayn ibn Harb informed us and said: Al-Hasan ibn Muhammad Az-Za’farānī narrated to us and said: Yazīd ibn Harun narrated to us and said: Humayd narrated to us, from Anas (*radiAllāhu ‘anhu*) who said: The Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) said: ***“There is no blame upon you if you are not pleased with someone before you see how his ending will be. For verily, a person might perform deeds for a period of his life, or some time of his life, where he performs so good deeds that if he died upon these he would enter Paradise. Then he changes and performs evil deeds. And a slave might perform evil deeds for a period of his life, where if he died upon them he would enter Hellfire. Then he changes and performs good deeds. And if Allāh wants good for a slave, then He puts him to use (or causes him to perform deeds).”***

They said: *“O Messenger of Allāh, how does He put him to use?”*

He said: ***“He grants him success in performing good deeds, and then he takes him (i.e. his life) upon this.”***[396]

[396] Narrated by Ahmad (12214) and ‘Abd ibn Humayd (1394).
And it was narrated in a short version by At-Tirmidhī (2142) who said: *“Hadīth hasan sahīh.”*

**451** – وَأَخْبَرَنَا أَبُو عَبْدِ اللَّهِ أَحْمَدُ بْنُ الْحُسَيْنِ بْنِ عَبْدِ الْجَبَّارِ الصُّوفِيُّ قَالَ: حَدَّثَنَا مُحْرِزُ بْنُ عَوْنٍ قَالَ: نَا حَسَّانُ بْنُ إِبْرَاهِيمَ، عَنْ نَصْرٍ أَبِي جُزَيٍّ، عَنْ قَتَادَةَ، عَنْ أَبِي حَسَّانَ، عَنْ نَاجِيَةَ بْنِ كَعْبٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**خَلَقَ اللَّهُ عز وجل يَحْيَى بْنَ زَكَرِيَّا فِي بَطْنِ أُمِّهِ مُؤْمِنًا، وَخَلَقَ فِرْعَوْنَ فِي بَطْنِ أُمِّهِ كَافِرًا**»

**451.** And Abū ‘Abdillāh Ahmad ibn Al-Hasan ibn ‘Abdil-Jabbār As-Sūfī informed us and said: Muhriz ibn ‘Awn narrated to us and said: Hassān ibn Ibrāhīm narrated to us, from Nasr Abū Juzayy, from Qatādah, from Abū Hassān, from Nājiah ibn Ka’b, from ‘Abdullāh ibn Mas'ūd (*radiAllāhu ‘anhu*) who said: The Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) said: ***“Allāh created Yahyā ibn Zakariyyā as a mumin in the stomach of his mother. And Fir’awn was created as a kāfir in the stomach of his mother.”***[397]

**452** – حَدَّثَنَا أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ مَخْلَدٍ الْعَطَّارُ قَالَ: نَا عَبْدُ اللَّهِ بْنُ أَيُّوبَ الْمَخْرَمِيُّ قَالَ: نَا عَبْدُ الرَّحِيمِ بْنُ هَارُونَ الْغَسَّانِيُّ قَالَ: نَا نَصْرُ بْنُ طَرِيفٍ، عَنْ قَتَادَةَ، عَنْ أَبِي حَسَّانَ، عَنْ نَاجِيَةَ بْنِ كَعْبٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ: عَنِ النَّبِيِّ ﷺ قَالَ: «**خَلَقَ اللَّهُ يَحْيَى بْنَ زَكَرِيَّا فِي بَطْنِ أُمِّهِ مُؤْمِنًا، وَخَلَقَ اللَّهُ عز وجل فِرْعَوْنَ فِي بَطْنِ أُمِّهِ كَافِرًا**»

**452.** Abū ‘Abdillāh Muhammad ibn Makhlad Al-‘Attār narrated to us and said: ‘Abdullāh ibn Ayyūb Al-Makhramī narrated to us and said: ‘Abdur-Rahīm ibn Hārūn Al-Ghassānī narrated to us and said: Nasr ibn Turayf narrated to us, from Qatādah, from Abū Hassān, from Nājiyah ibn Ka’b, from ‘Abdullāh ibn Mas'ūd (*radiAllāhu ‘anhu*), from the Prophet (*sallAllāhu ‘alayhi wa sallam*) who said: ***“Allāh created Yahyā ibn Zakariyyā as a mumin in the stomach of his mother. And Allāh – ‘azza wa jalla – created Fir’awn as a kāfir in the stomach of his mother.”***

---

[397] Narrated by Ibn ‘Adī in “Al-Kāmil” (8/277), Ibn Battah in “Al-Ibānah Al-Kubrā” (1528) and Al-Lālakāī (960). Ibn ‘Adī said: *“This is narrated by Nasr ibn Turayf, from Qatādah, and he is known for this.”* Ibn Ma’īn said about Nasr: *“He is nothing.”* And Muslim said: *“He is rejected in hadīth.”*
- And Muslim (2661) narrated from Ubayy ibn Ka’b who said: The Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) said: ***“Verily, the boy whom Al-Khidr killed was created as a kāfir, and if he had lived he would have overburdened his parents with transgression and kufr.”***

## 40. Chapter: The belief in that the *īmān* of a slave cannot be correct before he believes in the *qadar*; the good of it and the bad. His *īmān* cannot be correct without it

**453** – أَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ قَالَ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ قَالَ: حَدَّثَنَا عُثْمَانُ بْنُ أَبِي الْعَاتِكَةِ قَالَ: نَا سُلَيْمَانُ بْنُ حَبِيبٍ، عَنِ الْوَلِيدِ بْنِ عُبَادَةَ، أَنَّ أَبَاهُ عُبَادَةَ بْنَ الصَّامِتِ: لَمَّا احْتُضِرَ سَأَلَهُ ابْنُهُ عَبْدُ الرَّحْمَنِ فَقَالَ: يَا أَبَةَ أَوْصِنِي قَالَ: أَجْلِسُونِي فَلَمَّا أَجْلَسُوهُ قَالَ: «يَا بُنَيَّ، اتَّقِ اللَّهَ، وَلَنْ تَتَّقِيَ اللَّهَ حَتَّى تُؤْمِنَ بِاللَّهِ، وَلَنْ تُؤْمِنَ بِاللَّهِ حَتَّى تُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ، وَتَعْلَمَ أَنَّ مَا أَصَابَكَ لَمْ يَكُنْ لِيُخْطِئَكَ، وَمَا أَخْطَأَكَ لَمْ يَكُنْ لِيُصِيبَكَ»، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**الْقَدَرُ هَذَا، مَنْ مَاتَ عَلَى غَيْرِ هَذَا دَخَلَ النَّارَ**»

**453.** Al-Firyābī informed us and said: ‘Abdur-Rahmān ibn Ibrāhīm Ad-Dimashqī narrated to us and said: Al-Walīd ibn Muslim narrated to us and said: ‘Uthmān ibn Abī ‘Ātikah narrated to us and said: Sulaymān ibn Habīb narrated to us, from Al-Walīd ibn ‘Ubādah, that when his father ‘Ubādah ibn As-Sāmit (*radiAllāhu ‘anhu*) was about to die, his son ‘Abdur-Rahmān asked him and said: *“O my father, advise me.”*

He said: *“Sit me up.”* Then they sat him up he said: *“O my son, fear Allāh. And you will not fear Allāh before you believe in Allāh. And you will not believe in Allāh before you believe in the qadar – the good of it and the bad – and you know that whatever befalls you would never have missed you, and that whatever missed you would never have befallen you. I heard the Messenger of Allāh (sallAllāhu ‘alayhi wa sallam) say:* ***‘The qadar is according to this. Whoever dies upon something other than this, he will enter Hellfire.’***”[398]

**454** – أَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: نَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ: زَيْدُ بْنُ الْحُبَابِ قَالَ: نَا مُعَاوِيَةُ بْنُ صَالِحٍ قَالَ: حَدَّثَنِي أَيُّوبُ أَبُو زَيْدٍ الْحِمْصِيُّ، عَنْ عُبَادَةَ بْنِ الْوَلِيدِ بْنِ عُبَادَةَ بْنِ الصَّامِتِ، عَنْ أَبِيهِ أَنَّهُ دَخَلَ عَلَى عُبَادَةَ وَهُوَ مَرِيضٌ يَرَى فِيهِ أَثَرَ الْمَوْتِ، فَقَالَ: يَا أَبَةَ، أَوْصِنِي وَاجْتَهِدْ قَالَ: اجْلِسْ، إِنَّكَ لَنْ تَجِدَ طَعْمَ الْإِيمَانِ، وَلَنْ تَبْلُغَ حَقِيقَةَ الْإِيمَانِ، حَتَّى تُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ، قُلْتُ: وَكَيْفَ لِي أَنْ أَعْلَمَ خَيْرَهُ وَشَرَّهُ؟ قَالَ: تَعْلَمُ أَنَّ مَا أَخْطَأَكَ لَمْ يَكُنْ لِيُصِيبَكَ وَأَنَّ مَا أَصَابَكَ لَمْ يَكُنْ لِيُخْطِئَكَ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**أَوَّلُ شَيْءٍ خَلَقَ اللَّهُ الْقَلَمَ، فَقَالَ لَهُ: اجْرِ، فَجَرَى تِلْكَ السَّاعَةَ إِلَى يَوْمِ الْقِيَامَةِ بِمَا هُوَ كَائِنٌ، فَإِنْ مِتَّ وَأَنْتَ عَلَى غَيْرِ ذَلِكَ دَخَلْتَ النَّارَ**»

**454.** Al-Firyābī informed us and said: Abū Bakr ibn Abī Shaybah narrated to us and said: Zayd ibn Al-Hubāb narrated to us and said: Mu’āwiyah ibn Sālih narrated to us and said: Ayyūb Abū Zayd Al-Himsī narrated to me, from ‘Ubādah ibn Al-Walīd ibn ‘Ubādah ibn As-Sāmit, from his father, that he entered upon

[398] Narrated by Al-Firyābī in “Al-Qadar” and Ibn Abī ‘Āsim in “As-Sunnah” (111), and it is a *sahīh hadīth.*

'Ubādah while he was sick and death could be seen upon him. Then he said: *"My father, advise me and strive (in doing so)."*

He said: *"Sit down. You will never find the (sweet) taste of īmān, and you will never reach the reality of īmān, until you believe in the qadar; the good of it and the bad."*

I said: *"And how can I know the good of it and the bad?"*

He said: *"You know that whatever missed you would never befall you, and that what befalls you would never miss you. I heard the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) say:* ***'The first thing Allāh – the Exalted – created was the pen. Then He said to it: 'Write.' Then it wrote what will happen from that moment until the Day of Resurrection. And if you die while you are upon something other than this, then you will enter Hellfire.'***"[399]

**455** – وَأَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنِي مَيْمُونُ بْنُ الْأَصْبَغِ النَّصِيبِيُّ قَالَ: حَدَّثَنَا أَبُو صَالِحٍ قَالَ: حَدَّثَنِي مُعَاوِيَةُ بْنُ صَالِحٍ أَنَّ أَبَا الزَّاهِرِيَّةِ حَدَّثَهُ، عَنْ كَثِيرِ بْنِ مُرَّةَ، عَنِ ابْنِ الدَّيْلَمِيِّ، أَنَّهُ لَقِيَ زَيْدَ بْنَ ثَابِتٍ فَقَالَ لَهُ: إِنِّي شَكَكْتُ فِي بَعْضِ الْقَدَرِ فَحَدِّثْنِي لَعَلَّ اللَّهَ أَنْ يَجْعَلَ لِي عِنْدَكَ فَرَجًا قَالَ زَيْدٌ: نَعَمْ يَا ابْنَ أَخِي، إِنِّي سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «**إِنَّ اللَّهَ تَعَالَى لَوْ عَذَّبَ أَهْلَ السَّمَاءِ وَأَهْلَ الْأَرْضِ عَذَّبَهُمْ وَهُوَ غَيْرُ ظَالِمٍ لَهُمْ، وَلَوْ رَحِمَهُمْ كَانَتْ رَحْمَتُهُ إِيَّاهُمْ خَيْرًا لَهُمْ مِنْ أَعْمَالِهِمْ، وَلَوْ أَنَّ لِامْرِئٍ مِثْلَ أُحُدٍ ذَهَبًا يُنْفِقُهُ فِي سَبِيلِ اللَّهِ حَتَّى يُنْفِدَهُ، لَا يُؤْمِنُ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ دَخَلَ النَّارَ**»

**455.** And Al-Firyābī informed us and said: Maymūn ibn Al-Asbagh An-Nasībī narrated to me and said: Abū Sālih 'Abdullāh ibn Sālih narrated to us and said: Mu'āwiyah ibn Sālih narrated to me, that Abū Az-Zāhiriyyah narrated to him, from Kathīr ibn Murrah, from Ibn Ad-Daylamī that he met Zayd ibn Thābit (*radiAllāhu 'anhu*), so he said to him: *"I verily doubt regarding some of the qadar. So narrate (something about it) to me, so perhaps Allāh will place a solution for me with you."*

Zayd said: *"Yes, O my nephew. I verily heard the Prophet (sallAllāhu 'alayhi wa sallam) say:* ***'Verily, if Allāh – the Exalted – has punished the inhabitants of the heavens and the inhabitants of the earth, then He would have punished them without being unjust to them. And if He showed them mercy, then His mercy towards them would be better for them than their own (good) deeds. And if a person had the size of Uhud in gold which he spends for the sake of Allāh, until he had spent it all, but he does not believe in the qadar – the good of it and the bad of it – then he would enter Hellfire.'***"[400]

---

[399] Its *takhrīj* has gone forth in number (428).

[400] Narrated by Al-Firyābī in "Al-Qadar" (192). And it was narrated by Ahmad (21611) and Ibn Battah in "Al-Ibānah Al-Kubrā" (1558), and it is a *sahīh hadīth*.
- Ibn Rajab – *rahimahullāh* – said in "Jāmi' Al-'Ulūm wal-Hikam" (2/35): *"This can be understood as, that if He wanted to punish them, then He would decree something for them for which He would punish them. And in that case He would not be unjust to them."*

**456** – أَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: نا أَبُو بَكْرٍ، وَعُثْمَانُ ابْنَا أَبِي شَيْبَةَ قَالَا: أنا أَبُو الْأَحْوَصِ، عَنْ مَنْصُورٍ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ، عَنْ رَجُلٍ، مِنْ بَنِي أَسَدٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَرْبَعٌ لَنْ يَجِدَ رَجُلٌ طَعْمَ الْإِيمَانِ حَتَّى يُؤْمِنَ بِهِنَّ: لَا إِلَهَ إِلَّا اللَّهُ، وَأَنِّي رَسُولُ اللَّهِ، بَعَثَنِي بِالْحَقِّ، وَأَنَّهُ مَيِّتٌ، وَمَبْعُوثٌ مِنْ بَعْدِ الْمَوْتِ، وَيُؤْمِنُ بِالْقَدَرِ كُلِّهِ»

**456.** Al-Firyābī informed us and said: Abū Bakr and ‘Uthmān the two sons of Abī Shaybah both narrated to us and said: Abū Al-Ahwas narrated to us, from Mansūr, from Rib’ī ibn Hirāsh, from a man from *Banū Asad*, from ‘Alī ibn Abī Tālib (*radiAllāhu ‘anhu*) who said: The Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) said: ***“Four things; a man will not find the (sweet) taste of īmān, before he believes in them: Lā ilāha illā Allāh (there is no-one worthy of worship besides Allāh) and that I am the Messenger of Allāh whom He sent with the truth, and that he will die and be resurrected after death, and he believes in all of the qadar.”***[401]

**457** – حَدَّثَنَا عُمَرُ بْنُ أَيُّوبَ قَالَ: نَا إِبْرَاهِيمُ بْنُ عَبْدِ اللَّهِ الْهَرَوِيُّ قَالَ: أنا شَرِيكُ بْنُ عَبْدِ اللَّهِ قَالَ: نَا مَنْصُورٌ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ، عَنْ عَلِيٍّ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«لَا يُؤْمِنُ عَبْدٌ حَتَّى يُؤْمِنَ بِأَرْبَعٍ: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَنِّي رَسُولُ اللَّهِ بَعَثَنِي بِالْحَقِّ، وَحَتَّى يُؤْمِنَ بِالْبَعْثِ بَعْدَ الْمَوْتِ، حَتَّى يُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ»**

**457.** ‘Umar ibn Ayyūb narrated to us and said: Ibrāhīm ibn ‘Abdillāh Al-Harawī narrated to us and said: Sharīk ibn ‘Abdillāh narrated to us and said: Mansūr narrated to us, from Rib’ī ibn Hirāsh, from ‘Alī (*radiAllāhu ‘anhu*) who said: The Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) said: ***“A slave does not believe until he believes in four (things): There is no-one worthy of worship besides Allāh alone who has no partner and that I am the Messenger of Allāh whom He sent with the truth. And until he believes in the resurrection after death. And until he believes in the qadar; the good of it and the bad of it.”***[402]

**458** – وَأَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: نا ابْنُ لَهِيعَةَ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ: أَنَّ النَّبِيَّ ﷺ قَالَ: **«لَا يُؤْمِنُ عَبْدٌ، حَتَّى يُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ»**

**458.** And Al-Firyābī informed us and said: Qutaybah ibn Sa’īd narrated to us and said: Ibn Lahī’ah narrated to us, from ‘Amr ibn Shu’ayb, from his father, from his grandfather that the Prophet (*sallAllāhu ‘alayhi wa sallam*) said: ***“A slave does not believe, until he believes in the qadar; the good of it and the bad of it.”***[403]

---

[401] Narrated by Al-Firyābī in “Al-Qadar” (194), Ibn Abi Shaybah in “Al-Īmān” (3) and Ahmad (1112). And see the one after it.

[402] Narrated by Ahmad (758), At-Tirmidhī (2145), ‘Abdullāh ibn Ahmad in “As-Sunnah” (820) and Al-Hākim (1/33). At-Tirmidhī and Al-Hākim pointed at the disagreement that occurred in the *isnād* from Mansūr, and they both gave preference to the narration without the mention of the unknown man. And Ad-Dāraqutnī gave preference to the narration of the unknown man.
See: “Al-‘Ilal” by Ad-Dāraqutnī (3/196) and “Al-Ahādīth Al-Mukhtarah” (2/68).

[403] Narrated by Al-Firyābī in “Al-Qadar” (204). And see the one after it.

**459** – أَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: نَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: نَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي حَازِمٍ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ: أَنَّ النَّبِيَّ ﷺ قَالَ: «**لَنْ يُؤْمِنَ عَبْدٌ حَتَّى يُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ**»

**459.** Al-Firyābī informed us and said: Qutaybah ibn Sa'īd narrated to us and said: Ya'qūb ibn 'Abdir-Rahmān narrated to us, from Abū Hāzim, from 'Amr ibn Shu'ayb, from his father, from his grandfather, that the Prophet (*sallAllāhu 'alayhi wa sallam*) said: ***"A slave will not believe, until he believes in the qadar; the good of it and the bad of it."***[404]

**460** – أَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: نَا أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ قَالَ: نَا مُعَاذُ بْنُ مُعَاذٍ قَالَ: نَا كَهْمَسُ بْنُ الْحَسَنِ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ يَحْيَى بْنِ يَعْمَرَ قَالَ: كَانَ أَوَّلَ مَنْ تَكَلَّمَ بِالْقَدَرِ بِالْبَصْرَةِ مَعْبَدُ الْجُهَنِيُّ، فَانْطَلَقْتُ أَنَا وَحُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، فَلَقِينَا عَبْدَ اللَّهِ بْنَ عُمَرَ فَقُلْنَا إِنَّهُ قَدْ ظَهَرَ قِبَلَنَا أُنَاسٌ يَقْرَءُونَ الْقُرْآنَ وَيَتَّبِعُونَ الْعِلْمَ، وَيَزْعُمُونَ أَنْ لَا قَدَرَ، وَأَنَّ الْأَمْرَ أُنُفٌ قَالَ: «فَإِذَا لَقِيتَ أُولَئِكَ فَأَخْبِرْهُمْ أَنِّي مِنْهُمْ بَرِيءٌ، وَهُمْ مِنِّي بُرَآءُ، وَالَّذِي يَحْلِفُ بِهِ ابْنُ عُمَرَ: لَوْ أَنَّ لِأَحَدِهِمْ أُحُدًا ذَهَبًا، فَأَنْفَقَهُ مَا قَبِلَهُ اللَّهُ تَعَالَى، حَتَّى يُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ»، ثُمَّ قَالَ: حَدَّثَنِي أَبِي عُمَرُ رضي الله عنه قَالَ: «بَيْنَا نَحْنُ عِنْدَ النَّبِيِّ ﷺ إِذْ طَلَعَ عَلَيْنَا رَجُلٌ شَدِيدُ بَيَاضِ الثِّيَابِ شَدِيدُ سَوَادِ الشَّعْرِ لَا يُرَى عَلَيْهِ أَثَرُ السَّفَرِ، حَتَّى جَلَسَ إِلَى النَّبِيِّ ﷺ فَأَسْنَدَ رُكْبَتَيْهِ إِلَى رُكْبَتَيْهِ، وَوَضَعَ كَفَّيْهِ عَلَى فَخِذَيْهِ» فَقَالَ: «يَا مُحَمَّدُ أَخْبِرْنِي عَنِ الْإِسْلَامِ»؟ فَقَالَ النَّبِيُّ ﷺ: «**أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَتُقِيمَ الصَّلَاةَ وَتُؤْتِيَ الزَّكَاةَ، وَتَصُومَ رَمَضَانَ، وَتَحُجَّ الْبَيْتَ إِنِ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا**» قَالَ: «صَدَقْتَ» فَعَجِبْنَا أَنَّهُ يَسْأَلُهُ وَيُصَدِّقُهُ قَالَ: فَأَخْبِرْنِي عَنِ الْإِيمَانِ قَالَ «**أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَتُؤْمِنُ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ**» قَالَ: صَدَقْتَ قَالَ: فَأَخْبِرْنِي عَنِ الْإِحْسَانِ؟ قَالَ: «**أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ**»، ثُمَّ انْطَلَقَ، فَلَبِثْنَا مَلِيًّا ثُمَّ قَالَ لِي: «**يَا عُمَرُ تَدْرِي مَنِ السَّائِلُ؟**» قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ: «**فَإِنَّهُ جِبْرِيلُ أَتَاكُمْ يُعَلِّمُكُمْ أَمْرَ دِينِكُمْ**»

**460.** Al-Firyābī informed us and said: Abū 'Abdillāh Muhammad ibn Abī Bakr Al-Muqaddami narrated to us and said: Mu'ādh ibn Mu'ādh narrated to us and said: Kahmas ibn Al-Hasan narrated to us, from 'Abdullāh ibn Buraydah, from Yahyā ibn Ya'mar who said: The first one to speak about the *qadar* in *Basrah* was Ma'bad Al-Juhanī. So me and Humayd ibn 'Abdir-Rahmān went out (to perform *hajj* or *'umrah*). Then we met 'Abdullāh ibn 'Umar, and we said: *"O Abū 'Abdir-Rahmān. There has verily emerged some people among us who recite the Qurān and they follow the knowledge. And they claim that there is no qadar, and that the affair is unuf (i.e. initiated and begun without any decree or determination of it has gone forth)."*

He said: *"When you meet these people, then inform them that I am free from them and that they are free from me. By the One whom 'Abdullāh ibn 'Umar swears by, if one of them would have the size of Uhud in gold and then spent it (in the path of Allāh), then*

[404] Narrated by Al-Firyābī in "Al-Qadar" (202) and 'Abdullāh in "As-Sunnah" (893), and it is a *hasan hadīth*.

*Allāh – the Exalted – would not accept it from him before he believes in the qadar; the good of it and the bad of it."*

Then he said: My father 'Umar (*radiAllāhu 'anhu*) narrated to me and said: While we were with the Prophet (*sallAllāhu 'alayhi wa sallam*) a man with extremely white clothes and extremely black hair emerged upon us. No traces of travelling could be seen on him. Until he sat down close to the Prophet of Allāh (*sallAllāhu 'alayhi wa sallam*). Then he placed his knees against his knees, and he placed his two hands upon his thighs. Then he said: *"O Muhammad, inform me about Al-Islām?"*

The Prophet (*sallAllāhu 'alayhi wa sallam*) said: ***"That you testify to Lā ilāha illā Allāh and Muhammadu Rasūlullāh, you perform the prayer, you pay the zakāh, you fast in Ramadān and you perform hajj to the House if you are capable of travelling to it."***

He said: *"You have spoken the truth."* So we were astonished that he was asking him and then telling him that he was telling the truth.

He said: *"Then inform me about Al-Īmān?"*

He said: ***"That you believe in Allāh, His angels, His Books, His messengers, the Last Day and the qadar; the good of it and the bad of it."***

He said: *"You have spoken the truth. Then inform me about Al-Ihsān?"*

He said: ***"That you worship Allāh as if you can see Him, and even though you cannot see Him then He can see you."***

Then he left, and we stayed for three. Then he said to me: ***"O 'Umar, do you know who the one asking was?"***

I said: *"Allāh and His Messenger know best."*

He said: ***"It was verily Jibrīl who came to you to teach you the affair of your dīn."***[405]

**461** – وَحَدَّثَنَا الْفِرْيَابِيُّ إِمْلَاءً قَالَ: نَا إِسْحَاقُ بْنُ رَاهَوَيْهِ قَالَ: أنا النَّضْرُ بْنُ شُمَيْلٍ قَالَ: نَا كَهْمَسُ بْنُ الْحَسَنِ قَالَ: نَا عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ، عَنْ يَحْيَى بْنِ يَعْمَرَ، وَذَكَرَ الْحَدِيثَ بِطُولِهِ إِلَى قَوْلِهِ: قَالَ «**أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَتُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ**» قَالَ: صَدَقْتَ، وَذَكَرَ بَاقِي الْحَدِيثِ

**461.** And Al-Firyābī narrated to us – while reading it aloud – and said: Ishāq ibn Rāhūyah narrated to us and said: An-Nadr ibn Shumayl narrated to us and said: Kahmas ibn Al-Hasan narrated to us and said: 'Abdullāh ibn Buraydah narrated to us, from Yahyā ibn Ya'mar – and he mentioned the *hadīth* until his words – and

[405] Narrated by Al-Firyābī in "Al-Qadar" (210), Ahmad (367) and Muslim (1).

said: ***"That you believe in Allāh, His angels, His Books, His messengers, the Last Day and the qadar; the good of it and the bad of it."***

He said: *"You have spoken the truth."* And he mentioned the rest of the *hadīth*.[406]

**462** – حَدَّثَنَا أَبُو مُحَمَّدٍ يَحْيَى بْنُ مُحَمَّدِ بْنِ صَاعِدٍ قَالَ: نَا يُوسُفُ بْنُ سَعِيدٍ الْمِصِّيصِيُّ قَالَ: نَا خَالِدُ بْنُ يَزِيدَ الْقَسْرِيُّ الْبَجَلِيُّ قَالَ: نَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ قَالَ: جَاءَ جِبْرِيلُ عليه السلام إِلَى النَّبِيِّ ﷺ فِي صُورَةِ شَابٍّ فَقَالَ: يَا مُحَمَّدُ، مَا الْإِيمَانُ؟ قَالَ: «**أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ، وَالْقَدَرِ خَيْرِهِ وَشَرِّهِ**» قَالَ: صَدَقْتَ قَالَ: فَعَجِبُوا مِنْ تَصْدِيقِهِ النَّبِيَّ ﷺ قَالَ: فَأَخْبِرْنِي، مَا الْإِسْلَامُ؟ قَالَ: «**أَنْ تُقِيمَ الصَّلَاةَ، وَتُؤْتِيَ الزَّكَاةَ، وَتَحُجَّ الْبَيْتَ، وَتَصُومَ رَمَضَانَ**» قَالَ: صَدَقْتَ قَالَ: فَأَخْبِرْنِي عَنِ الْإِحْسَانِ قَالَ: «**الْإِحْسَانُ: أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ**» قَالَ: صَدَقْتَ وَذَكَرَ الْحَدِيثَ إِلَى قَوْلِهِ: «**هَذَا جِبْرِيلُ أَتَاكُمْ يُعَلِّمُكُمْ أَمْرَ دِينِكُمْ**»

**462.** Abū Muhammad Yahyā ibn Muhammad ibn Sā'id narrated to us and said: Yūsuf ibn Sa'īd Al-Missīsī narrated to us and said: Khālid ibn Yazīd Al-Qasrī Al-Bajalī narrated to us and said: Ismā'īl ibn Abī Khālid narrated to us, from Qays ibn Abī Hazim, from Jarīr ibn 'Abdillāh (*radiAllāhu 'anhu*) who said: Jibrīl (*'alayhis-salām*) came to the Prophet (*sallAllāhu 'alayhi wa sallam*) in the image of a young man. Then he said: *"O Muhammad, what is Al-Īmān?"*

He said: ***"That you believe in Allāh, His angels, His Books, His messengers, the Last Day and the qadar; the good of it and the bad of it."***

He said: *"You have spoken the truth."* He said: And they were astonished by him affirming the Prophet (*sallAllāhu 'alayhi wa sallam*).

He said: *"Then inform me about Al-Islām?"*

He said: ***"That you perform the salāh, pay the zakāh, perform hajj to the House, and fast in Ramadān."***

He said: *"You have spoken the truth. Then inform me about Al-Ihsān?"*

He said: ***"Al-Ihsān is that you worship Allāh as if you can see Him, and even though you cannot see Him then He can see you."***

He said: *"You have spoken the truth."* And he mentioned the *hadīth* until his words: ***"That was Jibrīl who came to you to teach you the affairs of your dīn."***[407]

---

[406] Narrated by Al-Firyābī in "Al-Qadar" (211).

[407] Narrated by Ibn 'Adī in "Al-Kāmil" (3/432) in the biography of Khālid ibn Yazīd. And he mentioned some of what he had narrated, and then he said: *"And he has other ahādīth than what I have mentioned, and all of his ahādīth are not followed up upon."*

## 41. Chapter: What was mentioned about those who reject the *qadar*

**463** – حَدَّثَنَا أَبُو شُعَيْبٍ عَبْدُ اللَّهِ بْنُ الْحَسَنِ الْحَرَّانِيُّ قَالَ: نَا إِبْرَاهِيمُ بْنُ عَبْدِ اللَّهِ الْهَرَوِيُّ قَالَ: نَا زَكَرِيَّا بْنُ مَنْظُورٍ قَالَ: حَدَّثَنَا أَبُو حَازِمٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**الْقَدَرِيَّةُ مَجُوسُ هَذِهِ الْأُمَّةِ، فَإِنْ مَرِضُوا فَلَا تَعُودُوهُمْ، وَإِنْ مَاتُوا فَلَا تَشْهَدُوهُمْ**»

**463.** Abū Shu'ayb 'Abdullāh ibn Al-Hasan Al-Harrānī narrated to us and said: Ibrāhīm ibn 'Abdillāh Al-Harawī narrated to us and said: Zakariyyā ibn Mandhūr narrated to us and said: Abū Hāzim narrated to us, from Nāfi', from Ibn 'Umar (*radiAllāhu 'anhumā*) who said: The Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said: ***"The Qadariyyah are the majūs of this ummah. So if they become sick, then do not visit them. And if they die, then do not attend them (i.e. their funerals)."***[408]

464 – وَأَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: نَا نَصْرُ بْنُ عَاصِمٍ الْأَنْطَاكِيُّ قَالَ: نَا زَكَرِيَّا بْنُ مَنْظُورٍ قَالَ: حَدَّثَنِي أَبُو حَازِمٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لِكُلِّ أُمَّةٍ مَجُوسٌ، وَالْقَدَرِيَّةُ مَجُوسُ هَذِهِ الْأُمَّةِ، فَإِنْ مَرِضُوا فَلَا تَعُودُوهُمْ، وَإِنْ مَاتُوا فَلَا تَشْهَدُوهُمْ**»

**464.** And Al-Firyābī informed us and said: Nasr ibn 'Āsim Al-Antākī narrated to us and said: Zakariyyā ibn Mandhūr narrated to us and said: Abū Hāzim narrated to me, from Nāfi', from Ibn 'Umar (*radiAllāhu 'anhumā*) who said: The Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said: ***"Every nation has some majūs, and the Qadariyyah are the majūs of this ummah. So if they become sick, then do not visit them. And if they die, then do not attend them (i.e. their funerals)."***[409]

---

[408] Narrated by Ahmad (5584, 6077, 23456), Abū Dāwūd (4691, 4692) and 'Abdullāh ibn Ahmad in "As-Sunnah" (892, 936).
Al-'Uqaylī said in "Ad-Du'afā" (1/260) after he mentioned the *hadīth* of Ibn 'Umar (*radiAllāhu 'anhumā*): *"This text has a way with another chain of narration, from a group (of narrators) who resemble each other in weakness."*
And see "Al-Lāli Al-Masnū'ah", for he verily wrote long words in the gathering of its chain of narrations and in the refutation of Ibn Al-Jawzī when he placed this *hadīth* in "Al-Mawdū'āt" (i.e. the fabricated *ahādīth*). And he mentioned those who declared it to be *hasan* and who accepted it from the people of knowledge.
And the author will mention some of the ways of this *hadīth*. And the views of the people of knowledge regarding the judgment upon this *hadīth* verily differed between declaring its weakness and declaring it as *hasan* (good), due to its many ways (both) *marfū'* and *mawqūf*.
And Al-Bayhaqī narrated it in "Al-Qada wal-Qadar" (332) from Ibn 'Umar (*radiAllāhu 'anhumā*) who said: *"Every nation has some majūs. And verily, the Majus of this nation are those who say: 'There is no qadar.'"* Al-Bayhaqī said: *"This isnād is sahīh, but it is mawqūf."*
And the reason for calling the *Qadariyyah* 'the *majūs* of this *ummah*' has verily gone forth under number (404).

[409] Narrated by Al-Firyābī in "Al-Qadar" (218).

**465** – وَأَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: نَا أَبُو إِسْحَاقَ إِسْمَاعِيلُ بْنُ إِسْحَاقَ قَالَ: حَدَّثَنِي أَبُو مُصْعَبٍ قَالَ: نَا الْحَكَمُ بْنُ سَعِيدٍ السَّعِيدِيُّ، مِنْ وَلَدِ سَعِيدِ بْنِ الْعَاصِ عَنِ الْجُعَيْدِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّهُ سَيَكُونُ فِي آخِرِ الزَّمَانِ قَوْمٌ يُكَذِّبُونَ بِالْقَدَرِ، أَلَا، وَأُولَئِكَ مَجُوسُ هَذِهِ الْأُمَّةِ، فَإِنْ مَرِضُوا فَلَا تَعُودُوهُمْ، وَإِنْ مَاتُوا فَلَا تَشْهَدُوهُمْ**»

**465.** And Al-Firyābī informed us and said: Abū Ishāq Ismā'īl ibn Ishāq narrated to us and said: Abū Mus'ab narrated to me and said: Al-Hakam ibn Sa'īd As-Sa'īdī – from the children of Sa'īd ibn Al-'Ās – narrated to us, from Al-Ju'ayd ibn 'Abdir-Rahmān, from Nāfi', from Ibn 'Umar (*radiAllāhu 'anhumā*) who said: The Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said: ***"Verily, in the end of times there will be some people who reject the qadar. Verily, these are the majūs of this ummah. So if they become sick, then do not visit them. And if they die, then do not attend them (i.e. their funerals)."***[410]

**466** – وَأَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: نَا مُحَمَّدُ بْنُ مُصَفًّى قَالَ: نَا بَقِيَّةُ بْنُ الْوَلِيدِ، عَنِ الْأَوْزَاعِيِّ، عَنِ ابْنِ جَرِيجٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: قَالَ النَّبِيُّ ﷺ: «**إِنَّ مَجُوسَ هَذِهِ الْأُمَّةِ الْمُكَذِّبُونَ بِأَقْدَارِ اللَّهِ فَإِنْ مَرِضُوا فَلَا تَعُودُوهُمْ، وَإِنْ مَاتُوا فَلَا تَشْهَدُوهُمْ**»

**466.** And Al-Firyābī narrated to us and said: Muhammad ibn Musaffā narrated to us and said: Baqiyyah ibn Al-Walīd narrated to us, from Al-Awzā'ī, from Ibn Jurayj, from Abū Az-Zubayr, from Jābir (*radiAllāhu 'anhu*) who said: The Prophet (*sallAllāhu 'alayhi wa sallam*) said*:* ***"Verily, the majūs of this ummah are those who reject the qadar. So if they become sick, then do not visit them. And if they die, then do not attend them (i.e. their funerals)."***[411]

**467** – وَأَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: نَا عَبْدُ الْأَعْلَى بْنُ حَمَّادٍ قَالَ: نَا مُعْتَمِرُ بْنُ سُلَيْمَانَ قَالَ: سَمِعْتُ أَبِي يُحَدِّثُ، عَنْ مَكْحُولٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ ﷺ قَالَ: «**لِكُلِّ أُمَّةٍ مَجُوسٌ، وَإِنَّ مَجُوسَ هَذِهِ الْأُمَّةِ الْقَدَرِيَّةُ، فَلَا تَعُودُوهُمْ إِذَا مَرِضُوا، وَلَا تُصَلُّوا عَلَيْهِمْ إِذَا مَاتُوا**»

**467.** And Al-Firyābī informed us and said: 'Abdul-A'lā ibn Hammād narrated to us and said: Mu'tamir ibn Sulaymān narrated to us and said: I heard my father narrate from Makhūl, from Abū Hurayrah (*radiAllāhu 'anhu*) that the Prophet (*sallAllāhu 'alayhi wa sallam*) said: ***"Every nation has some majūs. And verily, the majūs of this ummah are the Qadariyyah. So do not visit them if they become sick, and do not pray upon them when they die."***[412]

---

[410] Narrated by Al-Firyābī in "Al-Qadar" (220).
[411] Narrated by Al-Firyābī in "Al-Qadar" (219).
[412] Narrated by Al-Firyābī in "Al-Qadar" (233).

**468** – وَأَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: نَا عَبْدُ الْأَعْلَى بْنُ حَمَّادٍ قَالَ: نَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ قَالَ: سَمِعْتُ أَبَا الْحَسَنِ قَالَ: حَدَّثَنِي جَعْفَرُ بْنُ الْحَارِثِ، عَنْ يَزِيدَ بْنِ مَيْسَرَةَ الشَّامِيِّ، عَنْ عَطَاءٍ الْخُرَسَانِيِّ، عَنْ مَكْحُولٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ النَّبِيُّ ﷺ: «**إِنَّ لِكُلِّ أُمَّةٍ مَجُوسًا، وَإِنَّ مَجُوسَ هَذِهِ الْأُمَّةِ الْقَدَرِيَّةُ، فَلَا تَعُودُوهُمْ إِذَا مَرِضُوا، وَلَا تُصَلُّوا عَلَى جَنَازَتِهِمْ إِذَا مَاتُوا**»

**468.** And Al-Firyābī informed us and said: ‘Abdul-A’lā ibn Hammād narrated to us and said: Al-Mu’tamir ibn Sulaymān narrated to us and said: I heard Abū Al-Hasan who said: Ja’far ibn Al-Hārith narrated to me, from Yazīd ibn Maysarah Ash-Shāmī, from ‘Atā Al-Khurāsānī, from Makhūl, from Abū Hurayrah (*radiAllāhu ‘anhu*) who said: The Prophet (*sallAllāhu ‘alayhi wa sallam*) said: ***“Every nation has some majūs. And verily, the majūs of this ummah are the Qadariyyah. So do not visit them if they become sick, and do not pray upon them when they die.”***[413]

**469** – وَأَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: نَا صَفْوَانُ بْنُ صَالِحٍ قَالَ: نَا مُحَمَّدُ بْنُ شُعَيْبٍ، قَالَ: أنا عُمَرُ بْنُ يَزِيدَ الدِّمَشْقِيُّ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ مُهَاجِرٍ، عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ، عَنْ يَحْيَى بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَا هَلَكَتْ أُمَّةٌ قَطُّ إِلَّا بِالْإِشْرَاكِ بِاللَّهِ، وَمَا أَشْرَكَتْ أُمَّةٌ قَطُّ إِلَّا كَانَ بَدْءُ إِشْرَاكِهَا التَّكْذِيبَ بِالْقَدَرِ**»

**469.** And Al-Firyābī informed us and said: Safwān ibn Sālih narrated to us and said: Muhammad ibn Shu’ayb narrated to us and said: ‘Umar ibn Yazīd Ad-Dimashqī narrated to us and said: ‘Umar ibn Muhājir informed me, from ‘Umar ibn ‘Abdil-‘Azīz, from Yahyā ibn Al-Qāsim, from his father, from his grandfather ‘Abdullāh ibn ‘Amr ibn Al-‘Ās (*radiAllāhu ‘anhumā*) who said: The Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) said: ***“No nation was ever destroyed, except due to (committing) shirk to Allāh. And no nation ever committed shirk, before the beginning of their shirk would be the rejection of the qadar.”***[414]

**470** – حَدَّثَنَا أَبُو مُحَمَّدٍ يَحْيَى بْنُ مُحَمَّدِ بْنِ صَاعِدٍ قَالَ: نَا الْعَبَّاسُ بْنُ الْوَلِيدِ بْنِ مَزْيَدٍ، بِبَيْرُوتَ قَالَ: أنا مُحَمَّدُ بْنُ شُعَيْبِ بْنِ شَابُورَ قَالَ: أَخْبَرَنِي عُمَرُ بْنُ يَزِيدَ النَّصْرِيُّ وَهُوَ الدِّمَشْقِيُّ، عَنْ عَمْرِو بْنِ مُهَاجِرٍ، صَاحِبِ حَرَسِ ابْنِ عَبْدِ الْعَزِيزِ، عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ، عَنْ يَحْيَى بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ السَّهْمِيِّ: عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «**مَا هَلَكَتْ أُمَّةٌ قَطُّ إِلَّا بِالشِّرْكِ بِاللَّهِ، وَمَا أَشْرَكَتْ أُمَّةٌ حَتَّى يَكُونَ بَدْءُ شِرْكِهَا التَّكْذِيبَ بِالْقَدَرِ**»

**470.** Abū Muhammad Yahyā ibn Muhammad ibn Sā’id narrated to us and said: Al-‘Abbās ibn Al-Walīd ibn Mazyad – in *Bayrūt* – narrated to us and said: Muhammad ibn Shu’ayb ibn Shābūr narrated to us and said: ‘Umar ibn Yazīd An-Nasrī – and he is Ad-Dimashqī – informed me, from ‘Amr ibn Muhājir – the leader

---

[413] Narrated by Al-Firyābī in “Al-Qadar” (235).

[414] Narrated by Al-Firyābī in “Al-Qadar” (241), Ibn Abī ‘Asim in “As-Sunnah” (331) and Ibn Battah in “Al-Ibānah Al-Kubrā” (1642).
Ibn Al-Qayyim said in “Hāshiyah Sunan Abī Dāwūd” (12/298): *“And this isnād is not used as an argument.”*

of the guards of ‘Umar ibn ‘Abdil-‘Azīz – from ‘Umar ibn ‘Abdil-‘Azīz, from Yahyā ibn Al-Qāsim, from his father, from his grandfather ‘Abdullāh ibn ‘Amr ibn Al-‘Ās As-Sahmī, from the Prophet (*sallAllāhu ‘alayhi wa sallam*) that he said: ***“No nation was ever destroyed, except due to (committing) shirk to Allāh. And no nation committed shirk, before the beginning of their shirk would be the rejection of the qadar.”***

**471** – وَأَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: نَا أَبُو بَكْرٍ سَعِيدُ بْنُ يَعْقُوبَ الطَّالْقَانِيُّ قَالَ: نَا الْمُقْرِئُ أَبُو عَبْدِ الرَّحْمَنِ قَالَ: نَا ابْنُ لَهِيعَةَ قَالَ: نَا عَمْرُو بْنُ شُعَيْبٍ قَالَ: كُنْتُ جَالِسًا عِنْدَ سَعِيدِ بْنِ الْمُسَيِّبِ فَقَالَ بَعْضُ الْقَوْمِ: يَا أَبَا مُحَمَّدٍ، إِنَّ قَوْمًا يَقُولُونَ: قَدَّرَ اللَّهُ كُلَّ شَيْءٍ إِلَّا الْأَعْمَالَ، قَالَ: فَوَاللَّهِ مَا رَأَيْتُ سَعِيدًا غَضِبَ قَطُّ مِثْلَ مَا غَضِبَ يَوْمَئِذٍ، حَتَّى هَمَّ بِالْقِيَامِ، ثُمَّ قَالَ: فَعَلُوهَا؟ وَيْحَهُمْ لَوْ يَعْلَمُونَ، أَمَا وَاللَّهِ لَقَدْ سَمِعْتُ فِيهِمْ حَدِيثًا، كَفَاهُمْ بِهِ شَرًّا، فَقُلْتُ لَهُ: وَمَا ذَاكَ يَا أَبَا مُحَمَّدٍ رَحِمَكَ اللَّهُ؟ قَالَ: حَدَّثَنِي رَافِعُ بْنُ خَدِيجٍ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «**يَكُونُ فِي أُمَّتِي قَوْمٌ يَكْفُرُونَ بِاللَّهِ، وَبِالْقُرْآنِ وَهُمْ لَا يَشْعُرُونَ**»، فَقُلْتُ: جُعِلْتُ فِدَاكَ يَا رَسُولَ اللَّهِ، يَقُولُونَ كَيْفَ؟ قَالَ: «**يَقُولُونَ: الْخَيْرُ مِنَ اللَّهِ، وَالشَّرُّ مِنْ إِبْلِيسَ، ثُمَّ يَقْرَءُونَ عَلَى ذَلِكَ كِتَابَ اللَّهِ، فَيَكْفُرُونَ بِاللَّهِ وَبِالْقُرْآنِ بَعْدَ الْإِيمَانِ وَالْمَعْرِفَةِ، فَمَا تَلْقَى أُمَّتِي مِنْهُمْ مِنَ الْعَدَاوَةِ وَالْبَغْضَاءِ وَالْجِدَالِ، وَفِي زَمَانِهِمْ ظُلْمُ الْأَئِمَّةِ، فَنَاهُمْ مِنْ ظُلْمٍ وَحَيْفٍ وَأَثَرَةٍ، فَيَبْعَثُ اللَّهُ عز وجل طَاعُونًا، فَيَفْنِي عَامَّتَهُمْ، ثُمَّ يَكُونُ الْخَسْفُ، فَقَلَّ مَنْ يَنْجُو مِنْهُ وَالْمُؤْمِنُ يَوْمَئِذٍ قَلِيلٌ فَرَحُهُ، شَدِيدٌ غَمُّهُ، ثُمَّ يَكُونُ الْمَسْخُ، فَيَمْسَخُ اللَّهُ تَعَالَى عَامَّةَ أُولَئِكَ قِرَدَةً وَخَنَازِيرَ**» ثُمَّ بَكَى النَّبِيُّ ﷺ حَتَّى بَكَيْنَا لِبُكَائِهِ، قِيلَ: يَا رَسُولَ اللَّهِ، مَا هَذَا الْبُكَاءُ؟ قَالَ: «**رَحْمَةٌ لَهُمُ الْأَشْقِيَاءُ؛ لِأَنَّ فِيهِمُ الْمُتَعَبِّدَ، وَفِيهِمُ الْمُجْتَهِدَ أَمَّا إِنَّهُمْ لَيْسُوا بِأَوَّلِ مَنْ سَبَقَ إِلَى هَذَا الْقَوْلِ، وَضَاقَ بِحَمْلِهِ ذَرْعًا، إِنَّ عَامَّةَ مَنْ هَلَكَ مِنْ بَنِي إِسْرَائِيلَ بِالتَّكْذِيبِ بِالْقَدَرِ**» قِيلَ يَا رَسُولَ اللَّهِ، فَمَا الْإِيمَانُ بِالْقَدَرِ؟ قَالَ: «**أَنْ تُؤْمِنَ بِاللَّهِ وَحْدَهُ لَا شَرِيكَ لَهُ، وَتَعْلَمَ أَنَّهُ لَا يَمْلِكُ مَعَهُ أَحَدٌ ضَرًّا وَلَا نَفْعًا، وَتُؤْمِنَ بِالْجَنَّةِ وَالنَّارِ، وَتَعْلَمَ أَنَّ اللَّهَ خَلَقَهُمَا قَبْلَ الْخَلْقِ، ثُمَّ خَلَقَ الْخَلْقَ لَهُمَا، وَجَعَلَ مَنْ شَاءَ مِنْهُمْ إِلَى النَّارِ، عَدْلًا مِنْهُ، فَكُلٌّ يَعْمَلُ لِمَا فُرِغَ مِنْهُ، وَصَائِرٌ إِلَى مَا خُلِقَ لَهُ**» فَقُلْتُ: صَدَقَ اللَّهُ وَرَسُولُهُ

**471.** And Al-Firyābī informed us and said: Abū Bakr Sa’īd ibn Ya'qūb At-Tālaqānī narrated to us and said: Al-Muqri Abū ‘Abdir-Rahmān narrated to us and said: Ibn Lahī’ah narrated to us and said: ‘Amr ibn Shu’ayb narrated to us and said: I was sitting with Sa’īd ibn Al-Musayyib when some of the people said: *“O Abū Muhammad, some people verily say: ‘Allāh has verily decreed everything except the deeds.’”* He said: By Allāh, I have never seen Sa’īd get so angry as how angry he got on that day, until he intended to get up (and leave). Then he said: *“Did they do it?! Woe to them, if only they knew! By Allāh, I have verily heard a hadīth about them which is bad enough for them.”* So I said: *“And what is that, O Abū Muhammad, may Allāh have mercy upon you?”* So he said: Rāfi’ ibn Khadīj narrated to me and said: I heard the Prophet (*sallAllāhu ‘alayhi wa sallam*) say: ***“In my ummah there will be a people who will disbelieve in Allāh and the Qurān while they are not aware.”***

So I said: *“May I be ransomed for you, O Messenger of Allāh, how will they say?”*

He said: ***"They will say that the good is from Allāh and the bad is from Iblīs. Then they will recite the Book of Allāh (as evidence) for that. So they will disbelieve in Allāh and the Qurān after the īmān and knowledge. And how much of enmity, hatred and dispute will my ummah not meet from them. And the injustice of the leaders will be in their time, so they (i.e. the ummah) will be afflicted with injustice, oppression and favoring (against them). Then Allah – the Exalted – will send a plague, and the majority of them will disappear. Then they will be a collapse, and only few will be saved from it. The happiness of the mumin in that time will be little, and his worries will be severe. Then after that the changing will occur, and Allāh – the Exalted - will change the majority of them into monkeys and pigs."***

Then the Prophet (*sallAllāhu 'alayhi wa sallam*) cried, until we cried due to his crying. Then it was said: *"O Messenger of Allāh? What is this crying (i.e. why)?!"*

He said: ***"Out of mercy for them, the unhappy ones. Because among them is the worshipper, and among them is the one who strives (in good deeds). But they are not the ones who came first to this belief, and who had the difficulty of walking while carrying it. Verily, the majority of those who were destroyed from Banū Isrāīl (were destroyed) due to rejecting the qadar."***

So it was said: *"O Messenger of Allāh. So what is the īmān in the qadar?"*

He said: ***"That you believe in Allāh alone who has no partners. And you know that no-one owns harm or benefit along with Him. And you believe in Paradise and Hellfire. And you know that Allāh – the Exalted – created them before the creation. Then He created the creation for them, and He placed whomever He wanted from them in Paradise, and whomever He wanted from them in Hellfire; a justice from Him. So everyone performs deeds in accordance with something that has (already) been finished, and he will end up with what he was created for."*** So I said: *"Allāh and His Messenger have spoken the truth."*[415]

**472** – وَأَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنِي الْحَسَنُ بْنُ الصَّبَّاحِ يَعْنِي الْبَزَّارَ قَالَ: نَا عَبْدُ اللَّهِ بْنُ يَزِيدَ، عَنْ عَطِيَّةَ قَالَ: نَا ابْنُ لَهِيعَةَ قَالَ: نَا عَمْرُو بْنُ شُعَيْبٍ قَالَ: كُنْتُ جَالِسًا عِنْدَ سَعِيدِ بْنِ الْمُسَيِّبِ " فَذَكَرَ مِثْلَهُ

**472.** And Al-Firyābī informed us and said: Al-Hasan ibn As-Sabbāh (i.e. Al-Bazzār) narrated to us and said: 'Abdullāh ibn Yazīd narrated to us and said: Ibn Lahī'ah narrated to us and said: 'Amr ibn Shu'ayb narrated to us and said: I was sitting with Sa'īd ibn Al-Musayyib… and he mentioned a similar narration.[416]

---

[415] Narrated by Al-Firyābī in "Al-Qadar" (223), Harb in "As-Sunnah" (218), Al-'Uqaylī in "Ad-Du'afā" (4584) and Ibn Battah in "Al-Ibānah Al-Kubrā" (1635).
Abū Hātim – *rahimahullāh* – said: *"This hadīth for me is fabricated."* ["'Ilal Al-Hadīth" (2807)].

[416] Narrated by Al-Firyābī in "Al-Qadar" (224).

**473** – وَأَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: نَا سُوَيْدُ بْنُ سَعِيدٍ قَالَ: نَا حَسَّانُ بْنُ إِبْرَاهِيمَ، عَنْ عَطِيَّةَ بْنِ عَطِيَّةَ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ قَالَ: سَمِعْتُ عَمْرَو بْنَ شُعَيْبٍ يَقُولُ: كُنَّا عِنْدَ سَعِيدِ بْنِ الْمُسَيِّبِ فَذَكَرَ نَحْوًا مِنَ الْحَدِيثِ إِلَى آخِرِهِ

**473.** And Al-Firyābī informed us and said: Suwayd ibn Sa'īd narrated to us and said: Hassān ibn Ibrāhīm narrated to us, from 'Atiyyah ibn 'Atiyyah, from 'Atā ibn Abī Rabah who said: I heard 'Amr ibn Shu'ayb say: We were with Sa'īd ibn AlMusayyib… and he mentioned a similar *hadīth* until its end.[417]

**474** – أَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: نَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ، وَمُحَمَّدُ بْنُ بَشِيرٍ قَالَا: أنا ابْنُ نِزَارٍ عَلِيٌّ أَوْ مُحَمَّدٌ، عَنْ أَبِيهِ، عَنْ عِكْرِمَةَ، عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**صِنْفَانِ مِنْ أُمَّتِي لَيْسَ لَهُمَا فِي الْإِسْلَامِ نَصِيبٌ: الْمُرْجِئَةُ، وَالْقَدَرِيَّةُ**»

**474.** And Al-Firyābī informed us and said: 'Uthmān ibn Abī Shaybah narrated to us and said: Abū Usāmah and Muhammad ibn Bishr both narrated to us and said: Ibn Nizār – 'Alī or Muhammad – narrated to us, from his father, from 'Ikrimah, from Abū Hurayrah (*radiAllāhu 'anhu*) who said: The Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said: ***"Two groups from my ummah have no share in Islām; the Murjiah and the Qadariyyah."***[418]

**475** – حَدَّثَنَا أَبُو جَعْفَرٍ أَحْمَدُ بْنُ يَحْيَى الْحُلْوَانِيُّ قَالَ: نَا سُوَيْدُ بْنُ سَعِيدٍ قَالَ: نَا شِهَابُ بْنُ خِرَاشٍ، عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «**مَا بَعَثَ اللَّهُ تَعَالَى نَبِيًّا قَبْلِي، فَاسْتَجْمَعَتْ لَهُ أُمَّتُهُ، إِلَّا كَانَ فِيهِمْ مُرْجِئَةٌ وَقَدَرِيَّةٌ، يُشَوِّشُونَ أَمْرَ أُمَّتِهِ مِنْ بَعْدِهِ، أَلَا وَإِنَّ اللَّهَ تَعَالَى لَعَنَ الْمُرْجِئَةَ وَالْقَدَرِيَّةَ عَلَى لِسَانِ سَبْعِينَ نَبِيًّا، أَنَا آخِرُهُمْ**»

**475.** Abū Ja'far Ahmad ibn Yahyā Al-Hulwānī narrated to us and said: Suwayd ibn Sa'īd narrated to us and said: Shihāb ibn Khirāsh narrated to us, from Muhammad ibn Ziyād, from Abū Hurayrah (*radiAllāhu 'anhu*) that the Prophet (*sallAllāhu 'alayhi wa sallam*) said: ***"Allāh did not send any prophet before me, and his nation was comprised for him, except that it contained Murjiah and Qadariyyah who would cause confusion in his nation after him (i.e. after his death). Indeed, Allāh – the Exalted – verily cursed the Murjiah and Qadariyyah upon the tongues of seventy prophets, and I am the last of them."***[419]

---

[417] Narrated by Al-Firyābī in "Al-Qadar" (225).

[418] Narrated by Al-Firyābī in "Al-Qadar" (231). And as such it was narrated here from Abū Hurayrah (*radiAllāhu 'anhu*) while the well-known is that it is a narration from Ibn 'Abbās (*radiAllāhu 'anhumā*). And that is a weak *hadīth*, as I have clarified in "Ar-Radd 'alā Al-Mubtadi'ah" (82).

[419] Narrated by Ibn Hibbān in "Al-Majrūhīn" (1/362), and Ibn Battah in "Al-Ibānah Al-Kubrā" (1304, 1648) and Al-Harawī in "Dhamm Al-Kalām" (55). And in its *isnād* is Shihāb ibn Khirash. Ibn Hibbān said: *"He was a righteous man, but he was among those who would make many mistakes, so he exited from the limit of being used as an argument, except when it comes to learning a lesson."* =

**476** – أَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: نا إِسْحَاقُ بْنُ رَاهَوَيْهِ قَالَ: أنا بِشْرُ بْنُ عُمَرَ الزَّهْرَانِيُّ قَالَ: نَا ابْنُ لَهِيعَةَ، عَنْ مُوسَى بْنِ وَرْدَانَ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ النَّبِيُّ ﷺ: «**لَعَنَ اللَّهُ أَهْلَ الْقَدَرِ الَّذِينَ يُؤْمِنُونَ بِقَدَرٍ، وَيُكَذِّبُونَ بِقَدَرٍ**»

**476.** And Al-Firyābī informed us and said: Ishāq ibn Rāhūyah narrated to us and said: Bishr ibn 'Umar Az-Zahrānī narrated to us and said: Ibn Lahī'ah narrated to us, from Mūsā ibn Wardān that he heard Abū Hurayrah (*radiAllāhu 'anhu*) say: The Prophet (*sallAllāhu 'alayhi wa sallam*) said: ***"Allāh cursed the people of qadar; those who believe in (some of the) qadar, and they reject (some of the) qadar."***[420]

**477** – وَأَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنِي أَبُو أَنَسٍ مَالِكُ بْنُ سُلَيْمَانَ قَالَ: نا بَقِيَّةُ بْنُ الْوَلِيدِ، عَنْ يَحْيَى بْنِ مُسْلِمٍ، عَنْ بَحْرٍ السَّقَّاءِ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ رضي الله عنه عَنِ النَّبِيِّ ﷺ قَالَ: «**مَا كَانَتْ زَنْدَقَةٌ إِلَّا كَانَ أَصْلُهَا التَّكْذِيبَ بِالْقَدَرِ**»

**477.** And Al-Firyābī informed us and said: Abū Anas Mālik ibn Sulaymān narrated to me and said: Baqiyyah ibn Al-Walīd narrated to us, from Yahyā ibn Muslim, from Bahr As-Saqqā, from Abū Hāzim, from Abū Hurayrah (*radiAllāhu 'anhu*), from the Prophet (*sallAllāhu 'alayhi wa sallam*): ***"There never was any zandaqah, except that its foundation was the rejection of the qadar."***[421]

---

And similar to this *hadīth* was narrated from Abū Bakr As-Siddīq, Ibn 'Abbās, Anas, Abū Hurayrah, Jābir (*radiAllāhu 'anhum*) and others. And none of their *asānīd* are free from weakness.

[420] Narrated by Al-Firyābī in "Al-Qadar" (256, 257) and Ibn Battah in "Al-Ibānah Al-Kubrā" (1660). And in its *isnād* is Ibn Lahī'ah, and he verily made *tadlīs*. And Mūsā ibn Wardān. It was said to Ibn Ma'īn: *"How is the hadīth of Mūsā ibn Wardān?"* He said: *"He is not strong (in narration)."* ["Al-Kāmil" (8/63)].

[421] Narrated by Al-Firyābī in "Al-Qadar" (223), Harb in "As-Sunnah" (216) and Ibn Battah in "Al-Ibānah Al-Kubrā" (1661), and its *isnād* is weak due to the *tadlīs* of Baqiyyah, and the weakness of Bahr As-Saqqā.

**I said:** It was verily narrated in many of the narrations that the rejection of the *qadar* opens the doors of *zandaqah*, and among these are:

- In "Al-Ibānah Al-Kubrā" (1812) from Mūsā ibn Abī Kathīr: *"Speaking about the qadar is the foundation of zandaqah."*
- And with Al-Lālakāī (1049) from Maymūn ibn Mihrān who said: Ibn 'Abbās (*radiAllāhu 'anhumā)* said to me: *"Remember three things from me..."* And he mentioned from these: *"And be aware of the qadar, because it verily invites to zandaqah."*
- And in "Al-Ibānah Al-Kubrā" (1968) Dāwūd ibn Abī Hind said: *"The belief of the Qadariyyah was extracted from zandaqah, and they are the fastest of people to perform apostasy."*
- And also in it (1971) from 'Abdullāh ibn Ja'far that he said regarding the Qadariyyah: *"They are, by Allāh, zanādiqah."*
- Ibn Battah said in "Al-Ibānah As-Sughrā" (254) after he mentioned the *'aqīdah* of the people of *Sunnah* regarding the *qadar*: *"So whoever opposes this, or exits from it, or slanders it, and he does not establish the maqādīr (decrees) of Allāh – 'azza wa jalla – and ascribe them and ascribe the Mashīah (Will) to Allāh, then this is the first of zandaqah."*

## 42. Chapter: The belief in that every newborn is born upon the *fitrah*[422]

**478** – أَخْبَرَنَا الْفِرْيَابِيُّ ، قَالَ: حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «**كُلُّ مَوْلُودٍ يُولَدُ عَلَى الْفِطْرَةِ، فَأَبَوَاهُ يُهَوِّدَانِهِ وَيُنَصِّرَانِهِ**» ، قَالُوا: يَا رَسُولَ اللَّهِ، أَفَرَأَيْتَ مَنْ يَمُوتُ وَهُوَ صَغِيرٌ؟ قَالَ: «**اللَّهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ**»

**478.** Al-Firyābī informed to us and said: Qutaybah ibn Sa'īd narrated to us, from Mālik ibn Anas, from Abū Az-Zannād, from Al-A'raj, from Abū Hurayrah (*radiAllāhu 'anhu*), that the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said: ***"Every newborn is born upon the fitrah. Then his parents turn him into a jew and (in others cases) they turn him into a christian."***

They said: *"O Messenger of Allāh, what about the one who dies while he is little (i.e. underage)?"*

He said: ***"Allāh knows best what they would have performed of deeds (if they had lived)."***[423]

**479** – وَأَخْبَرَنَا الْفِرْيَابِيُّ، قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْحَجَّاجِ السَّامِيُّ، قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ قَيْسِ بْنِ سَعْدٍ، عَنْ طَاوُسٍ وَمُجَاهِدٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ذَكَرَ أَطْفَالَ الْمُشْرِكِينَ، فَقَالَ رَجُلٌ: أَيْنَ هُمْ يَا رَسُولَ اللَّهِ ؟ قَالَ : «**اللَّهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ**»

**479.** And Al-Firyābī informed us and said: Ibrāhīm ibn Al-Hajjāj As-Sami narrated to us and said: Hammād ibn Salamah narrated to us, from Qays ibn Sa'd, from Tāwūs and Mujāhid, from Abū Hurayrah (*radiAllāhu 'anhu*) that the Prophet (*sallAllāhu 'alayhi wa sallam*) mentioned the children of the *mushrikūn*. Then a man said: *"Where will they be, O Messenger of Allāh?"*

He said: ***"Allāh knows best what they would have performed of deeds."***[424]

---

[422] The people of *Sunnah* disagreed regarding what is meant by '*fitrah'* in this *hadith*, and the correct – which the majority of the leaders of the *Sunnah* are upon – is, that what is meant with '*fitrah'* in this *hadith* is 'Al-Islām', just as many *ahādīth* and *āthār* have proved (and established).

[423] Narrated by Al-Firyābī in "Al-Qadar" (161). And it was narrated by Mālik (52), Al-Bukhārī (6599) and Muslim (2658).

- Ibn Al-Qayyim said in "Shifā Al-'Alīl" (2/407): *"And what is a must to know is, that when it is said: 'He was born upon fitrah' or 'upon Islām' or 'upon this millah' or 'he was created as hanīf', then what is meant is not that he knew this religion and wanted it the moment he exited from the stomach of his mother. For Allāh verily said:* ***"And Allāh brought you out from the stomachs of your mothers while you did not know anything."*** *(An-Nahl 16:78) Rather, his fitrah causes and seeks for the dīn of Islām, and for knowing it and loving it. And the same fitrah necessitates the acknowledgement of his Creator and loving Him, and sincerely dedicating the religion to Him. And the causes and necessities of the fitrah occurs little by little, in accordance with the level of completion of the fitrah, if it is free from what opposes it."*

[424] Narrated by Al-Firyābī in "Al-Qadar" (159).

***** The issue of the *hukm* upon the children who died before becoming of age is divided into two: =

**480** – وَأَخْبَرَنَا الْفِرْيَابِيُّ، قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ رَاهَوَيْهِ، قَالَ: أَخْبَرَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: سُئِلَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَنْ أَوْلَادِ الْمُشْرِكِينَ، فَقَالَ: «**اللَّهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ**»

**480.** And Al-Firyābī informed us and said: Ishāq ibn Rāhūyah narrated to us and said: Sufyān narrated to us, from Az-Zuhrī, from ʻAtā ibn Yazīd Al-Laythī, from Abū Hurayrah (*radiAllāhu ʻanhu*) who said: The Messenger of Allāh (*sallAllāhu ʻalayhi wa sallam*) was asked about the children of the *mushrikūn*?

So he said: ***"Allāh knows best what they would have performed of deeds."***[425]

**481** – حَدَّثَنَا أَبُو بَكْرٍ قَاسِمُ بْنُ زَكَرِيَّا الْمُطَرِّزُ، قَالَ: حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ ، قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ ، عَنْ أَبِي هُرَيْرَةَ قَالَ : قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ : «**مَا مِنْ مَوْلُودٍ يُولَدُ إِلَّا عَلَى الْفِطْرَةِ، حَتَّى تُعَبِّرَ عَنْهُ لِسَانُهُ، فَأَبَوَاهُ يُهَوِّدَانِهِ وَيُنَصِّرَانِهِ، أَوْ يُشَرِّكَانِهِ**» ، قَالُوا: يَا رَسُولَ اللَّهِ، فَكَيْفَ بِمَا كَانَ قَبْلَ ذَلِكَ ؟ قَالَ: «**اللَّهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ**»

**481.** Abū Bakr Qāsim ibn Zakariyyā Al-Mutarriz narrated to us and said: Abū Kurayb Muhammad ibn Al-ʻAlā narrated to us and said: Abū Muʻāwiyah narrated to us, from Al-Aʻmash, from Abū Sālih, from Abū Hurayrah (*radiAllāhu ʻanhu*) who said: The Prophet (*sallAllāhu ʻalayhi wa sallam*) said: ***"No newborn is ever born,***

---

**The first:** The children of the Muslims. Many texts have proved that they will be with their parents in Paradise. And several from the people of knowledge conveyed the *ijmāʻ* in this.

- In "Ahkām Ahlil-Milal" (14) *Imām* Ahmad – *rahimahullāh* – said: *"There is no disagreement regarding that they will be in Paradise."*

**The second:** The children of the *mushrikūn*. This issue is an issue of great disagreement between the people of knowledge, due to the many *ahādīth* regarding this issue, which in their apparent seem to oppose each other.

And several people from the leaders hated speaking about this issue, in order to cut off the way for the *Qadariyyah*.

- In "As-Sunnah" by ʻAbdullāh (846) with a *sahīh isnād* from Ibn ʻAbbās (*radiAllāhu ʻanhu*) who said: *"The affair of this ummah will remain straight and balanced as long as they don't speak about the children and the qadar."*

- And in "Ahkām Ahlil-Milal" (23) and "Al-Adab Ash-Shar'iyyah" by Ibn Muflih (2/69) Abū ʻAbdillāh Ahmad ibn Hanbal said: Bishr ibn As-Sirrī asked Sufyān Ath-Thawrī about the children of the *mushrikūn*? So he shouted at him and said: *"O boy, are you asking about that?"*

- And in "Ahkām Ahlil-Milal" (22) Hanbal said: I heard Abū ʻAbdillāh when the son of Ash-Shafi'i – the one who was appointed as a judge over *Halab* (Aleppo) – asked him and said: *"O Abū ʻAbdillāh, the offspring of the mushrikūn?"* Or the muslims, I do not know which one of them he asked about? Then Abū ʻAbdillāh shouted and said to him: *"These are the issues of the people of deviation. What is it with you and these issues?"*

Then he remained silent and left. And he did not return to Abū ʻAbdillāh after that, until he left.

- And in "Mulhaq As-Sunnah" by Harb Al-Karmānī *rahimahullāh*: (Chapter regarding the children of the *mushrikūn*) (122/661) He said: I asked Ishāq about the children of the *kuffār*?

So he said: *"Leave their affair up to Allāh. Allāh knows best of what they would have performed of deeds."*

He said: *"And the children of the Muslims will be in Paradise."*

[425] Narrated by Al-Firyābī in "Al-Qadar" (159) and Al-Bukhārī (1384).

***except upon the fitrah, until his tongue expresses about him (what he has become). For his parents turns him into a jew, and they turn him into a christian, and they turn him into a mushrik."***

They said: *"O Messenger of Allāh, then what about before this?"*[426]

He said: ***"Allāh knows best what they would have performed of deeds."***[427]

**482** – وَحَدَّثَنَا أَيْضًا قَاسِمٌ الْمُطَرِّزُ، قَالَ: حَدَّثَنَا يُوسُفُ بْنُ مُوسَى الْقَطَّانُ وَسُفْيَانُ بْنُ وَكِيعٍ ، قَالَا: حَدَّثَنَا جَرِيرٌ – يَعْنِيَانِ :ابْنَ عَبْدِ الْحَمِيدِ – عنِ الْأَعْمَشِ عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «**مَا مِنْ مَوْلُودٍ إِلَّا يُولَدُ عَلَى هَذِهِ الْفِطْرَةِ ، فَأَبَوَاهُ يُهَوِّدَانِهِ وَيُنَصِّرَانِهِ وَيُشَرِّكَانِهِ**» فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، أَرَأَيْتَ إِنْ مَاتَ قَبْلَ ذَلِكَ؟ قَالَ: «**اللَّهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ**» وَلِحَدِيثِ أَبِي هُرَيْرَةَ طُرُقٌ كَثِيرَةٌ.

**482.** And Qāsim Al-Mutarriz also narrated to us and said: Yūsuf ibn Mūsā Al-Qattān and Sufyān ibn Wakī' both narrated to us and said: Jarīr (i.e. ibn 'Abdil-Hamīd) narrated to us, from Al-A'mash, from Abū Sālih, from Abū Hurayrah (*radiAllāhu 'anhu*) who said: The Prophet (*sallAllāhu 'alayhi wa sallam*) said: ***"There is no newborn, except that he is born upon this fitrah. Then his parents turn him into a jew, and they turn him into a christian, and they turn him into a mushrik."***

Then a man said: *"What if he dies before this?"*

He said: ***"Allāh knows best what they would have performed of deeds."***

And the *hadīth* of Abū Hurayrah (*radiAllāhu 'anhu*) has many chains of narration.

**483** – حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي دَاوُدَ قَالَ: نَا مُحَمَّدُ بْنُ عَاصِمٍ الثَّقَفِيُّ قَالَ: نَا مُؤَمَّلٌ قَالَ: نَا أَبُو عَوَانَةَ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما قَالَ: سُئِلَ النَّبِيُّ ﷺ عَنْ أَوْلَادِ الْمُشْرِكِينَ الْكُفَّارِ، الَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ يَعْنِي الْعَقْلَ؟ قَالَ: «**اللَّهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ إِذْ خَلَقَهُمْ**»

**483.** Abū Bakr ibn Abī Dāwūd narrated to us and said: Muhammad ibn 'Āsim Ath-Thaqafī narrated to us and said: Muammal narrated to us and said: Abū 'Awānah narrated to us, from 'Atā ibn As-Sāib, from Sa'īd ibn Jubayr, from Ibn 'Abbās (*radiAllāhu 'anhumā*) who said: The Prophet (*sallAllāhu 'alayhi wa sallam*) was asked about the children of the *kuffār*; those who did not reach the age of maturity (i.e. the intellect)?

He said: ***"Allāh knows best what they would have performed of deeds, ever since He created them."***

---

[426] **Translator:** This questions mean: What if he dies before he reaches an age where he himself can express something with this tongue based upon which we can judge him?
And see the next narration.

[427] Narrated by Muslim (2658).

**484** – وَأَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: نَا سُرَيْجُ بْنُ يُونُسَ قَالَ: نَا هُشَيْمُ بْنُ بَشِيرٍ، عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ سُئِلَ عَنْ ذَرَارِيِّ الْمُشْرِكِينَ؟ فَقَالَ: «**اللَّهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ**»

**484.** And Al-Firyābī informed us and said: Surayj ibn Yūnus narrated to us and said: Hushaym ibn Bashīr narrated to us, from Abū Bishr, from Sa'īd ibn Jubayr, from Ibn 'Abbās (*radiAllāhu 'anhumā*), that the Prophet (*sallAllāhu 'alayhi wa sallam*) was asked about the offspring of the *mushrikūn*? So he said: ***"Allāh knows best what they would have performed of deeds."***[428]

**485** – وَأَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: نَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ قَالَ: ثنا أَبِي قَالَ: نَا شُعْبَةُ، عَنْ أَبِي بِشْرٍ جَعْفَرِ بْنِ أَبِي وَحْشِيَّةَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ ﷺ سُئِلَ عَنْ أَوْلَادِ الْمُشْرِكِينَ؟ فَقَالَ: «**اللَّهُ أَعْلَمُ إِذْ خَلَقَهُمْ بِمَا كَانُوا عَامِلِينَ**»

**485.** And Al-Firyābī informed us and said: 'Ubaydullāh ibn Mu'ādh narrated to us and said: My father narrated to us and said: Shu'bah narrated to us, from Abū Bishr Ja'far ibn Abī Wahshiyyah, from Sa'īd ibn Jubayr, from Ibn 'Abbās (*radiAllāhu 'anhumā*), that the Prophet (*sallAllāhu 'alayhi wa sallam*) was asked about the children of the *mushrikūn*? So he said: ***"Allāh knows best what they would have performed of deeds, ever since He created them."***[429]

**486** – وَأَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: نَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ قَالَ: نَا أَبُو عَوَانَةَ، عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ سُئِلَ عَنْ أَوْلَادِ الْمُشْرِكِينَ؟ فَقَالَ: «**اللَّهُ أَعْلَمُ بِمَا كَانُوا يَعْمَلُونَ إِذْ خَلَقَهُمْ**»

**486.** And Al-Firyābī informed us and said: Muhammad ibn 'Abdil-Malik narrated to us and said: Abū 'Awānah narrated to us, from Abū Bishr, from Sa'īd ibn Jubayr, from Ibn 'Abbās (*radiAllāhu 'anhumā*), that the Prophet (*sallAllāhu 'alayhi wa sallam*) was asked about the children of the *mushrikūn*? So he said: ***"Allāh knows best what they would have performed of deeds, ever since He created them."***[430]

**487** – وَأَخْبَرَنَا الْفِرْيَابِيُّ، قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ رَاهَوَيْهِ قَالَ: أَخْبَرَنَا بَقِيَّةُ بْنُ الْوَلِيدِ، قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ زِيَادٍ الْأَلْهَانِيُّ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي قَيْسٍ، قَالَ: حَدَّثَتْنِي عَائِشَةُ زَوْجُ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَسَأَلْتُهَا عَنْ ذَرَارِيِّ الْمُشْرِكِينَ؟ فَقَالَتْ: سَأَلْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَنْهُمْ فَقَالَ: «**هُمْ مَعَ آبَائِهِمْ**» ، فَقَلْتُ : يَا رَسُولَ اللَّهِ ، بِلَا عَمَلٍ؟! فَقَالَ: «**اللَّهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ**»

**487.** And Al-Firyābī informed us and said: Ishāq ibn Rāhūyah narrated to us and said: Baqiyyah ibn Al-Walīd narrated to us and said: Muhammad ibn Ziyād Al-Alahānī narrated to us and said: 'Abdullāh ibn Abī Qays narrated to us and said: 'Āishah the wife of the Prophet (*sallAllāhu 'alayhi wa sallam*) narrated to me when I asked her about the children of the *mushrikūn*? So she said: I asked the Prophet

---

[428] Narrated by Al-Firyābī in "Al-Qadar" (171).

[429] Narrated by Al-Firyābī in "Al-Qadar" (172) and Al-Bukhārī (1383, 6597).

[430] Narrated by Al-Firyābī in "Al-Qadar" (174) and Muslim (2660).

(*sallAllāhu ‘alayhi wa sallam*) about them, so he said: ***“They are with their fathers.”*** So I said: *“O Messenger of Allāh, without any deeds?”* So he said: ***“Allāh knows best what they would have performed of deeds.”***[431]

**488** – وَأَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: نَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ: نَا وَكِيعٌ، عَنْ طَلْحَةَ بْنِ يَحْيَى، عَنْ عَمَّتِهِ، عَائِشَةَ بِنْتِ طَلْحَةَ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ رضي الله عنها قَالَتْ: دُعِيَ النَّبِيُّ ﷺ إِلَى جِنَازَةِ صَبِيٍّ يُصَلِّي عَلَيْهِ، فَقُلْتُ: يَا رَسُولَ اللَّهِ طُوبَى لَهُ، عُصْفُورٌ مِنْ عَصَافِيرِ الْجَنَّةِ، وَلَمْ يَعْمَلِ السُّوءَ، وَلَمْ يُدْرِهِ " فَقَالَ: «**أَوَ غَيْرَ ذَلِكَ يَا عَائِشَةُ إِنَّ اللَّهَ تَعَالَى خَلَقَ لِلْجَنَّةِ أَهْلًا، وَخَلَقَهُمْ لَهَا، وَهُمْ فِي أَصْلَابِ آبَائِهِمْ، وَخَلَقَ لِلنَّارِ أَهْلًا، وَخَلَقَهُمْ لَهَا، وَهُمْ فِي أَصْلَابِ آبَائِهِمْ**»

**488.** And Al-Firyābī informed us and said: Abū Bakr ibn Abī Shaybah narrated to us and said: Wakī’ narrated to us, from Talhah ibn Yhay, from his aunt ‘Āishah bint Talhah, from ‘Āishah *Umm Al-Muminīn* (*radiAllāhu ‘anhā*) who said: The Prophet (*sallAllāhu ‘alayhi wa sallam*) was invited to the funeral of a boy, for him to pray (the funeral prayer) upon him. So I said: *“O Messenger of Allāh, glad tidings to him. A bird from the birds of Paradise. And he never did anything evil, and he never was aware of it (i.e. the evil).”* So he said: ***“Or something other than that, O ‘Āishah. Verily, Allāh – the Exalted – created some people for Paradise. And He created them for it when they were (still) in the loins of their fathers. And He created some people for Hellfire. And He created them for it while they were (still) in the loins of their fathers.”***[432]

**489** – حَدَّثَنَا أَبُو الْفَضْلِ جَعْفَرُ بْنُ مُحَمَّدٍ الصَّنْدَلِيُّ قَالَ: حَدَّثَنَا الْفَضْلُ بْنُ زِيَادٍ قَالَ: قُلْتُ لِأَحْمَدَ بْنِ حَنْبَلٍ قَوْلَ النَّبِيِّ ﷺ: «**كُلُّ مَوْلُودٍ يُولَدُ عَلَى الْفِطْرَةِ**» مَا يَعْنِي بِهِ؟ قَالَ: «الشِّقْوَةُ وَالسَّعَادَةُ»

**489.** Abū Al-Fadl Ja’far ibn Muhammad As-Sandalī narrated to us and said: Al-Fadl ibn Ziyād narrated to us and said: I said to Ahmad ibn Hanbal: *“The words of the Prophet (sallAllāhu ‘alayhi wa sallam):* ***‘Every newborn is born upon the fitrah.’*** *What does he mean by that?”* He said: *“Unhappiness and happiness (in ākhirah).”*[433]

---

[431] Narrated by Al-Firyābī in “Al-Qadar” (170), Ahmad (24545) and Abū Dāwūd (4712).

[432] Narrated by Al-Firyābī in “Al-Qadar” (47) and Muslim (2662).

- In the “Mulhaq As-Sunnah” by Harb Al-Karmānī *rahimahullāh*: (Chapter regarding the children of the *mushrikūn*) (122/661) Ishāq ibn Rāhūyah said: *“And none of you should testify for a child who dies (by saying): ‘I verily testify that this (child) is in Paradise.’”*

[433] In “As-Sunnah” by Al-Khallāl (868) from ‘Abdul-Malik ibn ‘Abdil-Hamīd: *“The first fitrah which Allāh – azza wa jalla – created (the creation) upon.”* I said to him: *“Then what is the first fitrah? Is it the dīn?”* He said: *“Yes.”*

- And also in it (869) from Muhammad ibn Yahyā Al-Kahhāl, that he said to Abū ‘Abdillāh: *“What is the explanation of:* ***‘Every newborn is born upon the fitrah’****?”*

He said: *“It is the fitrah which Allāh – ‘azza wa jalla – created the people upon; unhappy or happy (in ākhirah).”* And Abū ‘Abdillāh said: *“One man asked me about this issue in Makkah, and he was a qadarī. So when I said this to him, it was like I had refuted him (and made him shut up).”*

❖ **Muhammad ibn Al-Husayn said:**

هَذِهِ السُّنَنُ الَّتِي ذَكَرْتُهَا عَنِ النَّبِيِّ ﷺ تَدُلُّ عَلَى مَعْنَى مَا فِي كِتَابِ اللَّهِ عز وجل، وَتَدُلُّ كُلَّ مَنْ عَقَلَ عَنِ اللَّهِ تَعَالَى أَنَّ بَعْضَهَا يُصَدِّقُ بَعْضًا، كَمَا أَنَّ الَّذِي ذَكَرْنَاهُ مِنْ كِتَابِ اللَّهِ تَعَالَى يُصَدِّقُ بَعْضُهُ بَعْضًا، يَدُلُّ الْكِتَابُ وَالسُّنَّةُ عَلَى مَعْنَى مَا أَعْلَمْنَاكَ مِنْ مَذْهَبِنَا فِي الْقَدَرِ وَقَدْ كَانَ النَّبِيُّ ﷺ يَقُولُ فِي خُطْبَتِهِ إِذَا خَطَبَ: «**مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يُضْلِلْ فَلَا هَادِيَ لَهُ**» كَذَا رَوَى عَنْهُ جَمَاعَةٌ مِنْ أَصْحَابِهِ، وَكَذَا كَانَ الصَّحَابَةُ يَقُولُونَ فِي خُطَبِهِمْ، إِيمَانًا وَتَصْدِيقًا وَيَقِينًا، لَا يَشُكُّ فِي ذَلِكَ أَهْلُ الْإِيمَانِ.

These *Sunan* which I have mentioned from the Prophet (*sallAllāhu 'alayhi wa sallam)* prove the meaning which can be found in the Book of Allāh. And they prove for the one who wants to fulfil the obligation from Allāh – the Exalted – that some of it (only) affirms the other. Just like that which we have mentioned from the Book of Allāh – the Exalted – some of it (also only) affirms the other.

The Book and the *Sunnah* proves the meaning which we have taught you about our *madhhab* regarding the *qadar*.

And the Prophet (*sallAllāhu 'alayhi wa sallam*) verily used to say in his *khutbah* when he would hold a sermon: ***"Whomever Allāh guides, then no-one can misguide him. And whomever Allāh misguides, then no-one can guide him."***

This was narrated from a group of his companions.

And the *Sahābah* would also say this in their sermons, based upon *īmān*, affirmation and certainty. The people of *īmān* do not doubt this.

**490** – أَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: نَا حَبَّانُ بْنُ مُوسَى قَالَ: أنا ابْنُ الْمُبَارَكِ، عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: كَانَ النَّبِيُّ ﷺ يَقُولُ فِي خُطْبَتِهِ: يَحْمَدُ اللَّهَ، وَيُثْنِي عَلَيْهِ بِمَا هُوَ أَهْلُهُ ثُمَّ يَقُولُ: «**مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يُضْلِلْ فَلَا هَادِيَ لَهُ، أَصْدَقُ الْحَدِيثِ كِتَابُ اللَّهِ، وَأَحْسَنُ الْهَدْيِ هَدْيُ مُحَمَّدٍ، وَشَرُّ الْأُمُورِ مُحْدَثَاتُهَا، وَكُلُّ مُحْدَثَةٍ بِدْعَةٌ، وَكُلُّ بِدْعَةٍ ضَلَالَةٌ وَكُلُّ ضَلَالَةٍ فِي النَّارِ**»

**490.** Al-Firyābī informed us and said: Hibbān ibn Mūsā narrated to us and said: Ibn Al-Mubārak narrated to us, from Sufyān Ath-Thawrī, from Ja'far ibn Muhammad, from his father, from Jābir ibn 'Abdillāh (*radiAllāhu 'anhu*) who said: The Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) used to say in his *khutbah*: He would glorify Allāh and praise Him with what He is deserving of, then he would say: ***"Whomever Allāh guides then no-one can misguide him, and whomever Allāh misguides then no-one can guide him. The most truthful speech is the Book of Allāh, and the best guidance is the guidance of Muhammad (sallAllāhu 'alayhi wa sallam). And the worst affairs are the newly invented matters, and every newly***

***invented matter is a bid'ah, and every bid'ah is misguidance, and every misguidance is in Hellfire."***[434]

**491** – وَحَدَّثَنَا أَبُو بَكْرٍ قَاسِمُ بْنُ زَكَرِيَّا الْمُطَرِّزُ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ إِشْكَابَ قَالَ: نَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ سُفْيَانَ يَعْنِي الثَّوْرِيَّ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: عَلَّمَنَا رَسُولُ اللَّهِ ﷺ خُطْبَةَ الْحَاجَةِ: «**إِنَّ الْحَمْدَ لِلَّهِ، نَسْتَعِينُهُ وَنَسْتَغْفِرُهُ، وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا، وَمِنْ سَيِّئَاتِ أَعْمَالِنَا، مِنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يُضْلِلْ فَلَا هَادِيَ لَهُ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ**» وَذَكَرَ الْحَدِيثَ

**491.** And Abū Bakr Qāsim ibn Zakariyyā Al-Mutarriz narrated to us and said: Muhammad ibn Ishkab narrated to us and said: 'Ubaydullāh ibn Mūsā narrated to us, from Sufyān (i.e. Ath-Thawrī), from Abū Ishāq, from Abū 'Ubaydah, from 'Abdullāh ibn Mas'ūd (*radiAllāhu 'anhu*) who said: The Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) taught us *khutbah al-hājah*: ***"Verily, all praise is due to Allāh. We ask Him for help and we ask Him for forgiveness. And we seek refuge with Allāh from the evil of ourselves, and from our evil deeds. Whomever Allāh guides, then no-one can misguide him. And whomever Allāh misguides, then no-one can guide him. And I bear witness that no-one is worthy of worship besides Allāh, and I bear witness that Muhammad is His slave and messenger…"*** And he mentioned the *hadīth*.[435]

**492** – وَأَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: نَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: نَا عَبْثَرُ بْنُ الْقَاسِمِ أَبُو زُبَيْدٍ، عَنِ الْأَعْمَشِ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ قَالَ: عَلَّمَنَا رَسُولُ اللَّهِ ﷺ: التَّشَهُّدَ فِي الْحَاجَةِ: «**إِنَّ الْحَمْدَ لِلَّهِ نَسْتَعِينُهُ وَنَسْتَغْفِرُهُ، وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا، مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يُضْلِلْ فَلَا هَادِيَ لَهُ**» وَذَكَرَ الْحَدِيثَ

**492.** And Al-Firyābī informed us and said: Qutaybah ibn Sa'īd narrated to us and said: 'Abthar ibn Al-Qāsim Abū Zubayd narrated to us, from Al-A'mash, from Abū Ishāq, from Abū Al-Ahwas, from 'Abdullāh (*radiAllāhu 'anhu*) who said: The Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) the *tashahhud* in *al-hājah* (i.e. a need): ***"Verily, all praise is due to Allāh. We ask Him for help and we ask Him for forgiveness. And we seek refuge with Allāh from the evil of ourselves. Whomever Allāh guides, then no-one can misguide him. And whomever Allāh misguides, then no-one can guide him…"*** And he mentioned the *hadīth*.

[434] Narrated by Al-Firyābī in "Al-Qadar" (448) and Muslim (867).

[435] Narrated by Ahmad (3720, 3721, 4115) and Abū Dāwūd (2118), and it is a *sahīh hadīth*.

❖ **Muhammad ibn Al-Husayn said:**

وَقَدْ رُوِيَ عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ يَوْمَ الْخَنْدَقِ وَهُوَ يَقُولُ: **"اللَّهُمَّ لَوْلَاكَ مَا اهْتَدَيْنَا وَلَا صُمْنَا وَلَا صَلَّيْنَا فَأَنْزِلَنْ سَكِينَةً عَلَيْنَا وَثَبِّتِ الْأَقْدَامَ إِنْ لَاقَيْنَا"** وَذَكَرَ الْحَدِيثَ

And it was verily narrated from Al-Barā ibn ʻĀzib (*radiAllāhu ʻanhu*) that he said: I saw the Messenger of Allāh (*sallAllāhu ʻalayhi wa sallam*) on the day of (the battle of) the trench, while he was saying (poetry):

***"O Allāh, had it not been for You, we would not have been guided.***

***Nor would we have fasted, nor would we have prayed.***

***So send down a tranquillity upon us.***

***And make the feet firm when we meet (the enemy)."***

And he mentioned the *hadīth*.

**493** – حَدَّثَنَا أَبُو بَكْرٍ قَاسِمُ بْنُ زَكَرِيَّا الْمُطَرِّزُ قَالَ: نا أَبُو بَكْرٍ زَنْجُوَيْهِ وَأَحْمَدُ بْنُ سُفْيَانَ قَالَا: نا مُحَمَّدُ بْنُ يُوسُفَ الْفِرْيَابِيُّ قَالَ: نا سُفْيَانُ بْنُ سَعِيدٍ الثَّوْرِيُّ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ وَهُوَ يَقُولُ وَذَكَرَ الْحَدِيثَ،

**493.** Abu Bakr Qāsim ibn Zakariyyā Al-Mutarriz narrated to us and said: Abū Bakr ibn Zanjūyah and Ahmad ibn Sufyān both narrated to us and said: Muhammad ibn Yūsuf Al-Firyābī narrated to us and said: Sufyān ibn Sa'īd Ath-Thawrī narrated to us, from Abū Ishāq, from Al-Barā (*radiAllāhu ʻanhu*) who said: I saw the Messenger of Allāh (*sallAllāhu ʻalayhi wa sallam*) while he was saying… And he mentioned the *hadīth*.[436]

قُلْتُ: وَقَدْ ذَكَرَ ابْنُ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ مَا أَوْصَاهُ بِهِ، وَمَا وَعَظَهُ بِهِ مِمَّا يَدُلُّ عَلَى مَا قُلْنَاهُ

I said: And Ibn ʻAbbās (*radiAllāhu ʻanhumā*) verily mentioned from the Prophet (*sallAllāhu ʻalayhi wa sallam*) what he advised him to, and what he admonished him with, from that which proves what we have said.

[436] Narrated by Al-Bukhārī (6620) and Muslim (1803).
And the *hadīth* has other wordings in the two books of *Sahīh*.

**494** – أَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنِي أَبُو وَهْبٍ الْوَلِيدُ بْنُ عَبْدِ الْمَلِكِ الْحَرَّانِيُّ قَالَ: نَا مُحَمَّدُ بْنُ سَلَمَةَ، عَنْ أَبِي عَبْدِ الرَّحِيمِ، عَنْ أَبِي عَبْدِ السَّلَامِ السَّامِيِّ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ حَنَشٍ الصَّنْعَانِيِّ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أَهْدَتْ فَارِسُ لِرَسُولِ اللَّهِ ﷺ بَغْلَةً شَهْبَاءَ مُلَمْلَمَةً، فَكَأَنَّهَا أَعْجَبَتِ النَّبِيَّ ﷺ، فَدَعَا بِصُوفٍ وَلِيفٍ، فَنَحَلْنَا لَهَا رَسَنًا وَعِذَارًا، ثُمَّ دَعَا بِعَبَاءَةٍ خَلِقٍ فَثَنَّاهَا، ثُمَّ رَفَعَهَا ثُمَّ وَضَعَهَا عَلَيْهَا، ثُمَّ رَكِبَ وَقَالَ: «**ارْكَبْ يَا غُلَامُ**» يَعْنِي ابْنَ عَبَّاسٍ فَرَكِبْتُ خَلْفَهُ، فَسِرْنَا حَتَّى حَاذَيْنَا بَقِيعَ الْغَرْقَدِ، فَضَرَبَ بِيَدَهُ الْيُمْنَى عَلَى مَنْكِبِي الْأَيْسَرِ، وَقَالَ: «**يَا غُلَامُ، احْفَظِ اللَّهَ يَحْفَظْكَ، احْفَظِ اللَّهَ تَجِدْهُ تُجَاهَكَ، وَلَا تَسْأَلْ غَيْرَ اللَّهِ، وَلَا تَحْلِفْ إِلَّا بِاللَّهِ، جَفَّتِ الْأَقْلَامُ وَطُوِيَتِ الصُّحُفُ، فَوَالَّذِي نَفْسِي بِيَدِهِ، لَوْ أَنَّ أَهْلَ السَّمَاءِ وَأَهْلَ الْأَرْضِ اجْتَمَعُوا عَلَى أَنْ يَضُرُّوكَ بِغَيْرِ مَا كَتَبَ اللَّهُ لَكَ مَا اسْتَطَاعُوا، وَلَوْ أَنَّ أَهْلَ السَّمَاءِ وَأَهْلَ الْأَرْضِ اجْتَمَعُوا عَلَى أَنْ يَنْفَعُوكَ بِغَيْرِ مَا كَتَبَ اللَّهُ لَكَ مَا اسْتَطَاعُوا ذَلِكَ**» قُلْتُ: يَا رَسُولَ اللَّهِ، كَيْفَ لِي بِمِثْلِ هَذَا مِنَ الْيَقِينِ، حَتَّى أَخْرُجَ مِنَ الدُّنْيَا؟ قَالَ: «**تَعْلَمُ أَنَّ مَا أَصَابَكَ لَمْ يَكُنْ لِيُخْطِئَكَ وَمَا أَخْطَأَكَ لَمْ يَكُنْ لِيُصِيبَكَ**»

**494.** Al-Firyābī informed us and said: Abū Wahb Al-Walīd ibn ʻAbdil-Malik Al-Harrānī narrated to me and said: Muhammad ibn Salamah narrated to us, from Abū ʻAbdir-Rahmān, from Abū ʻAbdis-Salām Ash-Shāmī, from Yazīd ibn Abī Habīb, from Hanash As-San'ānī, from Ibn ʻAbbās (*radiAllāhu ʻanhumā*) who said: A knight gave a round light grey mule to the Messenger of Allāh (*sallAllāhu ʻalayhi wa sallam*), and it was as if it pleased the Messenger of Allāh (*sallAllāhu ʻalayhi wa sallam*). So he called for some wool and palm fibres and we made a cheek strap (or bridle) for it. Then he called for a worn out cloak, and then he folded it. Then he raised it up and placed it upon it (i.e. the mule). Then he mounted it, and he said: ***"Get up boy."*** (Meaning: Ibn ʻAbbās). So I mounted the mule behind him, and we went ahead until we were next to (the graveyard of) *Baqīʻ Al-Gharqad*. Then he struck my left shoulder with his right hand and said: ***"O boy, be mindful of (or faithful to) Allāh, then Allāh will protect you. Be mindful of (or faithful to) Allāh, then you will find Him with (or in front of) you. And do not ask anyone other than Allāh. And do not swear by anyone other than Allāh. The pens have dried and the scrolls have been folded. By the One in whose Hand my soul is in, if the inhabitants of the heaven and the inhabitants of the earth gathered to harm you by something other than what Allāh has written for you, then they would not be able to do that. And if the inhabitants of the heaven and the inhabitants of the earth gathered to benefit you by something other than what Allāh has written for you, then they would not be able to do that."***

I said: *"O Messenger of Allāh, how will I be able to maintain such a (level of) certainty until I exit from the dunyā?"*

He said: ***"You know that whatever befalls you would never have missed you, and whatever missed you would never have befallen you."***[437]

**495** – وَأَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: نَا إِبْرَاهِيمُ بْنُ عَبْدِ اللَّهِ الْهَرَوِيُّ قَالَ: نا عَبَّادُ بْنُ الْعَوَّامِ قَالَ: نَا عَبْدُ الْوَاحِدِ بْنُ سُلَيْمٍ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما قَالَ: كُنْتُ رَدِيفَ النَّبِيِّ ﷺ قَالَ: فَقَالَ لِي: «**احْفَظِ اللَّهَ يَحْفَظْكَ، احْفَظِ اللَّهَ تَجِدْهُ تُجَاهَكَ، إِذَا سَأَلْتَ فَاسْأَلِ اللَّهَ، وَإِذَا اسْتَعَنْتَ فَاسْتَعِنْ بِاللَّهِ، رُفِعَتِ الْأَقْلَامُ وَجَفَّتِ الصُّحُفُ، وَالَّذِي نَفْسِي بِيَدِهِ لَوْ جَاءَتِ الْأُمَّةُ لِتَنْفَعَكَ بِغَيْرِ مَا كَتَبَ اللَّهُ عز وجل لَكَ مَا اسْتَطَاعَتْ ذَلِكَ، وَلَوْ أَرَادُوا أَنْ يَضُرُّوكَ بِغَيْرِ مَا كَتَبَ اللَّهُ لَكَ مَا اسْتَطَاعُوا ذَلِكَ** أَوْ قَالَ: **مَا قَدَرَتْ**»

**495.** And Al-Firyābī narrated to us and said: Ibrāhīm ibn ʻAbdillāh Al-Harawī narrated to us and said: ʻAbbād ibn Al-ʻAwwām narrated to us and said: ʻAbdul-Wahīd ibn Salīm, from ʻAtā, from Ibn ʻAbbās (*radiAllāhu ʻanhumā*) who said: I was behind the Prophet (*sallAllāhu ʻalayhi wa sallam*). He said: Then he said to me: ***"Be mindful of (or faithful to) Allāh, then Allāh will protect you. Be mindful of (or faithful to) Allāh, then you will find Him with (or in front of) you. When you ask, then ask (from) Allāh. And when you seek help, then seek help from Allāh. The pens have been lifted and the scrolls have dried. By the One in whose Hand my soul is in, if the ummah came to benefit you with something other than what Allāh has written for you, then they would not be able to do that. And if they wanted to harm you with something other than what Allāh has written for you, then they would not be able to do that."*** Or he said: ***"They would not have the power (to do that)."***[438]

---

[437] Narrated by Al-Firyābī in "Al-Qadar" (157) and Al-ʻUqaylī in "Ad-Duʻafā" (3/53), and there is weakness in the *isnād*. And the foundation of this *hadīth* was narrated by Ahmad (2763, 3803) and At-Tirmidhī (2516) who said: *"Hadīth hasan sahīh."*

- Ibn Rajab said in "Jāmiʻ Al-ʻUlūm wal-Hikam" (1/459) after he mentioned when At-Tirmidhī declared it as *sahīh*, and he mentioned some of the (different) wordings of the *hadīth*: *"And this hadīth was verily narrated from Ibn ʻAbbās (radiAllāhu ʻanhumā) from many ways… And the most correct of these ways, is the way of Hanash As-Sanʻānī which was narrated by At-Tirmidhī. This is what Ibn Mandah and others said…"*

**I said:** And its wording is: From Hanash As-Sanʻānī, from Ibn ʻAbbās (*radiAllāhu ʻanhumā*) who said: I was behind the Messenger of Allāh (*sallAllāhu ʻalayhi wa sallam*) one day, when he said: ***"O boy, I will verily teach you some words. Be mindful of (or faithful to) Allāh, then Allāh will protect you. Be mindful of (or faithful to) Allāh, then you will find Him with (or in front of) you. When you ask, then ask (from) Allāh. And when you seek help, then seek help from Allāh. And know that if the ummah gathered to benefit you in anything, then they would only (be able to) benefit you with what Allāh already has written for you. And if they gathered to harm you with anything, then they would only (be able to) harm you with what Allāh verily has written upon you. Then pens have been lifted and the scrolls have dried."***

[438] Narrated by Al-Firyābī in "Al-Qadar" (158).

**496** – حَدَّثَنَا أَبُو مُحَمَّدٍ يَحْيَى بْنُ مُحَمَّدِ بْنِ صَاعِدٍ قَالَ: نَا مُحَمَّدُ بْنُ الْوَلِيدِ الْفَحَّامُ قَالَ: حَدَّثَنَا يَحْيَى بْنُ مَيْمُونِ بْنِ عَطَاءٍ أَبُو أَيُّوبَ، عَنْ عَلِيِّ بْنِ زَيْدِ بْنِ جُدْعَانَ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ النَّبِيُّ ﷺ لِعَبْدِ اللَّهِ بْنِ عَبَّاسٍ: «**يَا غُلَامُ أَوْ يَا غُلَيِّمُ أَلَا أُعَلِّمُكَ شَيْئًا، لَعَلَّ اللَّهَ أَنْ يَنْفَعَكَ بِهِ؟ احْفَظِ اللَّهَ يَحْفَظْكَ، احْفَظِ اللَّهَ يَكُنْ أَمَامَكَ، وَإِذَا سَأَلْتَ فَاسْأَلِ اللَّهَ، وَإِذَا اسْتَعَنْتَ فَاسْتَعِنْ بِاللَّهِ، تَعَرَّفْ إِلَى اللَّهِ فِي الرَّخَاءِ يَعْرِفْكَ عِنْدَ الشِّدَّةِ، جَفَّ الْقَلَمُ بِمَا هُوَ كَائِنٌ، فَلَوْ أَنَّ النَّاسَ اجْتَمَعُوا عَلَى أَنْ يَعْطُوكَ شَيْئًا لَمْ يُعْطِكَ اللَّهُ لَمْ يَقْدِرُوا عَلَيْهِ، وَلَوْ أَنَّ النَّاسَ اجْتَمَعُوا جَمِيعًا عَلَى أَنْ يَمْنَعُوكَ شَيْئًا قَدَّرَهُ اللَّهُ لَكَ وَكَتَبَهُ مَا اسْتَطَاعُوا، وَاعْلَمْ أَنَّ لِكُلِّ شِدَّةٍ رَخَاءً، وَأَنَّ مَعَ الْعُسْرِ يُسْرًا، وَأَنَّ مَعَ الْعُسْرِ يُسْرًا**»

**496.** Abu Muhammad Yahyā ibn Muhammad ibn Sā'id narrated to us and said: Muhammad ibn Al-Walīd Al-Fahham narrated to us and said: Yahyā ibn Maymūn ibn 'Atā Abū Ayyūb, from 'Alī ibn Zayd ibn Jud'ān, from Abū Nadrah, from Abū Sa'īd Al-Khudri (*radiAllāhu 'anhu*) who said: The Prophet (*sallAllāhu 'alayhi wa sallam*) said to 'Abdullāh ibn 'Abbās (*radiAllāhu 'anhumā*): ***"O boy*** – or ***O little boy – should I not teach you something, which Allah perhaps will benefit you by? Be mindful of Allāh, then Allāh will protect you. Be mindful of Allāh, then He will be in front of you. When you ask, then ask (from) Allāh. And when you ask for help, then ask Allāh for help. Be aware of Allāh in the easy times, then He will know you in hard times. The pen have dried with what will occur. And if all of the people gathered to give you something which Allāh has not given you, then they would not have the power to do that. And if all of the people gathered to prevent you from something which Allāh has decreed and written for you, then they would not be able. And know, that with every hardship there comes a comfort, and that with difficulty comes ease, and that with difficulty comes ease."***[439]

***And all success is from Allāh***

***The fifth part has been completed from the book "Ash-Sharī'ah"***

***By the praise of Allāh and His bestowal***

***And may the peace and blessing of Allāh be upon His Messenger; our leader Muhammad the Prophet, and his family***

***It is followed by the sixth part of the book***

***In shā Allāh, and all trust is in Him***

[439] Narrated by Ibn 'Adī in "Al-Kāmil" (9/77) and Ibn Battah in "Al-Ibānah Al-Kubrā" (1620), and in its *isnād* is Yahyā ibn Maymūn. 'Amr ibn 'Alī said: *"He was a liar who would narrate from 'Alī ibn Zayd with fabricated ahādīth."*

## The sixth part

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

**In the Name of Allāh, the Most Merciful, the Most Beneficent**

And Him I ask for aid.

❖ **Muhammad ibn Al-Husayn – *rahimahullāh* – said:**

حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ، وَالْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ، قَدْ ذَكَرْنَا مَا احْتَجَجْنَا بِهِ مِنْ كِتَابِ اللَّهِ، وَمِنْ سُنَّةِ رَسُولِ اللَّهِ ﷺ مِنَ الرَّدِّ عَلَى الْقَدَرِيَّةِ، وَأَنَا أَذْكُرُ مَا رُوِيَ عَنْ صَحَابَةِ رَسُولِ اللَّهِ ﷺ وَرَضِيَ اللَّهُ عَنِ الصَّحَابَةِ أَجْمَعِينَ مِنْ رَدِّهِمْ عَلَى الْقَدَرِيَّةِ عَلَى مَعْنَى الْكِتَابِ وَالسُّنَّةِ، ثُمَّ أَذْكُرُ عَنِ التَّابِعِينَ لَهُمْ بِإِحْسَانٍ، وَعَنْ أَئِمَّةِ الْمُسْلِمِينَ مِنْ رَدِّهِمْ عَلَى الْقَدَرِيَّةِ، وَتَحْذِيرِهِمْ لِلْمُسْلِمِينَ سُوءَ مَذَاهِبِهِمْ.

Allāh is Sufficient for us, and He is the best Disposer of the affairs. And all praise is due to Allāh in every situation. We have verily mentioned what we have used as arguments (and evidences) from the Book of Allāh, and from the *Sunnah* of the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*), from the refutation of the *Qadariyyah*.

And I will mention what was narrated from the *sahābah* of the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*). May Allāh be pleased with all of the *sahābah* for their refutation of the *Qadariyyah* in accordance with the meaning of the Book and the *Sunnah*.

And (I will also mention) from the leaders of the muslims, from their refutation of the *Qadariyyah*, and their warning to the muslims of their evil *madhhab*.

## 43. Chapter: The mention of what was conveyed to us from Abū Bakr and ‘Umar (*radiAllāhu ‘anhumā*) from their refutation of the *Qadariyyah* and their criticism (or rejection) of them[440]

**497** – أَخْبَرَنَا أَبُو بَكْرٍ جَعْفَرُ بْنُ مُحَمَّدٍ الْفِرْيَابِيُّ قَالَ: نَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَمَّنْ أَخْبَرَهُ، عَنْ عَبْدِ اللَّهِ بْنِ شَدَّادٍ قَالَ: قَالَ أَبُو بَكْرٍ الصِّدِّيقُ رضي الله عنه: «إِنَّ اللَّهَ تَعَالَى خَلَقَ الْخَلْقَ، فَجَعَلَهُمْ نِصْفَيْنِ، فَقَالَ لِهَؤُلَاءِ: ادْخُلُوا الْجَنَّةَ، وَقَالَ لِهَؤُلَاءِ: ادْخُلُوا النَّارَ وَلَا أُبَالِي»

**497.** Abu Bakr Ja’far ibn Muhammad Al-Firyābī informed us and said: Qutaybah ibn Sa’īd narrated to us and said: Sufyān ibn ‘Uyaynah narrated to us, from ‘Amr ibn Dīnār, from someone who informed him, from ‘Abdullāh ibn Shaddād who said: Abū Bakr As-Siddīq (*radiAllāhu ‘anhu*) said: *“Verily, Allāh – the Exalted – created the creation. Then He divided them into two halves. Then He said to these: ‘Enter Paradise.’ And He said to those: ‘Enter Hellfire, and I do not care.’”*

**498** – حَدَّثَنَا أَبُو الْقَاسِمِ عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الْعَزِيزِ الْبَغَوِيُّ قَالَ: نَا دَاوُدُ بْنُ رُشَيْدٍ قَالَ: نَا يَحْيَى بْنُ زَكَرِيَّا، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ أَبِي الزُّبَيْرِ، وَعَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّ النَّبِيَّ ﷺ قَالَ لِأَبِي بَكْرٍ: «**يَا أَبَا بَكْرٍ إِنَّ اللَّهَ تَعَالَى لَوْ لَمْ يَشَأْ أَنْ يُعْصَى مَا خَلَقَ إِبْلِيسَ**»

**498.** Abū Al-Qāsim ‘Abdullāh ibn Muhammad ibn ‘Abdil-‘Azīz Al-Baghawī narrated to us and said: Dāwūd ibn Rushayd narrated to us and said: Yahyā ibn Zakariyyā narrated to us, from Mūsā ibn ‘Uqbah, from Abū Az-Zubayr, from Ja’far ibn Muhammad, from his father, from Jābir ibn ‘Abdillāh (*radiAllāhu ‘anhumā*) that the Prophet (*sallAllāhu ‘alayhi wa sallam*) said to Abū Bakr: ***“O Abū Bakr, if Allāh had not wanted for Him to be disobeyed, He would not have created Iblīs.”***[441]

---

[440] In this chapter the author did not restrict himself to narrating from the two *shaykh*. Rather, he also mentioned from others of the *Sahābah* (*radiAllāhu ‘anhum*).

[441] Narrated by Ibn Battah in “Al-Ibānah Al-Kubrā” (1677).

Ibn Al-Jawzī said in “Al-Mawdū’āt” (1/202): *“This hadīth is fabricated without a doubt, and the accused in this is Yahyā ibn Zakariyyā. Yahyā ibn Ma’īn said: ‘He is the dajjal of this ummah.’ And Ibn ‘Adī said: ‘He used to fabricated hadīth, and steal hadīth.’”*

**I said:** A similar narration has been correctly narrated from ‘Umar ibn ‘Abdil-‘Azīz – *rahimahullāh* – as it will come in number (603-608).

**499** – وَأَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: نَا إِبْرَاهِيمُ بْنُ الْحَجَّاجِ السَّامِيُّ قَالَ: نَا عَبْدُ الْعَزِيزِ بْنُ الْمُخْتَارِ قَالَ: نَا خَالِدٌ الْحَذَّاءُ، عَنْ عَبْدِ الْأَعْلَى بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ بْنِ نَوْفَلٍ قَالَ: خَطَبَنَا عُمَرُ رضي الله عنه بِالْجَابِيَةِ، وَالْجَاثَلِيقُ ماثلٌ بَيْنَ يَدَيْهِ، وَالتُّرْجُمَانُ يُتَرْجِمُ فَقَالَ عُمَرُ: مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يُضْلِلْ فَلَا هَادِيَ لَهُ، فَقَالَ الْجَاثَلِيقُ: إِنَّ اللَّهَ لَا يُضِلُّ أَحَدًا، فَقَالَ عُمَرُ: مَا يَقُولُ؟ فَقَالَ التُّرْجُمَانُ: لَا شَيْءَ، ثُمَّ عَادَ فِي خُطْبَتِهِ، فَلَمَّا بَلَغَ: مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يُضْلِلْ فَلَا هَادِيَ لَهُ، فَقَالَ الْجَاثَلِيقُ: إِنَّ اللَّهَ لَا يُضِلُّ أَحَدًا، فَقَالَ عُمَرُ: مَا يَقُولُ؟ فَأَخْبَرَهُ، فَقَالَ: كَذَبْتَ يَا عَدُوَّ اللَّهِ، وَلَوْلَا عَهْدُكَ لَضَرَبْتُ عُنُقَكَ، بَلِ اللَّهُ خَلَقَكَ، وَاللَّهُ أَضَلَّكَ، ثُمَّ اللَّهُ يُمِيتُكَ، ثُمَّ يُدْخِلُكَ النَّارَ، إِنْ شَاءَ اللَّهُ، ثُمَّ قَالَ: «إِنَّ اللَّهَ تَعَالَى لَمَّا خَلَقَ آدَمَ نَثَرَ ذُرِّيَّتَهُ، فَكَتَبَ أَهْلَ الْجَنَّةِ وَمَا هُمْ عَامِلُونَ، وَأَهْلَ النَّارِ وَمَا هُمْ عَامِلُونَ، ثُمَّ قَالَ: هَؤُلَاءِ لِهَذِهِ، وَهَؤُلَاءِ لِهَذِهِ» وَقَدْ كَانَ النَّاسُ تَذَاكَرُوا الْقَدَرَ، فَافْتَرَقَ النَّاسُ، وَمَا يَذْكُرُهُ أَحَدٌ

**499.** Al-Firyābī informed us and said: Ibrāhīm ibn Al-Hajjāj Ash-Sāmī narrated to us and said: 'Abdul-'Azīz ibn Al-Mukhtār narrated to us and said: Khālid Al-Hadhdhā narrated to us, from 'Abdul-A'lā ibn 'Abdillāh, from 'Abdullāh ibn Al-Hārith ibn Nawfal who said: 'Umar (*radiAllāhu 'anhu*) held a sermon for us in (the village of) *Al-Jābiyah*, while the *Jāthalīq*[442] was standing in front of him and the translator was translating. Then 'Umar said: *"Whomever Allāh guides, then no-one can misguide him. And whomever He misguides, then no-one can guide him."*

Then the *Jāthalīq* said: *"Verily, Allah does not misguide anyone."*

So 'Umar said: *"What is he saying?"*

So the translator said: *"Nothing."*

Then he returned to his sermon, and when he reached: *"Whomever Allāh guides, then no-one can misguide him. And whomever He misguides, then no-one can guide him."* Then the *Jāthalīq* said: *"Verily, Allah does not misguide anyone."*

So 'Umar said: *"What is he saying?"* Then he informed him, so he said: *"You have lied, O enemy of Allāh. And had it not been for your covenant then I would have beheaded you. Rather, Allāh created you and Allāh misguided you. Then Allah will cause you to die, and then He will enter you into Hellfire, in shā Allāh."* Then he said: *"Verily, when Allāh created Ādam, He spread out his offspring. Then He wrote down the people of Paradise and what they will perform of deeds, and (also) the people of Hellfire and what they will perform of deeds. Then He said: 'These are for this (i.e. Paradise) and those are for that (i.e. Hellfire)."*

And the people used to mention the *qadar* among themselves. Then the people spread out (and left), and none of them would mention it (anymore).[443]

---

[442] The *Jāthalīq* (catholic) is a leader of the christians in the lands of Islām. "Mu'jam Al-Buldān" (2/91).

[443] Narrated by Al-Firyābī in "Al-Qadar" (54) and 'Abdullāh in "As-Sunnah" (906), and it is a *sahīh* narration.

**500** – وَأَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: نَا وَهْبُ بْنُ بَقِيَّةَ الْوَاسِطِيُّ قَالَ: أنا خَالِدٌ وَهُوَ ابْنُ عَبْدِ اللَّهِ عَنْ خَالِدٍ وَهُوَ ابْنُ مِهْرَانَ الْحَذَّاءُ أَبُو الْمَنَازِلِ عَنْ عَبْدِ الْأَعْلَى بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ بْنِ نَوْفَلٍ قَالَ: خَطَبَنَا عُمَرُ رضي الله عنه بِالْجَابِيَةِ، وَالْجَاثَلِيقُ بَيْنَ يَدَيْهِ، وَالتُّرْجُمَانُ يُتَرْجِمُ، فَقَالَ عُمَرُ: «مِنْ يَهْدِهِ اللَّهُ، فَلَا مُضِلَّ لَهُ، وَمَنْ يُضْلِلْ فَلَا هَادِيَ لَهُ» وَذَكَرَ الْحَدِيثَ إِلَى آخِرِهِ

**500.** And Al-Firyābī informed us and said: Wahb ibn Baqiyyah Al-Wāsitī narrated to us and said: Khālid – and he is Ibn ʻAbdillāh – narrated to us, from Khālid – and he is Ibn Mihrān Al-Hadhdhā Abū Al-Munāzil – narrated to us, from ʻAbdul-Aʼlā ibn ʻAbdillāh, from ʻAbdullāh ibn Al-Hārith ibn Nawfal who said: ʻUmar (*radiAllāhu ʻanhu*) held a sermon for us in (the village of) *Al-Jābiyah,* while the *Jāthalīq* was in front of him and the translator was translating. Then ʻUmar said: *"Whomever Allāh guides, then no-one can misguide him. And whomever He misguides, then no-one can guide him."*… And he mentioned the *hadīth* until its end.[444]

❖ **Muhammad ibn Al-Husayn said:**

وَقَدْ ذَكَرْنَا عَنْ عُمَرَ وَعَلِيٍّ رضي الله عنهما حَدِيثَهُمَا عَنِ النَّبِيِّ ﷺ فِي الْقَدَرِ، وَهُوَ أَصْلٌ كَبِيرٌ مِمَّا يُرَدُّ بِهِ عَلَى الْقَدَرِيَّةِ الْأَشْقِيَاءِ وَقَدْ رُوِيَ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللهُ عَنْهُ أَنَّهُ كَانَ يُعَلِّمُ النَّاسَ إِثْبَاتَ الْقَدَرِ، وَأَنَّ اللَّهَ تَعَالَى خَلَقَ الْخَلْقَ شَقِيًّا وَسَعِيدًا

And we have verily (already) mentioned from ʻUmar and ʻAlī, their *hadīth* from the Prophet (*sallAllāhu ʻalayhi wa sallam)* regarding the *qadar*. And it is a major foundation from that which refutes the wretched *Qadariyyah*.

And it was verily narrated from ʻAlī ibn Abī Tālib (*radiAllāhu ʻanhu*) that he used to teach the people the affirmation of the *qadar*, and that Allāh – the Exalted – created the creation as (either) unhappy or happy (in the *ākhirah*).

**501** – حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي دَاوُدَ قَالَ: نَا مُحَمَّدُ بْنُ وَزِيرٍ الْوَاسِطِيُّ قَالَ: نَا نُوحُ بْنُ قَيْسٍ الطَّاحِيُّ، عَنْ سَلَامَةَ الْكِنْدِيِّ قَالَ: كَانَ عَلِيٌّ رضي الله عنه يُعَلِّمُ النَّاسَ الصَّلَاةَ عَلَى النَّبِيِّ ﷺ فَيَقُولُ: «قُولُوا: اللَّهُمَّ دَاحِيَ الْمَدْحُوَّاتِ، وَبَارِئَ الْمَسْمُوكَاتِ، وَجَبَّارَ الْقُلُوبِ عَلَى فِطْرَتِهَا، شَقِيِّهَا وَسَعِيدِهَا، اجْعَلْ شَرَائِفَ صَلَوَاتِكَ، وَنَوَامِيَ بَرَكَاتِكَ، وَرَأْفَةَ تَحَنُّنِكَ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ» وَذَكَرَ الْحَدِيثَ بِطُولِهِ

**501.** Abū Bakr ibn Abī Dāwūd narrated to us and said: Muhammad ibn Wazīr Al-Wāsitī narrated to us and said: Nūh ibn Qays At-Tāhī narrated to us, from Salamah Al-Kindī who said: ʻAlī (*radiAllāhu ʻanhu*) used to teach people how to send peace (and blessings) upon the Prophet (*sallAllāhu ʻalayhi wa sallam*), and he would say: *"Say: O Allāh, the One who spread out the earths, the creator of the heavens, the Establisher of the hearts upon their fitrah; the unhappy of them and the happy of them. Place the most noble of Your peace, and the most uplifted of Your blessings, and the most merciful of Your greetings upon Muhammad; Your slave and messenger…"*

[444] Narrated by Al-Firyābī in "Al-Qadar" (55).

And he mentioned the *hadīth* in its full length.[445]

**502** – وَأَخْبَرَنَا أَبُو الْحَسَنِ عَلِيُّ بْنُ إِسْحَاقَ بْنِ زَاطْيَا قَالَ: نَا مُحَمَّدُ بْنُ وَزِيرٍ الْوَاسِطِيُّ قَالَ: نَا نُوحُ بْنُ قَيْسٍ، فَذَكَرَ الْحَدِيثَ بِإِسْنَادِهِ مِثْلَهُ

**502.** And Abū Al-Hasan ‘Alī ibn Ishāq ibn Zātiyā informed us and said: Muhammad ibn Al-Wazir Al-Wāsitī narrated to us and said: Nuh ibn Qays narrated to us… And he mentioned the same *hadīth* as it with his *isnād*.

**503** – وَأَخْبَرَنَا أَبُو جَعْفَرٍ أَحْمَدُ بْنُ يَحْيَى الْحُلْوَانِيُّ قَالَ: أنا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ قَالَ: نَا عَبْدُ الْعَزِيزِ وَهُوَ ابْنُ أَبِي سَلَمَةَ قَالَ: أنا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ بْنِ كَعْبِ بْنِ مَالِكٍ فِي حَدِيثٍ رَفَعَهُ إِلَى عَلِيٍّ رضي الله عنه قَالَ: «ذُكِرَ عِنْدَهُ الْقَدَرُ يَوْمًا، قَالَ: فَأَدْخَلَ إِصْبَعَيْهِ فِي فِيهِ: السَّبَّابَةَ وَالْوُسْطَى قَالَ: فَأَخَذَ بِهِمَا مِنْ رِيقِهِ، فَرَقَمَ بِهِمَا ذِرَاعَهُ ثُمَّ قَالَ: أَشْهَدُ أَنَّ هَاتَيْنِ الرَّقْمَتَيْنِ كَانَتَا فِي أُمِّ الْكِتَابِ»

**503.** And Abū Ja’far Ahmad ibn Yahyā Al-Hulwānī informed us and said: Ahmad ibn ‘Abdillāh ibn Yūnus narrated to us and said: ‘Abdul-‘Azīz – and he is Ibn Abī Salamah – narrated to us and said: ‘Ubaydullāh ibn ‘Abdir-Rahmān ibn Ka’b ibn Malik narrated to us – in a *hadīth* which he ascribed to ‘Alī (*radiAllāhu ‘anhu*) – and said: One day the *qadar* was mentioned in front of him. He said: So he entered his index and middle finger into his mouth. He said: Then he took some of his saliva with them, and he made a mark with them (i.e. his wet fingers) on his arm. Then he said: *“I bear witness that these two marks were (written) in Umm Al-Kitāb (i.e. Al-Lawh Al-Mahfūdh).”*

**504** – وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي دَاوُدَ قَالَ: نَا أَيُّوبُ شَيْخٌ لَنَا قَالَ: نَا إِسْمَاعِيلُ بْنُ عَمْرٍو الْبَجَلِيُّ قَالَ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ هَارُونَ بْنِ عَنْتَرَةَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: أَتَى رَجُلٌ عَلِيَّ بْنَ أَبِي طَالِبٍ رضي الله عنه فَقَالَ: أَخْبِرْنِي عَنُ الْقَدَرِ،؟ قَالَ: «طَرِيقٌ مُظْلِمٌ، فَلَا تَسْلُكْهُ» قَالَ: أَخْبِرْنِي عَنُ الْقَدَرِ؟ قَالَ: بَحْرٌ عَمِيقٌ فَلَا تَلِجْهُ «قَالَ: أَخْبِرْنِي عَنُ الْقَدَرِ؟ قَالَ: «سِرُّ اللَّهِ فَلَا تُكَلِّفْهُ» قَالَ: ثُمَّ وَلَّى الرَّجُلُ غَيْرَ بَعِيدٍ ثُمَّ رَجَعَ فَقَالَ لِعَلِيٍّ: فِي الْمَشِيئَةِ الْأُولَى أَقُومُ وَأَقْعُدُ، وَأَقْبِضُ وَأَبْسِطُ فَقَالَ لَهُ عَلِيٌّ رضي الله عنه :إِنِّي سَائِلُكَ عَنْ ثَلَاثِ خِصَالٍ، وَلَنْ يَجْعَلَ اللَّهُ لَكَ وَلَا لِمَنْ ذَكَرَ الْمَشِيئَةَ مَخْرَجًا، أَخْبِرْنِي: أَخْلَقَكَ اللَّهُ تَعَالَى لَمَّا شَاءَ، أَمْ لَمَّا شِئْتَ؟» قَالَ: لَا، بَلْ لَمَّا شَاءَ قَالَ: أَخْبِرْنِي، أَفَتَجِيءُ يَوْمَ الْقِيَامَةِ كَمَا شَاءَ أَوْ كَمَا شِئْتَ؟ قَالَ: لَا، بَلْ كَمَا شَاءَ، قَالَ: فَأَخْبِرْنِي، أَجْعَلَكَ كَمَا شَاءَ، أَوْ كَمَا شِئْتَ؟ قَالَ: لَا، بَلْ كَمَا شَاءَ قَالَ: فَلَيْسَ لَكَ فِي الْمَشِيئَةِ شَيْءٌ

**504.** And Abū Bakr ibn Abī Dāwūd narrated to us and said: Ayyūb – a *shaykh* of ours – narrated to us and said: Ismā’īl ibn ‘Amr Al-Bajalī narrated to us and said: ‘Abdul-Malik ibn Hārūn ibn ‘Antarah narrated to us, from his father, from his

---

[445] In “Jāmi’ At-Tahsīl” (274): *“Salamah Al-Kindī, from ‘Alī (radiAllāhu ‘anhu) on how to send peace (and blessings) upon the Prophet (sallAllāhu ‘alayhi wa sallam)… An-Nakhshabī said: ‘It is not known that Salamah heard from ‘Alī (radiAllāhu ‘anhu), and the hadīth is mursal.”*

grandfather who said: A man came to ʻAlī ibn Abī Tālib (*radiAllāhu ʻanhu*) and said: *"Inform me about the qadar?"*

He said: *"A dark path, so do not traverse it."*

He said: *"Inform me about the qadar?"*

He said: *"A deep ocean, so do enter into it."*

He said: *"Inform me about the qadar?"*

He said: *"The secret of Allāh, so do not burden yourself with it."*

He said: Then the man turned away and walked not far. Then he returned and said to ʻAlī: *"Is it in the first Mashīah (Will) that I get up and I sit, and that I grasp and let go?"*

So ʻAlī said to him: *"I will ask you about three traits. And Allāh did not make a way out for you, nor for anyone who speaks about the Mashīah:*

*Inform me: Has Allāh created you for what He wants, or for what you want?"*

He said: *"Rather, for what He wants."*

He said: *"Then inform me, will you come on the Day of Resurrection as He wants or as you want?"*

He said: *"No. Rather, as He wants."*

He said: *"Then inform me, did He create you how He wanted or how you wanted?"*

He said: *"No. Rather, as He wanted."*

He said: *"Then none of the Mashīah (Will) is for you."*[446]

- **Muhammad ibn Al-Husayn said:**

مَنْ خَالَفَ هَؤُلَاءِ خُولِفَ بِهِ عَنْ طَرِيقِ الْحَقِّ

Whoever opposes these, then he has been made to deviate from the part of the truth.

[446] In its *isnād* is ʻAbdul-Malik ibn Hārūn who was declared a liar by Yahyā. And Abū Hātim said: *"He is matrūk and rejected in hadīth. And his father is also weak."* ["Al-Mizan" (2/666)].

**505** – وَأَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: نا إِسْحَاقُ بْنُ رَاهَوَيْهِ قَالَ: أنا أَبُو عَامِرٍ الْعَقَدِيُّ قَالَ: نا هِشَامُ بْنُ سَعْدٍ، عَنْ سَعِيدِ بْنِ أَبِي هِلَالٍ، عَنْ أَبِي الْأَسْوَدِ الدُّؤَلِيِّ قَالَ: قَدِمْتُ الْبَصْرَةَ، وَبِهَا عِمْرَانُ بْنُ الْحُصَيْنِ صَاحِبُ رَسُولِ اللَّهِ ﷺ، فَجَلَسْتُ فِي مَجْلِسٍ، فَذَكَرُوا الْقَدَرَ فَأَمْرَضُوا قَلْبِي فَأَتَيْتُ عِمْرَانَ بْنَ حُصَيْنٍ فَقُلْتُ: يَا أَبَا نُجَيْدٍ إِنِّي جَلَسْتُ مَجْلِسًا فَذَكَرُوا الْقَدَرَ فَأَمْرَضُوا قَلْبِي فَهَلْ أَنْتَ مُحَدِّثِي عَنْهُ؟ فَقَالَ: "نَعَمْ: تَعْلَمُ أَنَّ اللَّهَ عز وجل لَوْ عَذَّبَ أَهْلَ السَّمَاوَاتِ وَأَهْلَ الْأَرْضِ لَعَذَّبَهُمْ حَيْثُ يُعَذِّبَهُمْ وَهُوَ غَيْرُ ظَالِمٍ لَهُمْ، وَلَوْ رَحِمَهُمْ كَانَتْ رَحْمَتُهُ أَوْسَعُ لَهُمْ، وَلَوْ كَانَ لَكَ مِثْلُ أُحُدٍ ذَهَبًا فَأَنْفَقْتَهُ مَا تُقُبِّلَ مِنْكَ حَتَّى تُؤْمِنَ بِالْقَدَرِ كُلِّهِ، خَيْرِهِ وَشَرِّهِ، وَسَتَقْدُمُ الْمَدِينَةَ فَتَلْقَى بِهَا أُبَيَّ بْنَ كَعْبٍ وَعَبْدَ اللَّهِ بْنَ مَسْعُودٍ قَالَ: فَقَدِمْتُ الْمَدِينَةَ فَجَلَسْتُ فِي مَجْلِسٍ فِيهِ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ وَأُبَيُّ بْنُ كَعْبٍ فَقُلْتُ لِأُبَيٍّ: أَصْلَحَكَ اللَّهُ، إِنِّي قَدِمْتُ الْبَصْرَةَ، فَجَلَسْتُ فِي مَجْلِسٍ فَذَكَرُوا الْقَدَرَ فَأَمْرَضُوا قَلْبِي، فَهَلْ أَنْتَ مُحَدِّثِي عَنْهُ؟ فَقَالَ: «نَعَمْ، تَعْلَمُ أَنَّ اللَّهَ تَعَالَى لَوْ عَذَّبَ أَهْلَ السَّمَاوَاتِ وَأَهْلَ الْأَرْضِ لَعَذَّبَهُمْ حِينَ يُعَذِّبُهُمْ وَهُوَ غَيْرُ ظَالِمٍ لَهُمْ، وَلَوْ رَحِمَهُمْ كَانَتْ رَحْمَتُهُ أَوْسَعُ لَهُمْ، وَلَوْ كَانَ لَكَ مِثْلُ أُحُدٍ ذَهَبًا فَأَنْفَقْتَهُ مَا تُقُبِّلَ مِنْكَ حَتَّى تُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ» ثُمَّ قَالَ: «يَا أَبَا عَبْدِ الرَّحْمَنِ، حَدِّثْ أَخَاكَ» قَالَ: فَحَدَّثَنِي بِمِثْلِ مَا حَدَّثَنِي بِهِ أُبَيُّ بْنُ كَعْبٍ

**505.** And Al-Firyābī informed us and said: Ishāq ibn Rāhūyah narrated to us and said: Abū ʻĀmir Al-ʻAqadī narrated to us and said: Hishām ibn Saʻd narrated to us, from Saʻīd ibn Abī Hilāl, from Abū Al-Aswad Ad-Dīlī who said: I came to *Basrah* and ʻImrān ibn Al-Husayn (*radiAllāhu ʻanhu*), the companion of the Messenger of Allāh (*sallAllāhu ʻalayhi wa sallam*), was there. Then I sat in a gathering, and then they mentioned the *qadar*, so they infected my heart. Then I went to ʻImrān ibn Husayn and said: *"O Abū Nujayd, I verily sat in a gathering where they mentioned the qadar. And they infected my heart. So can you narrate (something) to me about it?"*

So he said: *"Yes. Learn, that if Allāh – ʻazza wa jalla – punished the inhabitants of the heavens and the inhabitants of the earth, then He would verily punish them while He would not be unjust to them while punishing them. And if He showed them mercy, then His mercy would be better for them (than their own deeds). And if you had the size of Uhud in gold and you spent it (for the sake of Allāh), then it would not be accepted from you before you believe in all of the qadar; the good of it and the bad of it. And you will come to Al-Madīnah, and there you will meet Ubayy ibn Kaʻb and ʻAbdullāh ibn Masʻūd (radiAllāhu ʻanhumā)."*

He said: Then I came to *Al-Madīnah*, and I sat in a gathering where ʻAbdullāh ibn Masʻūd and Ubayy in Kaʻb were present. So I said to Ubayy: *"May Allāh rectify you. I verily came to Basrah, and I sat in a gathering where they mentioned the qadar, and they infected my heart. So can you narrate (something) to me about it?"*

So he said: *"Yes. Learn, that if Allāh – the Exalted – punished the inhabitants of the heavens and the inhabitants of the earth, then He would verily punish them while He would not be unjust to them while punishing them. And if He showed them mercy, then His mercy would be better for them (than their own deeds). And if you had the size of Uhud in*

*gold and you spent it (for the sake of Allāh), then it would not be accepted from you before you believe in all of the qadar; the good of it and the bad of it."*

Then he said: *"O Abū 'Abdir-Rahmān, narrate to your brother."*

He said: Then he narrated to me the same as what Ubayy ibn Ka'b (*radiAllāhu 'anhu*) had narrated to me.

**506** – وَأَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنِي مَيْمُونُ بْنُ الْأَصْبَغِ النَّصِيبِيُّ قَالَ: حَدَّثَنِي أَبُو صَالِحٍ عَبْدُ اللَّهِ بْنُ صَالِحٍ قَالَ: حَدَّثَنِي مُعَاوِيَةُ بْنُ صَالِحٍ أَنَّ أَبَا الزَّاهِرِيَّةِ، حَدَّثَهُ عَنْ كَثِيرِ بْنِ مُرَّةَ، عَنِ ابْنِ الدَّيْلَمِيِّ يَعْنِي عَبْدَ اللَّهِ بْنَ الدَّيْلَمِيِّ، أَنَّهُ لَقِيَ سَعْدَ بْنَ أَبِي وَقَّاصٍ فَقَالَ لَهُ: إِنِّي شَكَكْتُ فِي بَعْضِ أَمْرِ الْقَدَرِ، فَحَدِّثْنِي لَعَلَّ اللَّهَ تَعَالَى أَنْ يَجْعَلَ لِي عِنْدَكَ فَرَجًا قَالَ: نَعَمْ، يَا ابْنَ أَخِي، «إِنَّ اللَّهَ تَعَالَى لَوْ عَذَّبَ أَهْلَ السَّمَاءِ وَأَهْلَ الْأَرْضِ عَذَّبَهُمْ وَهُوَ غَيْرُ ظَالِمٍ لَهُمْ، وَلَوْ رَحِمَهُمْ كَانَتْ رَحْمَتُهُ إِيَّاهُمْ خَيْرًا لَهُمْ مِنْ أَعْمَالِهِمْ، وَلَوْ أَنَّ لِامْرِئٍ مِثْلَ أُحُدٍ ذَهَبًا يُنْفِقُهُ فِي سَبِيلِ اللَّهِ حَتَّى يُنْفِذَهُ، لَمْ يُؤْمِنْ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ، مَا تُقُبِّلَ مِنْهُ، وَلَا عَلَيْكَ أَنْ تَأْتِيَ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ» فَذَهَبَ ابْنُ الدَّيْلَمِيِّ إِلَى عَبْدِ اللَّهِ بْنِ مَسْعُودٍ فَقَالَ لَهُ مِثْلَ مَقَالَتِهِ لِسَعْدٍ، فَقَالَ لَهُ مِثْلَ مَا قَالَ لَهُ سَعْدٌ، وَقَالَ لَهُ ابْنُ مَسْعُودٍ: وَلَا عَلَيْكَ أَنْ تَلْقَى أُبَيَّ بْنَ كَعْبٍ " فَذَهَبَ ابْنُ الدَّيْلَمِيِّ إِلَى أُبَيِّ بْنِ كَعْبٍ، فَقَالَ لَهُ: مِثْلَ مَقَالَتِهِ لِابْنِ مَسْعُودٍ، فَقَالَ لَهُ أُبَيٌّ مِثْلَ مَقَالَةِ صَاحِبَيْهِ، وَقَالَ لَهُ أُبَيٌّ: وَلَا عَلَيْكَ أَنْ تَلْقَى زَيْدَ بْنَ ثَابِتٍ، فَذَهَبَ ابْنُ الدَّيْلَمِيِّ إِلَى زَيْدِ بْنِ ثَابِتٍ، فَقَالَ لَهُ: إِنِّي شَكَكْتُ فِي بَعْضِ الْقَدَرِ فَحَدِّثْنِي لَعَلَّ اللَّهَ، أَنْ يَجْعَلَ لِي عِنْدَكَ مِنْهُ فَرَجًا قَالَ زَيْدٌ: نَعَمْ يَا ابْنَ أَخِي، إِنِّي سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «**إِنَّ اللَّهَ تَعَالَى لَوْ عَذَّبَ أَهْلَ السَّمَاءِ وَأَهْلَ الْأَرْضِ عَذَّبَهُمْ وَهُوَ غَيْرُ ظَالِمٍ لَهُمْ، وَلَوْ رَحِمَهُمْ كَانَتْ رَحْمَتُهُ خَيْرًا لَهُمْ مِنْ أَعْمَالِهِمْ، وَلَوْ أَنَّ لِامْرِئٍ مِثْلَ أُحُدٍ ذَهَبًا يُنْفِقُهُ فِي سَبِيلِ اللَّهِ حَتَّى يُنْفِذَهُ، لَا يُؤْمِنُ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ دَخَلَ النَّارَ**»

**506.** And Al-Firyābī informed us and said: Maymun ibn Al-Asbagh An-Nasībī narrated to me and said: Abū Sālih 'Abdullāh ibn Sālih narrated to me and said: Mu'āwiyah ibn Sālih narrated to me, that Abū Az-Zāhiriyyah narrated to him, from Kathīr ibn Murrah, from Ibn Ad-Daylamī (i.e. 'Abdullāh ibn Ad-Daylamī) that he met Sa'd ibn Abī Waqqas (*radiAllāhu 'anhu*) and he said to him: *"I verily doubt regarding some of the issues from the qadar, so narrate (something about it) to me, so perhaps Allāh will place a solution for me with you."*

He said: "*Yes, O my nephew. Verily, if Allāh – the Exalted – has punished the inhabitants of the heaven and the inhabitants of the earth, then He would have punished them without being unjust to them. And if He showed them mercy, then His mercy towards them would be better for them than their own (good) deeds. And if a person had the size of Uhud in gold which He spends for the sake of Allāh, until he had spent it all, but he does not believe in the qadar – the good of it and the bad of it – then it would not have been accepted from him. And it would not harm you to go to 'Abdullāh ibn Mas'ūd."*

Then Ibn Ad-Daylamī went to 'Abdullāh ibn Mas'ūd (*radiAllāhu 'anhu*) and said the same thing to him that he had said to Sa'd. And he (i.e. 'Abdullāh ibn Mas'ūd) said the same thing to him as what Sa'd had said.

And Ibn Mas'ūd said: *"And it would not harm you to go meet Ubayy ibn Ka'b."*

Then Ibn Ad-Daylamī went to Ubayy ibn Ka'b (*radiAllāhu 'anhu*) and said the same thing to him that he had said to Ibn Mas'ūd. And he (i.e. Ubayy) said the same thing to him as what his two companions had said.

And Ubayy said to him: *"And it would not harm you to go meet Zayd ibn Thābit (radiAllāhu 'anhu)."*

Then Ibn Ad-Daylamī went to Zayd ibn Thabit and said to him: *"I verily doubt regarding some of the qadar. So narrate (something about it) to me, so perhaps Allāh will place a solution for me with you."*

Zayd said: *"Yes, O my nephew. I verily heard the Prophet (sallAllāhu 'alayhi wa sallam) say:* ***'Verily, if Allāh – the Exalted – has punished the inhabitants of the heavens and the inhabitants of the earth, then He would have punished them without being unjust to them. And if He showed them mercy, then His mercy towards them would be better for them than their own (good) deeds. And if a person had the size of Uhud in gold which He spends for the sake of Allāh, until he had spent it all, but he does not believe in the qadar – the good of it and the bad of it – then he would enter Hellfire.'***"[447]

**507** – وَأَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: نَا مِنْجَابُ بْنُ الْحَارِثِ قَالَ: أنا أَبُو الْأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ قَالَ: قَالَ عَبْدُ اللَّهِ يَعْنِي ابْنَ مَسْعُودٍ رضي الله عنه" :لَا يَذُوقُ عَبْدٌ طَعْمَ الْإِيمَانِ حَتَّى يُؤْمِنَ بِالْقَدَرِ كُلِّهِ، وَبِأَنَّهُ مَبْعُوثٌ مِنْ بَعْدِ الْمَوْتِ

**507.** And Al-Firyābī informed us and said: Minjāb ibn Al-Hārith narrated to us and said: Abū Al-Ahwas narrated to us, from Abū Ishāq, from Al-Hārith who said: 'Abdullāh (i.e. ibn Mas'ūd) (*radiAllāhu 'anhu*) said: *"A slave will not taste the taste of īmān before he believes in all of the qadar, and that he will be resurrected after death."*

**508** – وَأَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: نَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ: نَا وَكِيعٌ، عَنِ الْمَسْعُودِيِّ، عَنْ مَعْنٍ قَالَ: قَالَ عَبْدُ اللَّهِ يَعْنِي ابْنَ مَسْعُودٍ: «مَا كَانَ كُفْرٌ بَعْدَ نُبُوَّةٍ إِلَّا كَانَ مَعَهَا التَّكْذِيبُ بِالْقَدَرِ»

**508.** And Al-Firyābī informed us and said: Abū Bakr ibn Abī Shaybah narrated to us and said: Wakī' narrated to us, from Al-Mas'ūdī, from Ma'n who said: 'Abdullāh (i.e. ibn Mas'ūd) (*radiAllāhu 'anhu*) said: *"There was no kufr after prophethood, except that the rejection of the qadar came along with it."*

[447] Narrated by Al-Firyābī in "Al-Qadar" (192). And its *takhrīj* has gone forth in number (455).

**509** – وَأَخْبَرَنَا أَبُو مُحَمَّدٍ عَبْدُ اللَّهِ بْنُ صَالِحٍ الْبُخَارِيُّ قَالَ: نَا مُحَمَّدُ بْنُ سُلَيْمَانَ لُوَيْنٌ قَالَ: نَا حَمَّادُ بْنُ زَيْدٍ، عَنْ مَطَرٍ الْوَرَّاقُ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ، عَنْ يَحْيَى بْنِ يَعْمَرَ قَالَ: لَمَّا تَكَلَّمَ مَعْبَدُ الْجُهَنِيُّ بِمَا تَكَلَّمَ فِيهِ فِي شَأْنِ الْقَدَرِ، فَأَنْكَرْنَا مَا جَاءَ بِهِ، فَحَجَجْتُ أَنَا وَحُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ الْحِمْيَرِيُّ حَجَّةً، فَلَمَّا قَضَيْنَا نُسُكَنَا قَالَ: أَحَدُنَا لِصَاحِبِهِ: مِلْ بِنَا إِلَى طَرِيقِ الْمَدِينَةِ، أَوْ لَوْ مِلْتَ بِنَا إِلَى الْمَدِينَةِ؟ فَلَقِينَا بِهَا مَنْ بَقِيَ مِنْ أَصْحَابِ النَّبِيِّ ﷺ، فَسَأَلْنَاهُمْ عَمَّا جَاءَ بِهِ مَعْبَدٌ، فَمِلْنَا إِلَى الْمَدِينَةِ، فَدَخَلْنَا الْمَسْجِدَ وَنَحْنُ نَؤُمُّ أَبَا سَعِيدٍ أَوِ ابْنَ عُمَرَ، فَإِذَا ابْنُ عُمَرَ قَاعِدٌ، فَاكْتَنَفْنَاهُ، فَقَدَّمَنِي حُمَيْدٌ لِلْمَسْأَلَةِ، وَكُنْتُ أَجْرَأُ عَلَى الْمِنْطَقِ مِنْهُ، فَقُلْتُ: يَا أَبَا عَبْدِ الرَّحْمَنِ، إِنَّ قَوْمًا قَدْ نَشَأُوا بِالْعِرَاقِ، وَقَرَءُوا الْقُرْآنَ وَتَفَقَّهُوا فِي الدِّينِ يَقُولُونَ: لَا قَدَرَ قَالَ: «فَإِذَا لَقِيتُمُوهُمْ فَقُولُوا لَهُمْ: إِنَّ ابْنَ عُمَرَ مِنْهُمْ بَرِيءٌ وَهُمْ مِنِّي بُرَآءُ، لَوْ أَنْفَقُوا مَا فِي الْأَرْضِ ذَهَبًا مَا تُقُبِّلَ مِنْهُمْ، حَتَّى يُؤْمِنُوا بِالْقَدَرِ» وَذَكَرَ الْحَدِيثَ بِطُولِهِ

**509.** And Abū Muhammad ‘Abdullāh ibn Sālih Al-Bukhārī informed us and said: Muhammad ibn Sulaymān Luwayn narrated to us and said: Hammād ibn Zayd narrated to us, from Matar Al-Warrāq who said: ‘Abdullāh ibn Buraydah narrated to me, from Yahyā ibn Ya’mar who said: When Ma’bad Al-Juhanī said what he said about the issue of *qadar*, we rejected what he had come with. Then I and Humayd ibn ‘Abdir-Rahmān Al-Himyarī performed *hajj*. After we had performed our rituals, one of us said to the other: *“Turn us towards the path to Al-Madīnah* – or: *If only you turned us towards the path to Al-Madīnah – then we could meet the remaining of the companions of the Prophet (sallAllāhu ‘alayhi wa sallam) and ask them about what Ma’bad came with?”* So we turned towards *Al-Madīnah*, and we were heading towards Abu Sa’īd or Ibn ‘Umar. And then (we found) Ibn ‘Umar sitting, so we surrounded him and Humayd pushed me ahead (of him) in order to ask. And I was more bold in speaking than him, so I said: *“O Abū ‘Abdir-Rahmān. Verily, some people who grew up in ’Irāq, who read the Qurān, and who gained understanding in the dīn, they say: ‘There is no qadar.’”*

He said: *“If you meet them, then say: ‘Verily, Ibn ‘Umar is free from you and you are free from him. If they spent everything on earth in gold, it would not be accepted from them before they believe in the qadar…”* And he mentioned the *hadīth* in its full length.

**510** – وَأَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: نَا مُحَمَّدُ بْنُ عُبَيْدِ بْنِ حَسَّابٍ قَالَ: نَا حَمَّادُ بْنُ زَيْدٍ، وَذَكَرَ الْحَدِيثَ بِطُولِهِ مِثْلَهُ

**10.** And Al-Firyābī informed us and said: Muhammad ibn ‘Ubayd ibn Hisāb narrated to us and said: Hammād ibn Zayd narrated to us… and he mentioned the same *hadīth* in its full length.[448]

[448] Narrated by Al-Firyābī in “Al-Qadar” (209).
- Al-Lālakāī – *rahimahullāh* – said in “Sharh I’tiqād Ahlis-Sunnah”: *“And it was narrated from Ibn ‘Umar (radiAllāhu ‘anhumā) that he cursed them and disassociated himself from them. And it is not possible that Ibn ‘Umar would disassociate himself from the muslims.”*

**511** – وَحَدَّثَنَا الْفِرْيَابِيُّ قَالَ: نَا إِسْحَاقُ بْنُ رَاهَوَيْهِ قَالَ: أنا النَّضْرُ بْنُ شُمَيْلٍ قَالَ: نا كَهْمَسُ بْنُ الْحَسَنِ قَالَ: نا عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ، عَنْ يَحْيَى بْنِ يَعْمُرٍ

**511.** And Al-Firyābī narrated to us and said: Ishāq ibn Rāhūyah narrated to us and said: An-Nadr ibn Shumayl narrated to us and said: Kahmas ibn Al-Hasan narrated to us and said: 'Abdullāh ibn Buraydah narrated to us, from Yahyā ibn Ya'mar.

**511a** – قَالَ الْفِرْيَابِيُّ: وَحَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: نا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ قَالَ: سَمِعْتُ كَهْمَسًا، يُحَدِّثُ عَنِ ابْنِ بُرَيْدَةَ، عَنْ يَحْيَى بْنِ يَعْمَرَ قَالَا جَمِيعًا: كَانَ أَوَّلَ مَنْ قَالَ فِي هَذَا الْقَدَرِ بِالْبَصْرَةِ مَعْبَدُ الْجُهَنِيُّ، فَانْطَلَقْتُ أَنَا وَحُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ حَاجَّيْنِ أَوْ مُعْتَمِرِينَ، وَذَكَرَ الْحَدِيثَ بِطُولِهِ، وَقَدْ ذَكَرْنَاهُ فِي غَيْرِ هَذَا الْمَوْضِعِ

**511a.** Al-Firyābī said: And Muhammad ibn 'Abdil-A'lā narrated to me and said: Al-Mu'tamir ibn Sulaymān narrated to us and said: I heard Kahmas narrated from Ibn Buraydah, from Yahyā ibn Ya'mar. They both said: The first one who spoke about the *qadar* in *Basrah* was Ma'bad Al-Juhanī. So I and Humayd ibn 'Abdir-Rahmān went out to perform *hajj* or *'umrah*… And he mentioned the *hadīth* in its full length. And we have verily mentioned it in another place than here.[449]

**512** – وَأَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: نَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ قَالَ: نا أَبِي قَالَ: نا حَمَّادُ بْنُ سَلَمَةَ، عَنْ أَبِي نَعَامَةَ السَّعْدِيِّ قَالَ: كُنَّا عِنْدَ أَبِي عُثْمَانَ النَّهْدِيِّ، فَحَمِدْنَا اللَّهَ عز وجل وَذَكَرْنَاهُ، فَقُلْتُ: لَأَنَا بِأَوَّلِ هَذَا الْأَمْرِ أَشَدُّ فَرَحًا مِنِّي بِآخِرِهِ، فَقَالَ ثَبَّتَكَ اللَّهُ، كُنَّا عِنْدَ سَلْمَانَ فَحَمِدْنَا اللَّهَ عز وجل وَذَكَرْنَاهُ فَقُلْتُ لَأَنَا بِأَوَّلِ هَذَا الْأَمْرِ أَشَدُّ فَرَحًا مِنِّي بِآخِرِهِ فَقَالَ سَلْمَانُ: ثَبَّتَكَ اللَّهُ عز وجل »إِنَّ اللَّهَ تَعَالَى لَمَّا خَلَقَ آدَمَ مَسَحَ عَلَى ظَهْرِهِ، فَأَخْرَجَ مِنْهُ مَا هُوَ ذَارِيءٌ إِلَى يَوْمِ الْقِيَامَةِ، فَخَلَقَ الذِّكْرَ وَالْأُنْثَى، وَالشَّقَاوَةَ وَالسَّعَادَةَ، وَالْأَرْزَاقَ وَالْآجَالَ وَالْأَلْوَانَ، فَمَنْ عِلْمَ السَّعَادَةَ فَعَلَ الْخَيْرَ، وَمَجَالِسَ الْخَيْرِ، وَمَنْ عِلْمَ الشَّقَاوَةَ فَعَلَ الشَّرَّ، وَمَجَالِسَ الشَّرِّ«

**512.** And Al-Firyābī informed us and said: 'Ubaydullāh ibn Mu'ādh narrated to us and said: My father narrated to us and said: Hammād ibn Salamah narrated to us, from Abū Na'āmah As-Sa'dī who said: We were with Abū 'Uthmān Al-Hindī, and we were praising Allāh – the Exalted – and mentioning (or remembering) Him. Then I said: *"I am verily more happy with the first of this affair than the last of it."*

So he said: *"May Allāh make you firm. We were with Salmān (radiAllāhu 'anhu), and we were praising Allāh – the Exalted – and mentioning (or remembering) Him. Then I said: 'I am verily more happy with the first of this affair than the last of it.'*[450]

*Then Salmān said: 'Verily, when Allāh – the Exalted – created Ādam, He wiped over his back and brought out from him what He will create (of people) until the Day of*

[449] Narrated by Al-Firyābī in "Al-Qadar" (211). And it has gone forth in number (460, 509).

[450] The first of this affair: He means what has gone forth from the decree of Allah – the Exalted – for him.

*Resurrection. Then He created the male and the female, and the unhappy and the happy, and the provisions, the deaths and the colours. From the knowledge about the happiness is performing good deeds and gatherings of goodness. And from the knowledge about the unhappiness is performing evil deeds and gatherings of evil.'"*[451]

**513** – وَأَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: نا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ قَالَ: نا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ أَبِيهِ قَالَ: نا أَبُو عُثْمَانَ أَنَّهُ سَمِعَ عَبْدَ اللَّهِ، أَوْ سَلْمَانَ وَلَا أَرَاهُ إِلَّا سَلْمَانَ قَالَ: «إِنَّ اللَّهَ خَمَرَ طِينَةَ آدَمَ عليه السلام أَرْبَعِينَ لَيْلَةً، أَوْ أَرْبَعِينَ يَوْمًا ثُمَّ ضَرَبَ بِيَدَيْهِ فِيهِ، فَخَرَجَ كُلُّ طَيِّبٍ فِي يَمِينِهِ، وَكُلُّ خَبِيثٍ فِي يَدِهِ الْأُخْرَى، ثُمَّ خَلَطَ بَيْنَهُمَا قَالَ: فَمِنْ ثَمَّ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ، وَالْمَيِّتُ مِنَ الْحَيِّ» أَوْ كَمَا قَالَ

**513.** And Al-Firyābī informed us and said: 'Ubaydullāh ibn Mu'ādh narrated to us and said: Al-Mu'tamir ibn Sulaymān narrated to us, from his father who said: Abū 'Uthmān narrated to us that he heard 'Abdullāh (*radiAllāhu 'anhu*) or Salmān (*radiAllāhu 'anhu*) – and I only think it can be Salmān – who said: *"Allāh verily fermented the clay of Ādam ('alayhis-salām) for forty nights – or forty days. Then He struck it with His Hand, and all the good came out into His right Hand, and all the wicked in His other Hand. Then He mixed between them."* He said: *"And as such He brings out the living from the dead, and the dead from the living."* Or as he said.[452]

**514** – وَأَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: نَا أَبُو مَرْوَانَ عَبْدُ الْمَلِكِ بْنُ حَبِيبٍ الْمِصِّيصِيُّ قَالَ: نَا أَبُو إِسْحَاقَ الْفَزَارِيُّ، عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، عَنْ سَلْمَانَ قَالَ: "إِنَّ اللَّهَ خَمَرَ طِينَةَ آدَمَ عليه السلام أَرْبَعِينَ يَوْمًا أَوْ أَرْبَعِينَ لَيْلَةً" فَذَكَرَ الْحَدِيثَ، فَقَالَ فِيهِ: عَنْ سَلْمَانَ وَحْدَهُ

**514.** And Al-Firyābī informed us and said: Abū Marwān 'Abdul-Malik ibn Habīb Al-Missīsī narrated to us and said: Abū Ishāq Al-Fazārī narrated to us, from Sulaymān At-Taymī, from Abū 'Uthmān Al-Hindī, from Salmān (*radiAllāhu 'anhu)* who said: *"Allāh verily fermented the clay of Ādam ('alayhis-salām) for forty nights – or forty days…"* And he mentioned the *hadīth*. And in it he said: From Salmān (*radiAllāhu 'anhu*) alone.

---

[451] Narrated by Al-Firyābī in "Al-Qadar" (51), and it is a *sahīh athar*.

[452] Narrated by Al-Firyābī in "Al-Qadar" (10) and Ad-Dārimī in "An-Naqd" (52). And the correct is that it is *mawqūf*, just as Ad-Dāraqutnī said in "Al-'Ilal" (5/338): *"Sulaymān At-Taymī narrates it from Abū 'Uthmān Al-Hindī, from Salmān or Ibn Mas'ūd as mawqūf. And it is sahīh. Whoever ascribes it to the Prophet (sallAllāhu 'alayhi wa sallam) is verily mistaken."*
See the *tahqīq* of "Ithbāt Al-Hadd Lillāhi Ta'ālā" by Ad-Dashti (p.130).

**515** – وَأَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: نَا أَبُو كَامِلٍ الْجَحْدَرِيُّ قَالَ: نَا عَبْدُ الْوَاحِدِ قَالَ: نَا الْأَعْمَشُ، عَنْ أَبِي إِسْحَاقَ عَنْ أَبِي الْحَجَّاجِ الْأَزْدِيِّ قَالَ: قُلْتُ لِسَلْمَانَ: مَا قَوْلُ النَّاسِ حَتَّى تُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ؟ قَالَ: «حِينَ تُؤْمِنُ بِالْقَدَرِ، تَعْلَمُ أَنَّ مَا أَخْطَأَكَ لَمْ يَكُنْ لِيُصِيبَكَ، وَمَا أَصَابَكَ لَمْ يَكُنْ لِيُخْطِئَكَ وَلَا تَقُولُ: لَوْ فَعَلْتُ كَذَا وَكَذَا لَكَانَ كَذَا وَكَذَا، وَلَوْ لَمْ أَفْعَلْ كَذَا وَكَذَا، لَمْ يَكُنْ كَذَا وَكَذَا»

**515.** And Al-Firyābī informed us and said: Abū Kāmil Al-Jahdarī narrated to us and said: 'Abdul-Wāhid narrated to us and said: Al-A'mash narrated to us, from Abū Ishāq, from Abū Al-Hajjāj Al-Azdī who said: I said to Salmān (*radiAllāhu 'anhu*): *"What is the statement of the people: Until you believe in the qadar; the good of it and the bad?"*

He said: (Until you believe in the *qadar*): *"You know that what missed you would never have befallen you, and that what befalls you would never have missed you. And do not say: 'If only I did this and that, then this and that would have happened. And if I had not done this and that, then this and that would not have happened.'"*

**516** – وَأَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: نَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: نَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ مُحَمَّدِ بْنِ عَجْلَانَ، عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ سَلَّامٍ أَنَّهُ قَالَ: خَلَقَ اللَّهُ الْأَرْضَ يومَ الْأَحَدِ وَالْإِثْنَيْنِ، وَقَدَّرَ فِيهَا أَقْوَاتَهَا، وَجَعَلَ فِيهَا رَوَاسِيَ مِنْ فَوْقِهَا يَوْمَ الثُّلَاثَاءِ وَالْأَرْبِعَاءِ، ثُمَّ اسْتَوَى إِلَى السَّمَاءِ وَهِيَ دُخَانٌ فَخَلَقَهَا يَوْمَ الْخَمِيسِ وَيَوْمِ الْجُمُعَةِ وَأَوْحَى فِي كُلِّ سَمَاءٍ أَمْرَهَا وَخَلَقَ آدَمَ عليه السلام فِي آخِرِ سَاعَةٍ مِنْ يَوْمِ الْجُمُعَةِ عَلَى عَجَلٍ، ثُمَّ تَرَكَهُ أَرْبَعِينَ يَوْمًا، يَنْظُرُ إِلَيْهِ وَيَقُولُ تبارك وتعالى: "تَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ" ثُمَّ نَفَخَ فِيهِ مِنْ رُوحِهِ، فَلَمَّا دَخَلَ فِي بَعْضِهِ الرُّوحُ ذَهَبَ لِيَجْلِسَ قَالَ اللَّهُ تَعَالَى:

**516.** And Al-Firyābī informed us and said: Qutaybah ibn Sa'īd narrated to us and said: Al-Layth ibn Sa'd narrated to us, from Muhammad ibn 'Ajlān, from Sa'īd Al-Maqburī, from his father, from 'Abdullāh ibn Salām (*radiAllāhu 'anhu*) that he said: *"Allāh created the earth on the day of Ahad (Sunday) and Ithnayn (Monday). Then He decreed its times for it, and places pegs in it from above it, on the day of Thulathā (Tuesday) and Arbi'ā (Wednesday). Then He rose up to the heaven while it was smoke. Then He created it on the day of Khamīs (Thursday) and Jumu'ah (Friday). And He revealed to every heaven its commands. And He created Ādam in the last hour on the day of Jumu'ah upon haste.*[453] *Then He left him for forty days while He was looking at him, and He – tabāraka wa ta'ālā – would say: 'Blessed is Allāh, the Best of all creators.' Then He blew into him from His soul. When the soul entered into a part of him, he went to sit down, (so) Allāh – the Exalted – said:*

﴿ خُلِقَ ٱلۡإِنسَٰنُ مِنۡ عَجَلٖۚ ﴾

**"The human was created from haste."** (Al-Anbiyā 21:37)

[453] He is referring to His – the Exalted – Words: **"The human was created from haste."** (Al-Anbiyā 21:37)

فَلَمَّا تَتَابَعَ فِيهِ الرُّوحُ عَطَسَ، فَقَالَ اللَّهُ تَعَالَى: قُلِ الْحَمْدُ لِلَّهِ فَقَالَ: الْحَمْدُ لِلَّهِ فَقَالَ: اللَّهُ تَعَالَى: رَحِمَكَ رَبُّكَ، ثُمَّ قَالَ لَهُ: اذْهَبْ إِلَى أُولَئِكَ الْمَجْلِسِ مِنَ الْمَلَائِكَةِ فَسَلِّمْ عَلَيْهِمْ، فَفَعَلَ فَقَالَ: هَذِهِ تَحِيَّتُكَ وَتَحِيَّةُ ذُرِّيَّتِكَ، ثُمَّ مَسَحَ ظَهْرَهُ بِيَدِهِ فَأَخْرَجَ فِيهِمَا مَنْ هُوَ خَالِقٌ مِنْ ذُرِّيَّتِهِ إِلَى أَنْ تَقُومَ السَّاعَةُ ثُمَّ قَبَضَ يَدَيْهِ ثُمَّ قَالَ: اخْتَرْ يَا آدَمُ، فَقَالَ: اخْتَرْتُ يَمِينَكَ يَا رَبِّ، وَكِلْتَا يَدَيْكَ يَمِينٌ، فَبَسَطَهَا فَإِذَا فِيهَا ذُرِّيَّتُهُ مِنْ أَهْلِ الْجَنَّةِ، فَقَالَ: مَنْ هَؤُلَاءِ يَا رَبِّ؟ قَالَ: هُمْ مَنْ قَضَيْتُ أَنْ أَخْلُقَ مِنْ ذُرِّيَّتِكَ مِنْ أَهْلِ الْجَنَّةِ إِلَى أَنْ تَقُومَ السَّاعَةُ، فَإِذَا فِيهِمْ مَنْ لَهُ وَبِيصٌ فَقَالَ: مَنْ هَؤُلَاءِ يَا رَبِّ؟ قَالَ: هُمُ الْأَنْبِيَاءُ قَالَ: فَمَنْ هَذَا الَّذِي كَانَ لَهُ وَبِيصٌ؟ قَالَ: هُوَ ابْنُكَ دَاوُدُ قَالَ: فَكَمْ جَعَلْتَ عُمُرَهُ؟ قَالَ: سِتِّينَ سَنَةً قَالَ: فَكَمْ عُمُرِي؟ قَالَ: أَلْفُ سَنَةٍ قَالَ فَزِدْهُ يَا رَبِّ مِنْ عُمُرِي أَرْبَعِينَ سَنَةً قَالَ: إِنْ شِئْتَ قَالَ: فَقَدْ شِئْتُ، إِذَا تَكْتُبُ وَتَخْتِمُ، وَلَا يُبَدَّلُ، ثُمَّ رَأَى فِي آخِرِ كَفِّ الرَّحْمَنِ تبارك وتعالى مِنْهُمْ آخِرُهُمْ لَهُ فَضْلُ وَبِيصٍ قَالَ: فَمَنْ هَذَا يَا رَبُّ؟ قَالَ: مُحَمَّدٌ، هُوَ آخِرُهُمْ وَأَوَّلُهُمْ أُدْخِلُهُ الْجَنَّةَ، فَلَمَّا أَتَى مَلَكُ الْمَوْتِ لِيَقْبِضَ نَفْسَهُ قَالَ: إِنَّهُ قَدْ بَقِيَ مِنْ عُمْرِي أَرْبَعُونَ سَنَةً قَالَ: أَوَ لَمْ تَكُنْ وَهَبْتُهَا لِابْنِكَ دَاوُدَ؟ قَالَ: لَا، قَالَ: فَنَسِيَ آدَمُ، فَنَسِيتَ ذُرِّيَّتُهُ، وَعَصَى آدَمُ فَعَصَتْ ذُرِّيَّتُهُ، وَجَحَدَ آدَمُ فَجَحَدَتْ ذُرِّيَّتُهُ، وَذَلِكَ أَوَّلُ يَوْمٍ أُمِرَ بِالشُّهُودِ

*Then when the soul entered him completely, he sneezed. So Allāh – the Exalted – said: 'Say: All praise is due to Allāh.' So he said: 'All praise is due to Allāh.' Then Allāh – the Exalted – said: 'May your Lord show you mercy.'*

*Then He said to him: 'Go to this gathering of the angels and greet them.' So he did it. Then He said: 'This is your greeting, and the greeting of your offspring.'*

*Then He wiped his back with His two Hands, and He brough out in them those whom He will create from his offspring until the Hour is established. Then He closed His Hands. Then He said: 'Choose, O Ādam.' So he said: 'I choose Your right Hand, O my Lord. And both of Your Hands are right.' Then He spread it out and in it was the offspring from the people of Paradise. So he said: 'Who are these, O my Lord?' He said: 'They are those whom I have decided to create from your offspring (to be) from the people of Paradise, until the Hour is established.' And among them were those who were shining (or glittering).*

*Then he said: 'And who are those, O my Lord?' He said: 'Those are the prophets.'*

*He said: 'And who is the one who was shining (or glittering)?' He said: 'That is your son Dāwūd.'*

*He said: 'What did you decide for his age to be?' He said: 'Sixty years.'*

*He said: 'And how much will my age be?' He said: 'A thousand years.'*

*He said: 'Then increase him (in age), O my Lord, with forty years from my age.'*

*He said: 'If you want (that).'*

*He said: 'I verily want (that).'*

*He said: 'Then We will write and seal, and We will not change (it).'*

*Then he saw at the end of the Hand of Ar-Rahmān – tabāraka wa ta'ālā – someone else among them who had virtue and was shining, so he said: 'And who is this, O my Lord?'*

*He said: 'That is Muhammad. He is the last of them, and the first of them whom I will enter into Paradise.'*

*Then when the Angel of death came to take his soul, he said: 'There verily remains forty years of my life.' He said: 'Have you not given them to your son Dāwūd?' He said: 'No.'"*

He said: *"So Ādam was caused to forget, and so his offspring (also) forgot. And Ādam disobeyed, so his offspring (also) disobeyed. And Ādam rejected, so his offspring (also) rejected. And that was the first day where witnesses were commanded."*[454]

**517** – وَأَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: نَا إِسْحَاقُ بْنُ رَاهَوَيْهِ قَالَ: أنا حَكَّامُ بْنُ سَلْمٍ الرَّازِيُّ قَالَ: نَا أَبُو جَعْفَرٍ الرَّازِيُّ، عَنِ الرَّبِيعِ بْنِ أَنَسٍ، عَنْ أَبِي الْعَالِيَةِ، عَنْ أُبَيِّ بْنِ كَعْبٍ، فِي قَوْلِ اللَّهِ تَعَالَى:

**517.** And Al-Firyābī informed us and said: Ishāq ibn Rāhūyah narrated to us and said: Hakkām ibn Salm Ar-Rāzī narrated to us and said: Abū Ja'far Ar-Rāzī narrated to us, from Ar-Rabī' ibn Anas, from Abū Al-'Āliyah, from Ubayy ibn Ka'b (*radiAllāhu 'anhu*) regarding the Words of Allāh the Exalted:

﴿ وَإِذْ أَخَذَ رَبُّكَ مِنۢ بَنِىٓ ءَادَمَ مِن ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰٓ أَنفُسِهِمْ ﴾

**"And** (remember) **when your Lord brought forth from the Children of Ādam, from their loins, their offspring and made them testify upon themselves."** (Al-A'rāf 7:172)

إِلَى قَوْلِهِ:

Until His Words:

﴿ أَفَتُهْلِكُنَا بِمَا فَعَلَ ٱلْمُبْطِلُونَ ﴾

**"So will You destroy us due to what the false-doers did?"** (Al-A'rāf 7:173)

قَالَ: جَمَعَهُمْ لَهُ يَوْمَئِذٍ جَمِيعًا مَا هُوَ كَائِنٌ إِلَى يَوْمِ الْقِيَامَةِ، ثُمَّ جَعَلَهُمْ أَزْوَاجًا، ثُمَّ صَوَّرَهُمْ وَاسْتَنْطَقَهُمْ وَتَكَلَّمُوا، وَأَخَذَ عَلَيْهِمُ الْعَهْدَ وَالْمِيثَاقَ:

He said: *"On that day He gathered with Him, all of those who will exist until the Day of Resurrection. Then He made them into souls. Then He shaped them and made them speak, and so they spoke. And He took the covenant and pact from them."*

[454] Narrated by Ibn Battah in "Al-Ibānah Al-Kubrā" (1710), and it is a *sahīh athar*. And most of it has *shawāhid* from (correct) *ahādīth* from the Prophet (*sallAllāhu 'alayhi wa sallam*).

﴿ وَأَشْهَدَهُمْ عَلَىٰٓ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْۖ قَالُواْ بَلَىٰ شَهِدْنَآۚ أَن تَقُولُواْ يَوْمَ ٱلْقِيَٰمَةِ إِنَّا كُنَّا عَنْ هَٰذَا غَٰفِلِينَ ﴿١٧٢﴾ أَوْ تَقُولُوٓاْ إِنَّمَآ أَشْرَكَ ءَابَآؤُنَا مِن قَبْلُ وَكُنَّا ذُرِّيَّةً مِّنۢ بَعْدِهِمْۖ أَفَتُهْلِكُنَا بِمَا فَعَلَ ٱلْمُبْطِلُونَ ﴾

**"And He made them testify upon themselves** (saying)**: 'Am I not your Lord?' They said: 'Yes verily, we testify.' In order for you not to say on the Day of Resurrection: 'Verily, we have been unaware of this.' So you would not say: 'Verily, it was our fathers who committed *shirk* before, and we were merely offspring after them. So will You destroy us due to what the false-doers did?"** (Al-A'rāf 7:172)

قَالَ: فَإِنِّي أُشْهِدُ عَلَيْكُمُ السَّمَاوَاتِ السَّبْعَ وَالْأَرَضِينَ السَّبْعَ، وَأُشْهِدُ عَلَيْكُمْ أَبَاكُمْ آدَمَ، أَنْ تَقُولُوا يَوْمَ الْقِيَامَةِ: إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ، فَلَا تُشْرِكُوا بِي شَيْئًا، فَإِنِّي أُرْسِلُ إِلَيْكُمْ رُسُلِي يُذَكِّرُونَكُمْ عَهْدِي وَمِيثَاقِي، وَأُنْزِلُ عَلَيْكُمْ كُتُبِي، فَقَالُوا: نَشْهَدُ أَنَّكَ رَبُّنَا وَإِلَهُنَا، لَا رَبَّ لَنَا غَيْرُكَ، وَلَا إِلَهَ لَنَا غَيْرُكَ، وَرُفِعَ لَهُمْ أَبُوهُمْ، فَنَظَرَ إِلَيْهِمْ فَرَأَى فِيهِمُ الْغَنِيَّ وَالْفَقِيرَ، وَحَسَنَ الصُّورَةِ وَدُونَ ذَلِكَ، فَقَالَ: يَا رَبِّ لَوْ شِئْتَ سَوَّيْتَ بَيْنَ عِبَادِكَ، فَقَالَ: إِنِّي أُحِبُّ أَنْ أَشْكَرَ، وَرَأَى فِيهِمُ الْأَنْبِيَاءَ مِثْلَ السُّرُجِ، وَخُصُّوا بِمِيثَاقٍ آخَرَ فِي الرِّسَالَةِ وَالنُّبُوَّةِ فَذَلِكَ قَوْلُهُ تَعَالَى:

*He said: 'I verily call to testify against you, the seven heavens and the seven earths. And I call your father Ādam to testify against you, so you will not say on the Day of Resurrection: 'We were verily unaware of this.' So do not commit shirk to Me in anything. For I will verily send My messengers to you, who will remind you about My covenant and pact. And I will reveal My Books to you.' So they said: 'We have testified that you are our Lord and Ilāh. We have no other Lord than You, and we have no other Ilāh than You.'*

*And their father Ādam was lifted up to them. So he looked at them and saw both the rich and the poor, and the beautiful and other than that. So he said: 'O my Lord, if You wanted to, You could make your slaves equal.' So He said: 'I verily love to be thanked.'*

*And he saw the prophets who were like lights among them. And they were singled out with another covenant regarding the message and prophethood. And that is His – the Exalted – Words:*

﴿ وَإِذْ أَخَذْنَا مِنَ ٱلنَّبِيِّـۧنَ مِيثَٰقَهُمْ وَمِنكَ وَمِن نُّوحٍ ﴾

**"And when We took the covenant from the prophets, and from you and from Nūh."** (Al-Ahzab 33:7)

وَهُوَ قَوْلُهُ:

*And it is His Words:*

﴿ فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًاۚ فِطْرَتَ ٱللَّهِ ٱلَّتِى فَطَرَ ٱلنَّاسَ عَلَيْهَاۚ لَا تَبْدِيلَ لِخَلْقِ ٱللَّهِۚ ﴾

**"So set your face towards the *dīn* as a *hanīf*** (i.e. worshipping no-one but Allāh)**.** (That is) **the *fitrah* of Allāh which He created the people upon. There is no change in the creation of Allāh."** (Ar-Rūm 30:30)

وَهُوَ قَوْلُهُ تَعَالَى:

*And that is His – the Exalted – Words:*

﴿ وَمَا وَجَدْنَا لِأَكْثَرِهِم مِّنْ عَهْدٍ ۖ وَإِن وَجَدْنَآ أَكْثَرَهُمْ لَفَٰسِقِينَ ﴾

**"And We did not find most of them to have any** (i.e. to be truthful to their) **covenant. And We verily found most of them to be *fāsiqīn*** (wicked, rebellious)**."** (Al-A'rāf 7:102)

وَهُوَ قَوْلُهُ تَعَالَى:

*And that is His – the Exalted – Words:*

﴿ ثُمَّ بَعَثْنَا مِنۢ بَعْدِهِۦ رُسُلًا إِلَىٰ قَوْمِهِمْ فَجَآءُوهُم بِٱلْبَيِّنَٰتِ فَمَا كَانُوا۟ لِيُؤْمِنُوا۟ بِمَا كَذَّبُوا۟ بِهِۦ مِن قَبْلُ ۚ ﴾

**"Then, after him, We sent messengers to their people. So they came to them with clear evidences, but they would not believe in what they had already rejected before."** (Yūnus 10:74)

فَكَانَ فِي عِلْمِهِ تَعَالَى يَوْمَ أَقَرُّوا بِهِ مَنْ يُكَذِّبُ بِهِ وَمَنْ يُصَدِّقُ بِهِ، فَكَانَ رُوحُ عِيسَى ابْنُ مَرْيَمَ عليه السلام فِي تِلْكَ الْأَرْوَاحِ الَّتِي أَخَذَ عَلَيْهَا الْعَهْدَ وَالْمِيثَاقَ فِي زَمَنِ آدَمَ عليه السلام، فَأَرْسَلَ ذَلِكَ الرُّوحَ إِلَى مَرْيَمَ عليها السلام حِينَ انْتَبَذَتْ مِنْ أَهْلِهَا مَكَانًا شَرْقِيًّا:

*So it was (already) in His – the Exalted – knowledge, on the day where they acknowledged Him, who would reject Him and who would believe in Him. And the soul of 'Īsā ibn Maryam ('alayhis-salām) was among these souls, from whom the covenant and pact was taken in the time of Ādam ('alayhis-salām). Then He sent that soul to Maryam ('alayhās-salām) when she secluded herself from her family in a place towards the east.*

﴿ فَٱتَّخَذَتْ مِن دُونِهِمْ حِجَابًا فَأَرْسَلْنَآ إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا ﴾

**"She veiled herself off from them. Then We sent Our *Rūh*** (i.e. Jibrīl) **to her, and he appeared to her as a well-proportioned man."** (Maryam 19:17)

إِلَى قَوْلِهِ تَعَالَى:

*Until His – the Exalted – Words:*

﴿ وَكَانَ أَمْرًا مَّقْضِيًّا ﴿٢١﴾ فَحَمَلَتْهُ ﴾

**"And it was a matter** (already) **decreed. Then she conceived him."** (Maryam 19:21-22)"

قَالَ: فَحَمَلَتِ الَّتِي خَاطَبَهَا وَهُوَ رُوحُ عِيسَى عليه السلام

He said: *"Then she conceived the one who spoke to her (as a newborn), and that is the soul of 'Īsā ('alayhis-salām)."*

قَالَ إِسْحَاقُ: قَالَ حَكَّامٌ: نَا أَبُو جَعْفَرٍ الرَّازِيُّ، عَنِ الرَّبِيعِ، عَنْ أَبِي الْعَالِيَةِ، عَنْ أُبَيِّ بْنِ كَعْبٍ قَالَ: دَخَلَ مِنْ فِيهَا

Ishāq said: Hakkām said: And Abū Ja'far Ar-Rāzī narrated to us, from Ar-Rabī', from Abū Al-'Āliyah, from Ubayy ibn Ka'b (*radiAllāhu 'anhu*) who said: *"It (i.e. the soul) entered through her mouth."*[455]

**518** – أَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: نا مُحَمَّدُ بْنُ مُصَفًّى أَبُو عَبْدِ اللَّهِ الْحِمْصِيُّ قَالَ: نا مُحَمَّدُ بْنُ حَرْبٍ قَالَ: نا الزُّبَيْدِيُّ، عَنِ الزُّهْرِيِّ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ: أَنَّهُ غُشِيَ عَلَى عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ فِي وَجَعِهِ غَشْيَةً ظَنُّوا أَنَّهُ قَدْ فاضَ مِنْهَا، حَتَّى قُمْنَا مِنْ عِنْدِهِ وَجَلَّلُوهُ ثَوْبًا، وَخَرَجَتْ أُمُّ كُلْثُومٍ ابْنَةُ عُقْبَةَ امْرَأَةُ عَبْدِ الرَّحْمَنِ إِلَى الْمَسْجِدِ، تَسْتَعِينُ بِمَا أُمِرَتْ بِهِ مِنَ الصَّبْرِ وَالصَّلَاةِ، فَلَبِثُوا سَاعَةً، وَعَبْدُ الرَّحْمَنِ فِي غَشْيَتِهِ، ثُمَّ أَفَاقَ عَبْدُ الرَّحْمَنِ، فَكَانَ أَوَّلُ مَا تَكَلَّمَ بِهِ أَنْ كَبَّرَ وَكَبَّرَ أَهْلُ الْبَيْتِ وَمَنْ يَلِيهِمْ، فَقَالَ لَهُمْ عَبْدُ الرَّحْمَنِ: أَغُشِيَ عَلَيَّ آنِفًا؟ قَالُوا: نَعَمْ قَالَ: صَدَقْتُمْ، فَإِنَّهُ انْطَلَقَ بِي فِي غَشْيَتِي، رَجُلَانِ أَجِدُ مِنْهُمَا شِدَّةً وَغِلْظَةً: فَقَالَا: انْطَلِقْ بِنَا نُحَاكِمُكَ إِلَى الْعَزِيزِ الْأَمِينِ فَانْطَلَقَا بِي، حَتَّى لَقِينَا رَجُلًا، فَقَالَ: أَيْنَ تَذْهَبَانِ بِهَذَا؟ قَالَا: نُحَاكِمُهُ إِلَى الْعَزِيزِ الْأَمِينِ قَالَ: فَارْجِعَا فَإِنَّهُ مِمَّنْ كَتَبَ اللَّهُ لَهُمُ السَّعَادَةَ وَالْمَغْفِرَةَ، وَهُمْ فِي بُطُونِ أُمَّهَاتِهِمْ، وَإِنَّهُ يَسْتَمْتِعُ بِهِ بَنَوْهُ إِلَى مَا شَاءَ اللَّهُ قَالَ: فَعَاشَ بَعْدَ ذَلِكَ شَهْرًا ثُمَّ مَاتَ

**518.** Al-Firyābī informed us and said: Muhammad ibn Musaffā Abū 'Abdillāh Al-Himsī narrated to us and said: Muhammad ibn Harb narrated to us and said: Az-Zubaydī narrated to us, from Az-Zuhrī, from Ibrāhīm ibn 'Abdir-Rahmān ibn 'Awf, that 'Abdur-Rahmān ibn 'Awf (*radiAllāhu 'anhu*) became unconscious during his pain where they thought that he had died from it. So we got up from him, and they wrapped him in a garment, and Umm Kulthūm – the daughter of 'Uqbah (and) the wife of 'Abdur-Rahmān – went out to the *masjid* and sought aid by what she had been commanded to of patience and *salāh*.[456] Then they remained as such for an hour where 'Abdur-Rahmān was unconscious. Then 'Abdur-Rahmān woke up, and the first thing he said was that he said '*Allāhu Akbar*', and then the people of the household and those around them also said '*Allāhu Akbar*'. Then 'Abur-Rahmān said to them: *"Was I unconscious before?"*

So they said: *"Yes."*

He said: *"You have spoken the truth. In my unconsciousness, two men – in whom I found severity and harshness – took off with me. They said: 'Go ahead so we can seek the judgment of Al-'Aziz Al-Amīn upon you.'*

*Then they took off with me, until we met a man. He said: 'Where are you going with him?' They said: 'We will seek the judgment of Al-'Aziz Al-Amīn upon him.'*

---

[455] Narrated by Al-Firyābī" in "Al-Qadar" (51), At-Tabarī in his "Tafsīr" (6/36), Ibn Battah in "Al-Ibānah Al-Kubrā" (1710) and Al-Hākim (2/405) who said: *"The hadīth has a sahīh isnād, and they (i.e. Al-Bukhārī and Muslim) did not narrate it."*

[456] He is referring to His – the Exalted – Words: **"O you who believe, seek aid in patience and *salāh*. Verily, Allāh is with those who are patient."** (Al-Baqarah 2:153).

*He said: 'Then return, for he is verily from those for whom Allah has written happiness and forgiveness while they were in the stomachs of their mothers. And his sons are enjoying him as long as Allah wants."*

He said: So he lived for a month after that. Then he died.[457]

**519** – وَأَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: نا مُحَمَّدُ بْنُ عُزَيْزٍ قَالَ: حَدَّثَنِي سَلَامَةُ بْنُ رَوْحٍ، عَنْ عَقِيلِ بْنِ خَالِدٍ قَالَ: حَدَّثَنِي ابْنُ شِهَابٍ الزُّهْرِيُّ قَالَ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ أَنَّهُ قَالَ: غُشِيَ عَلَى عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ فِي وَجَعِهِ، وَذَكَرَ نَحْوًا مِنْ هَذَا الْحَدِيثِ قَبْلَهُ

**519.** And Al-Firyābī informed us and said: Muhammad ibn 'Uzayz narrated to us and said: Salāmah ibn Rawh narrated to me, from 'Aqīl ibn Khālid who said: Ibn Shihāb Az-Zuhrī narrated to me and said: Ibrāhīm ibn 'Abdir-Rahmān ibn 'Awf narrated to me that he said: 'Abdur-Rahmān ibn 'Awf (*radiAllāhu 'anhu*) became unconscious during his pain… And he mentioned a similar *hadīth* to the one before it.

**520** – أَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: نا عَبْدُ الرَّحْمَنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ قَالَ: نَا الْوَلِيدُ بْنُ مُسْلِمٍ قَالَ: نَا عُثْمَانُ بْنُ أَبِي الْعَاتِكَةِ قَالَ: حَدَّثَنِي سُلَيْمَانُ بْنُ حَبِيبٍ، عَنِ الْوَلِيدِ بْنِ عُبَادَةَ أَنَّ أَبَاهُ عُبَادَةَ بْنَ الصَّامِتِ لَمَّا احْتُضِرَ سَأَلَهُ ابْنُهُ فَقَالَ: يَا أَبَتِ أَوْصِنِي قَالَ: أَجْلِسُونِي، فَلَمَّا أَجْلَسُوهُ قَالَ: "يَا بُنَيَّ، اتَّقِ اللَّهَ، وَلَنْ تَتَّقِيَ اللَّهَ حَتَّى تُؤْمِنَ بِاللَّهِ، وَلَنْ تُؤْمِنَ بِاللَّهِ حَتَّى تُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ، وَتَعْلَمُ أَنَّ مَا أَصَابَكَ لَمْ يَكُنْ لِيُخْطِئَكَ، وَمَا أَخْطَأَكَ لَمْ يَكُنْ لِيُصِيبَكَ، سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «**الْقَدَرُ عَلَى هَذَا مَنْ مَاتَ عَلَى غَيْرِ هَذَا دَخَلَ النَّارَ**»

**520.** Al-Firyābī informed us and said: 'Abdur-Rahmān ibn Ibrāhīm Ad-Dimashqī narrated to us and said: Al-Walīd ibn Muslim narrated to us and said: 'Uthmān ibn Abī 'Ātikah narrated to us and said: Sulaymān ibn Habīb narrated to me, from Al-Walīd ibn 'Ubādah, that when his father 'Ubādah ibn As-Samit (*radiAllāhu 'anhu*) was about to die, his son asked him and said: *"O my father, advise me."*

He said: *"Sit me up."* Then they sat him up he said: *"O my son, fear Allāh. And you will not fear Allāh before you believe in Allāh. And you will not believe in Allāh before you believe in the qadar – the good of it and the bad – and you know that whatever befalls you would never have missed you, and that whatever missed you would never have befallen you. I heard the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) say:* ***'The qadar is according to this. Whoever dies upon something other than this, he will enter Hellfire.'***"[458]

---

[457] Narrated by Al-Firyābī" in "Al-Qadar" (435), and it is a *sahīh athar*.

[458] Its *takhrīj* has gone forth in number (428, 453, 521).

**521** – وَأَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: نَا مُحَمَّدُ بْنُ مُصَفًّى قَالَ: نَا بَقِيَّةُ قَالَ: حَدَّثَنِي مُعَاوِيَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ السَّائِبِ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ قَالَ: سَأَلْتُ الْوَلِيدَ بْنَ عُبَادَةَ بْنِ الصَّامِتِ: كَيْفَ كَانَتْ وَصِيَّةُ أَبِيكَ إِيَّاكَ، حِينَ حَضَرَهُ الْمَوْتُ؟ قَالَ: دَعَانِي فَقَالَ: «يَا بُنَيَّ، أُوصِيكَ بِتَقْوَى اللَّهِ، وَاعْلَمْ أَنَّكَ لَنْ تَتَّقِيَ اللَّهَ حَتَّى تُؤْمِنَ بِاللَّهِ، وَاعْلَمْ أَنَّكَ لَنْ تُؤْمِنَ بِاللَّهِ، وَلَنْ تُطْعَمَ طَعْمَ حَقِيقَةِ الْإِيمَانِ، وَلَنْ تَبْلُغَ الْعِلْمَ، حَتَّى تُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ، قَالَ: قُلْتُ: يَا أَبَتِ، وَكَيْفَ لِي أَنْ أُؤْمِنَ بِالْقَدَرِ كُلِّهِ: خَيْرِهِ وَشَرِّهِ؟ قَالَ: تَعْلَمُ أَنَّ مَا أَصَابَكَ لَمْ يَكُنْ لِيُخْطِئَكَ، وَمَا أَخْطَأَكَ لَمْ يَكُنْ لِيُصِيبَكَ، أَيْ بُنَيَّ، إِنِّي سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ:»إِنَّ أَوَّلَ مَا خَلَقَ اللَّهُ تَعَالَى الْقَلَمَ قَالَ: اكْتُبْ قَالَ: مَا أَكْتُبُ يَا رَبِّ؟ قَالَ: اكْتُبِ الْقَدَرَ قَالَ: فَجَرَى الْقَلَمُ فِي تِلْكَ السَّاعَةِ بِمَا كَانَ وَمَا هُوَ كَائِنٌ إِلَى الْأَبَدِ"

**521.** And Al-Firyābī informed us and said: Muhammad ibn Musaffā narrated to us and said: Baqiyyah narrated to us and said: Mu'āwiyah ibn Sa'īd narrated to me and said: 'Abdullāh ibn As-Sāib narrated to me, from 'Atā ibn Abī Rabāh who said: I asked Al-Walīd ibn 'Ubādah ibn As-Sāmit: *"What was the advice of your father to you when death approached him?"*

He said: *"He called me and then he said: 'O my son, I advise you to fear Allāh. And know, that you will not fear Allāh before you believe in Allāh. And know, that you will not believe in Allāh, and you will not taste the taste of the reality of īmān, and you will not achieve knowledge, before you believe in all of the qadar; the good of it and the bad of it.'"*

He said: I said: *"O my father, and how do I believe in all of the qadar; the good of it and the bad of it?"*

He said: *"You know that whatever befalls you would never have missed you, and that whatever missed you would never have befallen you.*

*O my son, I verily heard the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) say:* ***'Verily, the first thing Allāh – the Exalted – created was the pen. Then He said: 'Write.' It said: 'And what should I write, O my Lord?' He said: 'Write the qadar.' Then in that moment the pen ran (i.e. wrote) with what was and what will occur until forever.'"***[459]

**522** – أَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنِي أَبُو أَنَسٍ مَالِكُ بْنُ سُلَيْمَانَ قَالَ: نَا بَقِيَّةُ يَعْنِي ابْنَ الْوَلِيدِ عَنْ مُبَشِّرِ بْنِ عُبَيْدٍ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ أَبِي صَالِحٍ، عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِ اللَّهِ تَعَالَى:

**522.** Al-Firyābī informed us and said: Abū Anas Malik ibn Sulaymān narrated to me and said: Baqiyyah (i.e. ibn Al-Walīd) narrated to us, from Mubashshir ibn 'Ubayd, from 'Atā ibn As-Sāib, from Abū Sālih, from Ibn 'Abbās (*radiAllāhu 'anhumā)* regarding the Words of Allāh the Exalted:

[459] Narrated by Al-Firyābī in "Al-Qadar" (425). And it was narrated by Ahmad (22705, 22707), Abū Dāwūd (4700) and At-Tirmidhī (2155), and it is *sahīh*.

﴿ كَمَا بَدَأَكُمۡ تَعُودُونَ ٢٩ فَرِيقًا هَدَىٰ وَفَرِيقًا حَقَّ عَلَيۡهِمُ ٱلضَّلَٰلَةُۚ ﴾

**"Just as He originated you, you will return. A group He guided, and for a group the misguidance became justified."** (Al-A'rāf 7:29-30)

وَكَذَلِكَ خَلَقَهُمْ حِينَ خَلَقَهُمْ مُؤْمِنًا وَكَافِرًا، وَسَعِيدًا وَشَقِيًّا وَكَذَلِكَ يَعُودُونَ يَوْمَ الْقِيَامَةِ مُهْتَدِينَ وَضُلَّالًا

(He said): *"And as such He created them when he created them; as mumin and kāfir, and happy and unhappy (in ākhirah). And likewise they will return on the Day of Resurrection as guided and misguided people."*

**523** – أَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: نَا مِنْجَابُ بْنُ الْحَارِثِ قَالَ: أنا عَلِيُّ بْنُ مُسْهِرٍ، عَنِ الْأَعْمَشِ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِ اللَّهِ تَعَالَى:

**523.** Al-Firyābī informed us and said: Minjāb ibn Al-Hārith narrated to us and said: 'Alī ibn Mushir narrated to us, from Al-A'mash, from Habīb ibn Abī Thābit, from Sa'īd ibn Jubayr, from Ibn 'Abbās (*radiAllāhu 'anhumā*) regarding His – the Exalted – Words:

﴿ وَإِذۡ أَخَذَ رَبُّكَ مِنۢ بَنِيٓ ءَادَمَ مِن ظُهُورِهِمۡ ذُرِّيَّتَهُمۡ ﴾

**"And** (remember) **when your Lord brought forth from the children of Ādam, from their loins, their offspring."** (Al-A'rāf 7:172)

قَالَ: «لَمَّا خَلَقَ اللَّهُ آدَمَ، أَخَذَ ذُرِّيَّتَهُ مِنْ ظَهْرِهِ كَهَيْئَةِ الذَّرِّ، ثُمَّ سَمَّاهُمْ بِأَسْمَائِهِمْ فَقَالَ: هَذَا فُلَانُ بْنُ فُلَانٍ، يَعْمَلُ كَذَا وَكَذَا، وَهَذَا فُلَانُ بْنُ فُلَانٍ يَعْمَلُ كَذَا وَكَذَا، ثُمَّ أَخَذَهُمْ بِيَدِهِ قَبْضَتَيْنِ فَقَالَ: هَؤُلَاءِ لِلْجَنَّةِ، وَهَؤُلَاءِ لِلنَّارِ»

He said: *"When Allāh created Ādam, He took his offspring from his back as if they were specks of dust. Then He named them with their names, and He said: 'This is fulān ibn fulān. He will do this and that. And this is fulān ibn fulān. He will do this and that.' Then He took them in His Hand as two handfuls, and He said: 'These are for Paradise and these are for Hellfire.'"*[460]

**524** – وَأَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: نَا أَحْمَدُ بْنُ إِبْرَاهِيمَ قَالَ: نَا عَلِيُّ بْنُ الْحَسَنِ بْنِ شَقِيقٍ قَالَ: نَا عَبْدُ اللَّهِ هُوَ ابْنُ الْمُبَارَكِ قَالَ: حَدَّثَنِي ابْنُ جُرَيْجٍ، عَنِ الزُّبَيْرِ بْنِ مُوسَى، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: «إِنَّ اللَّهَ تَعَالَى ضَرَبَ مَنْكِبَهُ الْأَيْمَنَ يَعْنِي آدَمَ عليه السلام فَخَرَجَتْ كُلُّ نَفْسٍ مَخْلُوقَةٍ لِلْجَنَّةِ بَيْضَاءَ نَقِيَّةً، فَقَالَ: هَؤُلَاءِ أَهْلُ الْجَنَّةِ، ثُمَّ ضَرَبَ مَنْكِبَهُ الْأَيْسَرَ فَخَرَجَتْ كُلُّ نَفْسٍ مَخْلُوقَةٍ لِلنَّارِ سَوْدَاءَ، فَقَالَ: هَؤُلَاءِ أَهْلُ النَّارِ، ثُمَّ أَخَذَ عَهْدَهُمْ عَلَى الْإِيمَانِ بِهِ، وَالْمَعْرِفَةِ لَهُ وَلِأَمْرِهِ، وَالتَّصْدِيقِ بِأَمْرِهِ، بَنِي آدَمَ كُلِّهِمْ، وَأَشْهَدَهُمْ علىأَنْفُسِهِمْ، فَآمَنُوا وَصَدَّقُوا، وَعَرَفُوا وَأَقَرُّوا»

**524.** And Al-Firyābī informed us and said: Ahmad ibn Ibrāhīm narrated to us and said: 'Alī ibn Al-Hasan ibn Shaqīq narrated to us and said: 'Abdullāh (i.e. ibn Al-

[460] Narrated by Al-Firyābī in "Al-Qadar" (56), and it is *sahīh*.

Mubārak) narrated to us and said: Ibn Jurayj narrated to me, from Az-Zubayr ibn Mūsā, from Sa'īd ibn Jubayr, from Ibn 'Abbās (*radiAllāhu 'anhumā*) who said: *"Allāh – the Exalted – verily struck his – i.e. Ādam ('alayhis-salām) – right shoulder (or side), and then every soul created for Paradise came out white and clean. Then he said: 'These are for Paradise.' Then He struck his left shoulder (or side), and every soul created for Hellfire came out black. Then He said: 'These are for Hellfire.' Then He took their covenant for the belief in Him, and the knowledge about Him and His command, and the affirmation of His command, from all of the children of Ādam. And He made them testify against themselves. So they believed and affirmed, and they knew and acknowledged."*

**525** – وَأَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: نَا مِنْجَابُ بْنُ الْحَارِثِ قَالَ: نَا عَلِيُّ بْنُ مُسْهِرٍ، عَنِ الْأَعْمَشِ، عَنْ أَبِي ظَبْيَانَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: «إِنَّ أَوَّلَ مَا خَلَقَ اللَّهُ تَعَالَى الْقَلَمَ، فَقَالَ لَهُ: اكْتُبْ، قَالَ: رَبِّ، وَمَا أَكْتُبُ؟ قَالَ: اكْتُبِ الْقَدَرَ فَجَرَى بِمَا هُوَ يَكُونُ فِي ذَلِكَ إِلَى أَنْ تَقُومَ السَّاعَةُ، وَكَانَ عَرْشُهُ عَلَى الْمَاءِ، ثُمَّ رَفَعَ بُخَارَ الْمَاءِ، فَفَتَقَتْ مِنْهُ السَّمَاوَاتُ، ثُمَّ خَلَقَ النُّونَ فَدُحِيَتِ الْأَرْضُ عَلَى ظَهْرِ النُّونِ فَتَحَرَّكَ النُّونُ فَمَادَتِ الْأَرْضُ، فَأُثْبِتَتْ بِالْجِبَالِ، فَإِنَّهَا لَتَفْخَرُ عَلَيْهَا

**525.** And Al-Firyābī informed us and said: Minjāb ibn Al-Hārith narrated to us and said: 'Alī ibn Mushir narrated to us, from Al-A'mash, from Abū Dhabyān, from Ibn 'Abbās (*radiAllāhu 'anhumā*) who said: *"Verily, the first thing Allāh – the Exalted – created was the pen. Then He said to it: 'Write.' It said: 'O my Lord, and what should I write?' He said: 'Write the qadar.' Then it wrote what will occur from that (time) until the Day of Resurrection. And His Throne was upon the water. Then He raised up the smoke of the water, and He split the heavens from it. Then He created the nūn (i.e. the whale), and the earth was spread out on the back of the nūn. Then the nūn moved, so the earth shook. Then it was made firm with the mountains (as pegs), and they verily boast (or brag) due to this."*[461]

**526** – وَأَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: نَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ: نَا وَكِيعُ بْنُ الْجَرَّاحِ، عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنْ أَبِي هَاشِمٍ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: ذُكِرَ لَهُ قَوْمٌ يَتَكَلَّمُونَ فِي الْقَدَرِ، فَقَالَ: «إِنَّ اللَّهَ تَعَالَى اسْتَوَى عَلَى عَرْشِهِ قَبْلَ أَنْ يَخْلُقَ شَيْئًا، فَكَانَ أَوَّلُ مَا خَلَقَ الْقَلَمَ، فَأَمَرَهُ أَنْ يَكْتُبَ مَا هُوَ كَائِنٌ إِلَى يَوْمِ الْقِيَامَةِ»

**526.** And Al-Firyābī informed us and said: Abū Bakr ibn Abī Shaybah narrated to us and said: Wakī' ibn Al-Jarrāh narrated to us, from Sufyān Ath-Thawrī, from Abū Hāshim, from Mujāhid, from Ibn 'Abbās (*radiAllāhu 'anhumā*) who said, when some people who spoke about the *qadar* was mentioned to him. So he said: *"Verily, Allāh – the Exalted – rose up upon His Throne before He created anything. Then the first thing He created was the pen, and He commanded it to write what will occur (and happen) until the Day of Resurrection."*[462]

---

[461] This *isnād* to Ibn 'Abbās (*radiAllāhu 'anhumā*) is *sahīh*.

[462] This *isnād* to Ibn 'Abbās (*radiAllāhu 'anhumā*) is *sahīh*.

**527** – وَأَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: نا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: نَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ هِشَامِ بْنِ سَعْدٍ، عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عَلِيِّ بْنِ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ: "كُلُّ شَيْءٍ بِقَدَرٍ، حَتَّى وَضْعُكَ يَدَكَ عَلَى خَدِّكَ

**527.** And Al-Firyābī informed us and said: Qutaybah ibn Sa'īd narrated to us and said: Al-Layth ibn Sa'd narrated to us, from Hishām ibn Sa'd, from Ibrāhīm ibn Muhammad ibn 'Alī, from 'Alī ibn 'Abdillāh ibn 'Abbās, from Ibn 'Abbās (*radiAllāhu 'anhumā*) that he said: *"Everything is with qadar. Even when you place your hand upon your cheek."*

**528** – وأَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: نَا أَبُو الْحَارِثِ سُرَيْجُ بْنُ يُونُسَ قَالَ: نَا مَرْوَانُ بْنُ شُجَاعٍ، عَنْ سَالِمٍ الْأَفْطَسِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: «مَا غَلَا أَحَدٌ فِي الْقَدَرِ إِلَّا خَرَجَ مِنَ الْإِيمَانِ»

**528.** And Al-Firyābī informed us and said: Abū Al-Hārith Surayj ibn Yūnus narrated to us and said: Marwān ibn Shujā' narrated to us, from Sālim Al-Aftas, from Sa'īd ibn Jubayr, from Ibn 'Abbās (*radiAllāhu 'anhumā*) who said: *"No-one goes into extreme regarding the qadar, except that he will exit from īmān."*

**529** – أَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: نَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ لَيْثٍ، عَنْ طَاوُسٍ قَالَ: «الْعَجْزُ وَالْكَيْسُ مِنَ الْقَدَرِ»

**529.** And Al-Firyābī informed us and said: Abū Bakr ibn Abī Shaybah narrated to us and said: Hafs ibn Ghiyath narrated to us, from Layth, from Tāwūs who said: *"Incapability and capability is from the qadar."*

**530** – حَدَّثَنَا أَبُو بَكْرٍ عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ زِيَادٍ النَّيْسَابُورِيُّ قَالَ نا مُحَمَّدُ بْنُ يَحْيَى وَأَحْمَدُ بْنُ يُوسُفَ قَالَا: نا عَبْدُ الرَّزَّاقِ قَالَ: أنا مَعْمَرٌ عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: «الْعَجْزُ وَالْكَيْسُ بِقَدَرٍ»

**530.** Abū Bakr 'Abdullāh ibn Muhammad ibn Ziyād An-Naysābūrī narrated to us and said: Muhammad ibn Yahyā and Ahmad ibn Yūsuf both narrated to us and said: 'Abdur-Razzāq narrated to us and said: Ma'mar narrated to us, from Ibn Tāwūs, from his father, from Ibn 'Abbās (*radiAllāhu 'anhumā*) who said: *"Incapability and capability is with qadar."*

**531** – حَدَّثَنَا أَبُو بَكْرٍ النَّيْسَابُورِيُّ أَيْضًا قَالَ: نا يُونُسُ بْنُ عَبْدِ الْأَعْلَى قَالَ: نا عَبْدُ اللَّهِ بْنُ وَهْبٍ، أَنَّ مَالِكًا، أَخْبَرَهُ عَنْ زِيَادِ بْنِ سَعْدٍ، عَنْ عَمْرِو بْنِ مُسْلِمٍ، عَنْ طَاوُسٍ الْيَمَانِيِّ أَنَّهُ قَالَ: أَدْرَكْتُ نَاسًا مِنْ أَصْحَابِ النَّبِيِّ ﷺ يَقُولُونَ: «كُلُّ شَيْءٍ بِقَدَرٍ» وَسَمِعْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ يَقُولُ: قَالَ النَّبِيُّ ﷺ: «**كُلُّ شَيْءٍ بِقَدَرٍ، حَتَّى الْعَجْزُ وَالْكَيْسُ**»

**531.** Abū Bakr An-Naysābūrī also narrated to us and said: Yūnus ibn 'Abdil-A'lā narrated to us and said: 'Abdullāh ibn Wahb narrated to us that Mālik informed

---

And in this narration there is an evidence for, that the Throne is the first of all created things, just as this has gone forth in number (423).

him, from Ziyād ibn Sa'd, from 'Amr ibn Muslim, from Tāwūs Al-Yamānī that he said: *"I met some people from the companions of the Prophet (sallAllāhu 'alayhi wa sallam) (and) they say: 'Everything is with qadar.'"*[463]

And I heard 'Abdullāh ibn 'Umar (*radiAllāhu 'anhumā*) say: The Prophet (*sallAllāhu 'alayhi wa sallam*) said: ***"Everything is with qadar. Even 'ajaz (incapability) and kays (capability)."***[464]

**532** – أَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: نا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ: نا وَكِيعٌ، عَنْ حَنْظَلَةَ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: "الْحَذَرُ لَا يُغْنِي مِنَ الْقَدَرِ، وَلَكِنَّ الدُّعَاءَ يَدْفَعُ الْقَدَرَ

**532.** Al-Firyābī informed us and said: Abū Bakr ibn Abī Shaybah narrated to us and said: Wakī' narrated to us, from Handhalah, from Tāwūs, from Ibn 'Abbās (*radiAllāhu 'anhumā*) who said: *"Being careful does not benefit against the qadar, but the du'ā (invocation) repels the qadar."*[465]

---

[463] With Al-Lālakāī (3/591) from Tāwūs: *"I met three-hundred from the companions of the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) (and) they (all) say: 'Everything is with qadar.'"*

[464] Narrated by Al-Firyābī in "Al-Qadar" (299), Ahmad (5893) and Muslim (6845).
And *al-'ajaz* is the lack of power (or capability). ["An-Nihāyah" (3/186)].
And *al-kays* is dexterity and intelligence, and it is the opposite of stupidity. ["Tāj Al-'Arūs" (16/460)].

[465] Narrated by Al-Bayhaqī in "Al-Qadā wal-Qadar" (184) and he added in it: *"And if it (i.e. the du'ā) repels the qadar, then that is (also) from the qadar."*
His words: *"Being careful does not benefit against the qadar."* This becomes clear by:
- What was narrated by 'Abdullāh ibn Ahmad in "As-Sunnah" (850), from 'Alī (*radiAllāhu 'anhu*) who said: *"There is no man, except that he has an angel with him who protects him from what has not been decided for him. Then when the qadar comes to him he leaves him (i.e. the man) and it."*
- And also in it (877) from 'Ikrimah who said: Ibn 'Abbās was asked: *"How did Sulaymān ('alayhis-salām) lose Al-Hudhud between (all) the birds?"* He said: *"Verily, Sulaymān (salawātullāhi 'alayhi) descended into a place, and he did not know how far away the water was. And Al-Hudhud was an engineer."* He said: *"So he wanted to ask him about the water, but he could not find him."* I said: *"How could it be an engineer when a boy can set up a trap for it and catch it?"* He said: *"When the qadar comes, it blinds the sight."*
***** And his words: "*But the du'ā (invocation) repels the qadar."* This means that it repels what has been written in the scrolls of the angels of the deeds of the son of Ādam. But as for what is in *Umm Al-Kitāb* in *Al-Lawh Al-Mahfūdh*, then it cannot delete anything from it.
- At-Tabarī narrated in his "Tafsīr" (13/563) from 'Ikrimah, from Ibn 'Abbās (*radiAllāhu 'anhumā*) that he said about this verse: **"Allāh eliminates what He wills and confirms, and with Him is the Mother of the Book."** (Ar-Ra'd 13:39) He said: *"(There are) two books. A book from which He deletes and confirms whatever He wants. And with Him is the Mother of the Book."*
- And in "As-Sunnah" by 'Abdullāh ibn Ahmad (874) from Ibn 'Abbās: **"Allāh eliminates what He wills and confirms."** (Ar-Ra'd 13:39) He said: "*Except death, life, unhappiness and happiness."*
- And with Al-Lālakāī (917) Mujāhid said about this *āyah*: *"Verily, Allāh – 'azza wa jalla – descends in all of the time it is the night of qadar, then He deletes what He wants from the decrees, the deaths and the provisions, except unhappiness and happiness (in ākhirah), for they are verily established (and unchanging)."*

**533** – حَدَّثَنَا الْفِرْيَابِيُّ قَالَ: نا أَبُو مَسْعُودٍ إِسْمَاعِيلُ بْنُ مَسْعُودٍ الْجَحْدَرِيُّ قَالَ: نا مُعْتَمِرُ بْنُ سُلَيْمَانَ قَالَ: نا أَبُو عَوَانَةَ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: «مَا فِي الْأَرْضِ قَوْمٌ أَبْغَضُ إِلَيَّ مِنْ أَنْ يَجِيئُونِي فَيُخَاصِمُونِي مِنَ الْقَدَرِيَّةِ، وَمَا ذَاكَ إِلَّا أَنَّهُمْ لَا يَعْلَمُونَ قَدْرَ اللَّهِ تَعَالَى، وَإِنَّ اللَّهَ:

**533.** Al-Firyābī narrated to us and said: Abū Mas'ūd Ismā'īl ibn Mas'ūd Al-Jahdarī narrated to us and said: Mu'tamir ibn Sulaymān narrated to us and said: Abū 'Awānah narrated to us, from 'Atā ibn As-Sāib, from Sa'īd ibn Jubayr, from Ibn 'Abbās (*radiAllāhu 'anhumā*) who said: *"There are no people on earth, where it is more hated for me that they would come to me and dispute with me, than the Qadariyyah. And that is only because they do not know the Power of Allāh the Exalted. And verily, Allāh:*

﴿ لَا يُسْـَٔلُ عَمَّا يَفْعَلُ وَهُمْ يُسْـَٔلُونَ ﴾

**"He is not asked about what He does, while they will be asked."**
(Al-Anbiyā 21:23)*"*

**534** – وَأَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: نا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ: نا يَزِيدُ بْنُ هَارُونَ قَالَ: أنا يَحْيَى بْنُ سَعِيدٍ، عَنْ أَبِي الزُّبَيْرِ أَنَّهُ كَانَ مَعَ طَاوُسٍ يَطُوفُ بِالْبَيْتِ، فَمَرَّ مَعْبَدٌ الْجُهَنِيُّ فَقَالَ قَائِلٌ لِطَاوُسٍ: هَذَا مَعْبَدٌ الْجُهَنِيُّ، فَعَدَلَ إِلَيْهِ، فَقَالَ: أَنْتَ الْمُفْتَرِي عَلَى اللَّهِ؟ الْقَائِلُ مَا لَا يَعْلَمُ؟ قَالَ: إِنَّهُ يَكْذِبُ عَلَيَّ قَالَ أَبُو الزُّبَيْرِ فَعَدَلَ مَعَ طَاوُسٍ حَتَّى دَخَلْنَا عَلَى ابْنِ عَبَّاسٍ فَقَالَ طَاوُسٌ يَا أَبَا عَبَّاسٍ الَّذِينَ يَقُولُونَ فِي الْقَدَرِ؟ قَالَ: «أَرُونِي بَعْضَهُمْ، قُلْنَا: صَانِعٌ مَاذَا؟ قَالَ: إِذًا أَضَعُ يَدِي فِي رَأْسِهِ فَأَدُقُّ عُنُقَهُ»

**534.** And Al-Firyābī informed us and said: Abū Bakr ibn Abī Shaybah narrated to us and said: Yazīd ibn Hārūn narrated to us and said: Yahyā ibn Sa'īd narrated to us, from Abū Az-Zubayr that he was with Tāwūs performing *tawāf* around the House when Ma'bad Al-Juhanī[466] passed by. Then someone said to Tāwūs: *"That is Ma'bad Al- Juhanī."* So he turned towards him and said: *"Is it you who invent lies about Allāh? The one who says what he does not know?"*

So he said: *"People are lying about me."*

Abū Az-Zubayr said: Then Tāwūs turned away until we entered upon Ibn 'Abbās (*radiAllāhu 'anhumā*). Then Tāwūs said to him: *"O Abū 'Abbās, those who speak about the qadar?"*

He said: *"Show me some of them."*

We said: *"What will you do?"*

He said: *"I will grab him by the head and break his throat."*

[466] His biography will come in number (642).

**535** – أَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: نا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ: نا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ عَبْدِ الْمَلِكِ بْنِ مَيْسَرَةَ، عَنْ طَاوُسٍ قَالَ: كُنْتُ جَالِسًا مَعَ ابْنِ عَبَّاسٍ فِي حَلْقَةٍ، فَذَكَرُوا أَهْلَ الْقَدَرِ فَقَالَ: "مِنْهُمْ هَا هُنَا أَحَدٌ؟ فَآخُذُ بِرَأْسِهِ فَأَقْرَأُ عَلَيْهِ:

**535.** Al-Firyābī informed us and said: Abū Bakr ibn Abī Shaybah narrated to us and said: Abū Mu'āwiyah narrated to us, from Al-A'mash, from 'Abdul-Malik ibn Maysarah, from Tāwūs who said: I was sitting with Ibn 'Abbās (*radiAllāhu 'anhumā*) when they mentioned the *qadar*. So he said: *"Is anyone here from them? So I can grab him by his head and recite for him:*

﴿وَقَضَيْنَآ إِلَىٰ بَنِيٓ إِسْرَٰٓءِيلَ فِي ٱلْكِتَٰبِ لَتُفْسِدُنَّ فِي ٱلْأَرْضِ مَرَّتَيْنِ وَلَتَعْلُنَّ عُلُوًّا كَبِيرًا﴾

**"And We decreed for the Children of Isrāīl in the Scripture, that indeed you would do mischief on the earth twice and you will become tyrants and extremely arrogant."** (Al-Isrā 17:4)[467]

ثُمَّ أَقْرَأُ عَلَيْهِ آيَةَ كَذَا وَآيَةَ كَذَا، آيَاتٌ فِي الْقُرْآنِ

*Then I would recite for him this āyah and that āyah."* (Meaning): (Different) verses in the Qurān.

**536** –وَأَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: نا أَحْمَدُ بْنُ إِبْرَاهِيمَ قَالَ: نا بَهْزُ بْنُ أَسَدٍ قَالَ: نا شُعْبَةُ قَالَ: نا أَبُو هَاشِمٍ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ: «لَوْ رَأَيْتُ أَحَدَهُمُ لَأَخَذْتُ بِشَعَرِهِ يَعْنِي الْقَدَرِيَّةَ قَالَ شُعْبَةُ: فَحَدَّثْتُ بِهِ أَبَا بِشْرٍ قَالَ: سَمِعْتُ مُجَاهِدًا يَقُولُ وَاحْتَفَزَ: ذَكَرُوا عِنْدَ ابْنِ عَبَّاسٍ فَتَحَفَّزَ وَقَالَ: لَوْ رَأَيْتُ أَحَدَهُمْ لَعَضَضْتُ أَنْفَهُ»

**536.** And Al-Firyābī informed us and said: Ahmad ibn Ibrāhīm narrated to us and said: Bahz ibn Asad narrated to us and said: Shu'bah narrated to us and said: Abū Hāshim narrated to us, from Mujāhid, from 'Abdullāh ibn 'Abbās (*radiAllāhu 'anhumā*) who said: *"If I saw anyone of them I would grab him by his hair."* Meaning: The *Qadariyyah*.

Shu'bah said: Then I narrated this to Abū Bishr, so he said: I heard Mujāhid say: They mentioned (the *Qadariyyah*) in front of Ibn 'Abbās, so he jumped up ready and said: *"If I see anyone of them, I would bite his nose."*

---

[467] And in "Al-Ibānah Al-Kubrā" (1749) Tāwūs said: *"And I wished that everyone who spoke about the qadar would witness it."*

- Ibn Jariri said in his "Tafsīr" (14/455) while he was speaking about what was narrated regarding the *tafsīr* of this verse: *"Others said: And the meaning of this is: And We decreed for Banū Isrāīl in Umm Al-Kitāb and in His pre-existing knowledge."*

And he mentioned the chain of narration until Ibn 'Abbās (*radiAllāhu 'anhumā*): **"And We decreed for Banū Isrāīl."** He said: *"This is a decree which He decreed upon them."*

**537** – وَأَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: نا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ: نا شَرِيكٌ، عَنِ ابْنِ خُثَيْمٍ، عَنْ مُجَاهِدٍ قَالَ: قُلْتُ لِابْنِ عَبَّاسٍ: إِنِّي أَرَدْتُ أَنْ آتِيَكَ بِرَجُلٍ يَتَكَلَّمُ فِي الْقَدَرِ قَالَ: "لَوْ أَتَيْتَنِي بِهِ لَأَسْتَبَّ لَهُ وَجْهَهُ أَوْ لَأَوْجَعْتُ رَأْسَهُ، لَا تُجَالِسُهُمْ وَلَا تُكَلِّمْهُمْ

**537.** And Al-Firyābī informed us and said: Abū Bakr ibn Abī Shaybah narrated to us and said: Sharīk narrated to us, from Ibn Khuthaym, from Mujāhid who said: I said to Ibn ʻAbbās (*radiAllāhu ʻanhumā*): *"I want to bring a man to you who speaks about the qadar."*

He said: *"If you bring me to him I will bite him in his face, or I would cause him pain in his head. Do not sit with them, and do not speak with them."*[468]

**538** – وَأَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: نا عَبْدُ الرَّحْمَنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ قَالَ: نا الْوَلِيدُ يَعْنِي ابْنَ مُسْلِمٍ قَالَ: نا الْأَوْزَاعِيُّ، عَنِ الْقَاسِمِ بْنِ هَزَّانَ، عَنِ الزُّهْرِيِّ، عَنِ ابْنِ عَبَّاسٍ قَالَ: "الْقَدَرُ: نِظَامُ التَّوْحِيدِ، فَمَنْ وَحَّدَ اللَّهَ تَعَالَى وَآمَنَ بِالْقَدَرِ، فَهِيَ الْعُرْوَةُ الْوُثْقَى الَّتِي لَا انْفِصَامَ لَهَا، وَمَنْ وَحَّدَ اللَّهَ تَعَالَى وَكَذَّبَ بِالْقَدَرِ، فَإِنَّ تَكْذِيبَهُ بِالْقَدَرِ نَقْضٌ لِلتَّوْحِيدِ

**538.** And Al-Firyābī informed us and said: ʻAbdur-Rahmān ibn Ibrāhīm Ad-Dimashqī narrated to us and said: Al-Walīd (i.e. ibn Muslim) narrated to us and said: Al-Awzāʻī narrated to us, from Al-Qāsim ibn Hazān, from Az-Zuhrī, from Ibn ʻAbbās (*radiAllāhu ʻanhumā*) who said: *"The qadar is the foundation of Tawhīd. So whoever singles out Allāh in worship and believes in the qadar, then that is the strongest handhold that will never break. And whoever singles out Allāh in worship and rejects the qadar, then his rejection of the qadar is a breach of his Tawhīd."*[469]

---

[468] In "Al-Ibānah Al-Kubrā" (2131) from Abū Idrīs Al-Khawlānī that he saw a man speak about the *qadar*. So he got up to him and placed a foot on his stomach. Then he said: *"Verily, fulān does not believe in the qadar, so do not sit with him."* Then the man left *Dimashq* and travelled to *Hims*.
- And with Al-Lālakāī (1253) ʻAbdullāh ibn Ahmad narrated from his father that he said: *"Thawr ibn Yazīd Al-Kalāʻī used to believe in the (bidʻah in) qadar, and he was from the people of Hims. They threw him out and expelled him, because he believed in the (bidʻah in) qadar."*
He said: *"And it has reached me that he went to Al-Madīnah, so it was said to Mālik: 'Thawr has arrived.' So he said: 'Do not go to him.' And he said: 'No-one gathers with a man who is a mubtadiʻ in the Masjid of the Messenger of Allāh (sallAllāhu ʻalayhi wa sallam)'."*
- And also in it (1254) from ʻAbdullāh ibn Sālim who said: *"I met the people of Hims, and they had verily expelled Thawr ibn Yazīd (from their city). And they burned his house because of his words regarding the qadar."*

[469] Narrated by ʻAbdullah ibn Ahmad in "As-Sunnah" (901), Al-Firyābī in "Al-Qadar" (205) and Ibn Battah in "Al-Ibānah Al-Kubrā" (1631).
And it was narrated as *marfūʻ* from the *hadīth* of Abū Hurayrah (*radiAllāhu ʻanhu*), as it is stated in "Al-ʻIlal Al-Mutanāhiyah" (234) and it is not *sahīh*.
And Ibn Battah narrated it in "Al-Ibānah Al-Kubrā" (1923) from the words of Az-Zuhrī.
- Ibn Rajab said in his "Majmūʻ Ar-Rasāil" (2/459): *"And the reality of 'al-kuf' is the equal and the opponent. But He – the Exalted – has no 'kuf' in His Being, nor in His Attributes, nor in His Names, nor in His Deeds, nor in His Rubūbiyyah, nor in His Ilāhiyyah. And due to this, the belief in the qadar is the foundation of Tawhīd, just as Ibn 'Abbās (radiAllāhu 'anhumā) said. Because the Qadariyyah ascribed a 'kuf' to Him in the creation."*

**539** – أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ أَحْمَدُ بْنُ الْحُسَيْنِ بْنِ عَبْدِ الْجَبَّارِ الصُّوفِيُّ قَالَ: نا مُحَمَّدُ بْنُ بَكَّارٍ قَالَ: نا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، عَنْ عُمَرَ بْنِ مُحَمَّدِ بْنِ زَيْدٍ، وَإِسْمَاعِيلَ بْنِ رَافِعٍ، وَعَبْدِ الرَّحْمَنِ بْنِ عَمْرٍو، يَرْفَعُونَهُ إِلَى عَبْدِ اللَّهِ بْنِ عَبَّاسٍ أَنَّهُ كَانَ يَقُولُ: "الْقَدَرُ نِظَامُ التَّوْحِيدِ، فَمَنْ وَحَّدَ اللَّهَ سُبْحَانَهُ وَكَذَّبَ بِالْقَدَرِ، كَانَ تَكْذِيبُهُ لِلْقَدَرِ نَقْضًا لِلتَّوْحِيدِ، وَمَنْ وَحَّدَ اللَّهَ وَآمَنَ بِالْقَدَرِ، كَانَتِ الْعُرْوَةُ الْوُثْقَى

**539.** Abū ‘Abdillāh Ahmad ibn Al-Hasan ibn ‘Abdil-Jabbār As-Sūfī informed us and said: Muhammad ibn Bakkār narrated to us and said: Ismā’īl ibn ‘Ayyāsh narrated to us, from ‘Umar ibn Muhammad ibn Zayd, Ismā’īl ibn Rāfi’ and ‘Abdur-Rahmān ibn ‘Amr, who all ascribed to Ibn ‘Abbās (*radiAllāhu ‘anhu*) that he used to say: *“The qadar is the foundation of Tawhīd. So whoever singles out Allāh in worship but rejects the qadar, then his rejection of the qadar is a breach of Tawhīd. And whoever singles out Allāh in worship and believes in the qadar, then this is the strongest handhold.”*

وَبِهَذَا الْإِسْنَادِ عَنِ ابْنِ عَبَّاسٍ أَنَّهُ كَانَ يَقُولُ: "بَابُ شِرْكٍ فُتِحَ عَلَى أَهْلِ الْقِبْلَةِ: التَّكْذِيبُ بِالْقَدَرِ، فَلَا تُجَادِلُوهُمْ، فَيَجْرِي شِرْكُهُمْ عَلَى أَيْدِيكُمْ

**539a.** And (also) with this *isnād* from Ibn ‘Abbās (*radiAllāhu ‘anhu*) that he used to say: *“A door to shirk which was opened for the people of the qiblah is the rejection of the qadar. So do not dispute with them, so (by that) their shirk will flow by your hands (i.e. you will be the reason for them being able to spread their shirk).”*

### ❖ Muhammad ibn Al-Husayn said

وَقَدْ ذَكَرْنَا عَنْ جَمَاعَةٍ مِنَ الصَّحَابَةِ مَا حَضَرْنَا ذِكْرُهُ مِنَ الرَّدِّ عَلَى الْقَدَرِيَّةِ، عَلَى مَا يُوَافِقُ الْكِتَابَ وَالسُّنَّةَ، اسْتَغْنَيْنَا بِمَا ذَكَرْنَاهُ عَنِ الْكَلَامِ وَسَنَذْكُرُ عَنِ التَّابِعِينَ وَالْعُلَمَاءِ مِنْ أَئِمَّةِ الْمُسْلِمِينَ مِمَّا تَأَدَّى إِلَيْنَا مِنْ رَدِّهِمْ عَلَى الْقَدَرِيَّةِ عَلَى مَا يُوَافِقُ الْكِتَابَ وَالسُّنَّةَ، وَقَوْلَ الصَّحَابَةِ رضي الله عنهم، مِمَّا إِذَا سَمِعَهُ الْقَدَرِيُّ، فَإِنْ كَانَ مِمَّنْ أُرِيدَ بِهِ الْخَيْرُ رَاجَعَ دِينَهُ، وَتَابَ إِلَى اللَّهِ تَعَالَى وَأَنَابَ، وَإِنْ يَكُ غَيْرَ ذَلِكَ: فَأَبْعَدَهُ اللَّهُ وَأَقْصَاهُ

And we have verily mentioned from a group of the *sahābah* what we could remember in *Makkah*, from the refutation of the *Qadariyyah*, which is in accordance with the Book and the *Sunnah*. And we have sufficed with what we have mentioned of speech.

And we will mention from the *tābi’ūn* and the scholars of the muslims, from what reached us from their refutation of the *Qadariyyah*, which is in accordance with the Book and the *Sunnah* and the words of the *sahābah* (*radiAllāhu ‘anhum*). (All this will be) from that, which if the *qadarī* hears it, then if he is from those for whom good is wanted, then he examines his religion, repents to Allah – the Exalted – and turns (to Allāh). And if he is from others than this, then Allāh will send and drive him far away.

## 44. Chapter: What was mentioned from the *tābi'ūn* and others than them from the refutation of them

**540** – اعْلَمُوا رَحِمَنَا اللَّهُ وَإِيَّاكُمْ أَنَّ مِنَ الْقَدَرِيَّةِ صِنْفًا إِذَا قِيلَ لِبَعْضِهِمْ: مَنْ إِمَامُكُمْ فِي مَذْهَبِكُمْ هَذَا؟ فَيَقُولُونَ: الْحَسَنُ، وَكَذَبُوا عَلَى الْحَسَنِ، قَدْ أَجَلَّ اللَّهُ الْكَرِيمُ الْحَسَنَ عَنْ مَذْهَبِ الْقَدَرِيَّةِ وَنَحْنُ نَذْكُرُ عَنِ الْحَسَنِ خِلَافَ مَا ادَّعَوْا عَلَيْهِ

**540.** Know – may Allah show us and you mercy – that there is a group from the *Qadariyyah*; when it is said to them: *"Who is your imām (leader) in this madhhab of yours?"* Then they will say: *"Al-Hasan (Al-Basrī)."* And they have lied about Al-Hasan. Allāh *Al-Karīm* verily exalted Al-Hasan from the *madhhab* of the *Qadariyyah*, and we will mention from Al-Hasan the opposite of what they have claimed about him (or accused him of).

**541** – أَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: نا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: نا حَمَّادُ بْنُ زَيْدٍ، عَنْ خَالِدٍ الْحَذَّاءِ قَالَ: قَدِمَ عَلَيْنَا رَجُلٌ مِنْ أَهْلِ الْكُوفَةِ، فَكَانَ مُجَانِبًا لِلْحَسَنِ لِمَا كَانَ يَبْلُغُهُ عَنْهُ مِنَ الْقَدَرِ، حَتَّى لَقِيَهُ، فَسَأَلَهُ الرَّجُلُ، أَوْ سُئِلَ عَنْ هَذِهِ الْآيَةِ:

**541.** Al-Firyābī informed us and said: Qutaybah ibn Sa'īd narrated to us and said: Hammād ibn Zayd narrated to us, from Khālid Al-Hadhdhā who said: A man came to us from the people of *Kūfah*. And he was avoiding Al-Hasan due to what would reach him about him regarding the *qadar*. Until he met him. Then the man asked him, or he was asked about this verse:

﴿ وَلَا يَزَالُونَ مُخْتَلِفِينَ ﴿١١٨﴾ إِلَّا مَن رَّحِمَ رَبُّكَ ۚ وَلِذَٰلِكَ خَلَقَهُمْ ۗ ﴾

**"But they continue to disagree. Except those whom your Lord has shown mercy. And for this He created them."** (Hūd 11:118-119)

قَالَ: "لَا يَخْتَلِفُ أَهْلُ رَحْمَةِ اللَّهِ قَالَ: ﴿ **وَلِذَٰلِكَ خَلَقَهُمْ** ﴾ قَالَ: خَلَقَ أَهْلَ الْجَنَّةِ لِلْجَنَّةِ، وَأَهْلَ النَّارِ لِلنَّارِ، فَكَانَ الرَّجُلُ بَعْدَ ذَلِكَ: يَكْذِبُ عَنِ الْحَسَنِ

(So) he said: *"The people of the mercy of Allāh does not disagree."*

He said: **"And for this He created them."** (Hūd 11:119)?

He said: *"He created the people of Paradise for Paradise, and the people of Hellfire for Hellfire."* And after that the man would declare as a lie (what was said) about Al-Hasan.[470]

[470] The meaning of this has gone forth in number (391).

**542** – وَأَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: نا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ: نا إِسْمَاعِيلُ بْنُ عُلَيَّةَ، عَنْ مَنْصُورِ بْنِ عَبْدِ الرَّحْمَنِ قَالَ: قُلْتُ لِلْحَسَنِ: قَوْلَهُ تَعَالَى:

**542.** And Al-Firyābī informed us and said: Abū Bakr ibn Abī Shaybah narrated to us and said: Ismā'īl ibn 'Ulayyah narrated to us, from Mansūr ibn 'Abdir-Rahmān who said: I said to Al-Hasan: *"His – the Exalted – Words:*

﴿ وَلَا يَزَالُونَ مُخْتَلِفِينَ ﴿١١٨﴾ إِلَّا مَن رَّحِمَ رَبُّكَ ﴾

**"But they continue to disagree. Except those whom your Lord has shown mercy."** (Hūd 11:118-119)*"*

قَالَ: «النَّاسُ مُخْتَلِفُونَ عَلَى أَدْيَانٍ شَتَّى، إِلَّا مَنْ رَحِمَ رَبُّكَ، وَمَنْ رَحِمَ رَبُّكَ غَيْرَ مُخْتَلِفٍ قُلْتُ: ﴿ **وَلِذَلِكَ خَلَقَهُمْ** ﴾؟ قَالَ: نَعَمْ، خَلَقَ هَؤُلَاءِ لِلْجَنَّةِ، وَخَلَقَ هَؤُلَاءِ لِلنَّارِ وَخَلَقَ هَؤُلَاءِ لِلرَّحْمَةِ، وَخَلَقَ هَؤُلَاءِ لِلْعَذَابِ»

He said: *"The people disagree regarding different religions, except those whom your Lord has shown mercy. And those whom your Lord shows mercy do not disagree."*

I said: **"And for this He created them."** (Hūd 11:119)?

He said: *"Yes. He created these for Paradise, and He created those for Hellfire. And He created these for mercy, and He created those for punishment."*

وَأَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنِي أَبُو أُمَيَّةَ الْوَاسِطِيُّ قَالَ: نا يَزِيدُ بْنُ هَارُونَ قَالَ: نا مُبَارَكٌ، عَنِ الْحَسَنِ فِي قَوْلِهِ:

**543.** And Al-Firyābī informed us and said: Abū Umayyah Al-Wāsitī narrated to me and said: Yazīd ibn Hārūn narrated to us and said: Mubārak narrated to us, from Al-Hasan regarding His Words:

﴿ وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً ﴾

**"And if your Lord had willed, then He would have made the people to be one nation."** (Hūd 11:118)

قَالَ: عَلَى الْهُدَى.

He said: *"Upon guidance."*

﴿ وَلَا يَزَالُونَ مُخْتَلِفِينَ ﴿١١٨﴾ إِلَّا مَن رَّحِمَ رَبُّكَ ﴾

**"But they continue to disagree. Except those whom your Lord has shown mercy."** (Hūd 11:118-119)*"*

قَالَ: أَهْلُ رَحْمَةِ اللَّهِ لَا يَخْتَلِفُونَ.

He said: *"The people of the mercy of Allāh do not disagree."*

﴿ وَلِذَٰلِكَ خَلَقَهُمۡۗ ﴾

**"And for this He created them."** (Hūd 11:119)

قَالَ: لِلِاخْتِلَافِ خَلَقَهُمْ.

He said: *"He created them to disagree."*

**544** – وَأَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: نا عَمْرُو بْنُ عُثْمَانَ قَالَ: نا بَقِيَّةُ بْنُ الْوَلِيدِ، عَنْ ثَوْرِ بْنِ يَزِيدَ، عَنِ الْحَسَنِ بْنِ أَبِي الْحَسَنِ قَالَ: «جَفَّ الْقَلَمُ، وَقُضِيَ الْقَضَاءُ، وَتَمَّ الْقَدَرُ بِتَحْقِيقِ الْكِتَابِ، وَتَصْدِيقِ الرُّسُلِ، وَسَعَادَةِ مَنْ عَمِلَ وَاتَّقَى، وَشَقَاوَةِ مَنْ ظَلَمَ وَاعْتَدَى، وَبِالْوِلَايَةِ مِنَ اللَّهِ لِلْمُؤْمِنِينَ، وَبِالتَّبْرِئَةِ مِنَ اللَّهِ لِلْمُشْرِكِينَ»

**544.** And Al-Firyābī informed us and said: 'Amr ibn 'Uthmān narrated to us and said: Baqiyyah ibn Al-Walīd narrated to us, from Thawr ibn Yazīd, from Al-Hasan ibn Abī Al-Hasan who said: *"The pen has dried, the judgment has been decided, and the qadar has been completed by the realization of the Book, the affirmation of the messengers, the happiness of the one who performs (good) deeds and fears (Allāh), the unhappiness of the one who is unjust and transgresses, the alliance of Allāh to the muminūn, and the disassociation of Allāh from the mushrikūn."*

**545** – وَأَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: نا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: نا حَمَّادُ بْنُ زَيْدٍ، عَنْ عَوْفٍ قَالَ: سَمِعْتُ الْحَسَنَ يَقُولُ: «مَنْ كَفَرَ بِالْقَدَرِ فَقَدْ كَفَرَ بِالْإِسْلَامِ» ثُمَّ قَالَ: «إِنَّ اللَّهَ تَعَالَى خَلَقَ خَلْقًا، فَخَلَقَهُمْ بِقَدَرٍ، وَقَسَّمَ الْآجَالَ بِقَدَرٍ، وَقَسَّمَ أَرْزَاقَهُمْ بِقَدَرٍ، وَالْبَلَاءُ وَالْعَافِيَةُ بِقَدَرٍ»

**545.** And Al-Firyābī informed us and said: Qutaybah ibn Sa'īd narrated to us and said: Hammād ibn Zayd narrated to us, from 'Awf who said: I heard Al-Hasan say: *"Whoever disbelieves in the qadar, he has verily disbelieved in Islām*." Then he said: *"Allāh – the Exalted – verily created a creation. And He created them with a qadar (i.e. a pre-determined divine decree). And He appointed the deaths with qadar. And He allocated the provisions with qadar. And illness and good health is with qadar."*

**546** – وَأَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: نا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ قَالَ: نا حَمَّادُ بْنُ زَيْدٍ، عَنْ خَالِدٍ الْحَذَّاءِ، عَنِ الْحَسَنِ:

**546.** And Al-Firyābī informed us and said: Muhammad ibn Abī Bakr Al-Muqaddamī narrated to us and said: Hammād ibn Zayd narrated to us, from Khālid Al-Hadhdhā, from Al-Hasan who said:

﴿ مَآ أَنتُمۡ عَلَيۡهِ بِفَٰتِنِينَ ١٦٢ إِلَّا مَنۡ هُوَ صَالِ ٱلۡجَحِيمِ ﴾

"**You cannot lure** (anyone) **away from Him. Except those who will burn in Hellfire."** (As-Sāffāt 37:162-163)

قَالَ: الشَّيَاطِينُ لَا يَفْتِنُونَ بِضَلَالَتِهِمْ إِلَّا مَنْ قَدْ أَوْجَبَ اللَّهُ لَهُ يَصْلَى الْجَحِيمَ.

He said: *"The shayātīn cannot afflict (anyone) with their misguidance, except those for whom Allāh obligated that they will burn in Hellfire."*

**547** – وَأَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: نا إِبْرَاهِيمُ بْنُ عَبْدِ اللَّهِ الْهَرَوِيُّ قَالَ: نا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ قَالَ: نا خَالِدٌ الْحَذَّاءُ، عَنِ الْحَسَنِ قَالَ: قُلْتُ لَهُ: أَرَأَيْتَ قَوْلَهُ تَعَالَى:

**547.** And Al-Firyābī informed us and said: Ibrāhīm ibn ʻAbdillāh Al-Harawī narrated to us and said: Ismāʻīl ibn Ibrāhīm narrated to us and said: Khālid Al-Hadhdhā narrated to us, from Al-Hasan. He said: I said to him: *"Have you seen His – the Exalted – Words:*

﴿ مَآ أَنتُمۡ عَلَيۡهِ بِفَٰتِنِينَ ١٦٢ إِلَّا مَنۡ هُوَ صَالِ ٱلۡجَحِيمِ ﴾

"**You cannot lure** (anyone) **away from Him. Except those who will burn in Hellfire."** (As-Sāffāt 37:162-163)*?"*

قَالَ: إِلَّا مَنْ كُتِبَ عَلَيْهِ أَنْ يَصْلَى الْجَحِيمَ.

He said: *"Only those for whom it was written (i.e. decreed) that he will burn in Hellfire."*

**548** – وَأَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: نا إِبْرَاهِيمُ بْنُ عَبْدِ اللَّهِ قَالَ: أنا هُشَيْمٌ قَالَ: أنا مَنْصُورٌ، عَنِ الْحَسَنِ فِي قَوْلِهِ تَعَالَى:

**548.** And Al-Firyābī informed us and said: Ibrāhīm ibn ʻAbdillāh narrated to us and said: Hushaym narrated to us and said: Mansūr narrated to us, from Al-Hasan regarding His – the Exalted – Words:

﴿ مَآ أَنتُمۡ عَلَيۡهِ بِفَٰتِنِينَ ١٦٢ إِلَّا مَنۡ هُوَ صَالِ ٱلۡجَحِيمِ ﴾

"**You cannot lure** (anyone) **away from Him. Except those who will burn in Hellfire."** (As-Sāffāt 37:162-163)

يَقُولُ: «لَسْتُمْ عَلَيْهِ بِمُضِلِّينَ،

(He said): *"He says: You cannot misguide (anyone) away from Him."*

﴿ إِلَّا مَنۡ هُوَ صَالِ ٱلۡجَحِيمِ ﴾

"**Except those who will burn in Hellfire."** (As-Sāffāt 37:162-163)

مَنْ سَبَقَ لَهُ فِي عِلْمِ اللَّهِ أَنْ يَصْلَى الْجَحِيمَ»

(He said): *"Those for whom it has gone forth in the knowledge of Allāh that he will burn in Hellfire."*

**549** – وَأَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: نا عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ قَالَ: نا حَمَّادُ بْنُ زَيْدٍ قَالَ: نا خَالِدٌ الْحَذَّاءُ قَالَ: خَرَجْتُ أَوْ غِبْتُ غِيبَةً لِي وَالْحَسَنُ لَا يَتَكَلَّمُ فِي الْقَدَرِ، فَقَدِمْتُ وَإِذَا هُمْ يَقُولُونَ: قَالَ الْحَسَنُ، وَقَالَ الْحَسَنُ، فَأَتَيْتُهُ، وَدَخَلْتُ عَلَيْهِ مَنْزِلَهُ قَالَ: فَقُلْتُ: يَا أَبَا سَعِيدٍ، أَخْبِرْنِي عَنْ آدَمَ، أَلِلسَّمَاءِ خُلِقَ، أَوْ لِلْأَرْضِ خُلِقَ؟ قَالَ: مَا هَذَا يَا أَبَا مُنَازِلَ؟ قَالَ: حَمَّادٌ: يَقُولُ لِي خَالِدٌ: وَلَمْ تَكُنْ هَذِهِ مِنْ مَسَائِلِنَا قَالَ: قُلْتُ: يَا أَبَا سَعِيدٍ إِنِّي أُحِبُّ أَنْ أَعْلَمَ قَالَ: بَلِ لِلْأَرْضِ خُلِقَ قَالَ: قُلْتُ لَهُ: أَرَأَيْتَ لَوِ اعْتَصَمَ فَلَمْ يَأْكُلْ مِنَ الشَّجَرَةِ؟ قَالَ: "لَمْ يَكُنْ لَهُ بُدٌّ مِنْ أَنْ يَأْكُلَ مِنْهَا؛ لِأَنَّهُ لِلْأَرْضِ خُلِقَ"

**549.** And Al-Firyābī informed us and said: 'Ubaydullāh ibn 'Umar Al-Qawārīrī narrated to us and said: Hammād ibn Zayd narrated to us and said: Khālid Al-Hadhdhā narrated to us and said: I went out – or I was absent for a while – while Al-Hasan was not speaking about the *qadar*. Then I came back and they were saying: *"Al-Hasan said (this), and Al-Hasan said (that)."* So I went to him, and I entered upon him in his house. He said: Then I said: *"O Abū Sa'īd, inform me about Ādam; was he created for heaven or was he created for earth?"*

He said: *"What is this, O Abū Munāzil?"*

Hammād said: Khālid said to me: And this was not from his (usual) questions (to Al-Hasan).

He said: I said: *"O Abū Sa'īd, I would verily love to know."*

He said: *"Rather, he was created for earth."*

He said: I said: *"What if he had adhered (to the command of Allah) so he did not eat from the tree?"*

He said: *"There was no escape for him from eating from it, because he was created for earth."*[471]

[471] In "Al-Qada wal-Qadar" by Al-Bayhaqī (422) from Marwān, the *mawlā* of Hind bint Al-Muhallab, who said: I said (to Al-Hasan): *"O Abū Sa'īd, the Words of Allāh tabāraka wa ta'ālā:* **"May the two hands of Abū Lahab perish, and may he perish."** (Al-Masad 111:1) *Was this in Umm Al-Kitāb before Allāh – 'azza wa jalla – created Abū Lahab?"*
So he said: *"Subhān-Allāh! What is up with you?! Yes, by Allāh, and (also) before he created the father of his father."*
He said: So I said: *"Was Abū Lahab capable of believing so he would not burn in Hellfire?"*
He said: *"No, by Allāh, he was not capable."*
He said: *"I praise Allāh. This is what I know you to be upon. That which made me ask, was that Ma'bad Al-Juhanī informed me that you agree with him."*
He said: *"Luka' has lied. Luka' has lied."*

**550** – وَأَخْبَرَنَا أَبُو زَكَرِيَّا يَحْيَى بْنُ مُحَمَّدٍ الْحِنَّائِيُّ قَالَ: نا مُحَمَّدُ بْنُ عُبَيْدِ بْنِ حَسَّابٍ قَالَ: نا حَمَّادُ بْنُ زَيْدٍ، عَنْ خَالِدٍ الْحَذَّاءِ قَالَ: خَرَجْتُ خَرْجَةً لِي ثُمَّ قَدِمْتُ فَقِيلَ: إِنَّ الْحَسَنَ قَدْ تَكَلَّمَ فِي الْقَدَرِ فَأَتَيْتُهُ، فَقُلْتُ: يَا أَبَا سَعِيدٍ، آدَمُ خُلِقَ لِلْأَرْضِ أَمْ لِلسَّمَاءِ؟ قَالَ: مَا هَذَا يَا أَبَا مُنَازِلَ؟ فَقُلْتُ: إِنِّي أَحَبُّ أَنْ أَعْلَمَهُ، قَالَ: لِلْأَرْضِ، قُلْتُ: فَلَوِ اعْتَصَمَ فَلَمْ يَأْكُلْ مِنَ الشَّجَرَةِ؟ قَالَ: «لَمْ يَكُنْ لَهُ بُدٌّ مِنْ أَنْ يَأْكُلَ مِنْهَا؛ لِأَنَّهُ لِلْأَرْضِ خُلِقَ»

**550.** And Abū Zakariyyā Yahyā ibn Muhammad Al-Hannāī informed us and said: Muhammad ibn ‘Ubayd ibn Hisāb narrated to us and said: Hammād ibn Zayd narrated to us, from Khālid Al-Hadhdhā who said: I went out on a journey and then I returned. Then it was said: *“Verily, Al-Hasan has verily spoken about the qadar.”* So I went to him and said: *“O Abū Sa’īd, was Ādam created for the earth or for the heaven?”*

He said: *“What is this, O Abū Munāzil?!”*

So I said: *“I would verily love to know this.”*

He said: *“For the earth.”*

I said: *“What if he had adhered (to the command of Allah) so he did not eat from the tree?”*

He said: *“There was no escape for him from eating from it, because he was created for earth.”*

**551** – وَأَخْبَرَنَا أَبُو عَبْدِ اللَّهِ أَحْمَدُ بْنُ الْحَسَنِ بْنِ عَبْدِ الْجَبَّارِ الصُّوفِيُّ قَالَ: نا مُحَمَّدُ بْنُ بَكَّارٍ قَالَ: نا إِسْمَاعِيلُ بْنُ زَكَرِيَّا، عَنْ عَاصِمٍ الْأَحْوَلِ قَالَ: سَمِعْتُ الْحَسَنَ يَقُولُ: "مَنْ كَذَّبَ بِالْقَدَرِ فَقَدْ كَذَّبَ بِالْحَقِّ مَرَّتَيْنِ، إِنَّ اللَّهَ قَدَّرَ خَلْقًا، وَقَدَّرَ أَجَلًا، وَقَدَّرَ بَلَاءً، وَقَدَّرَ مُصِيبَةً، وَقَدَّرَ مُعَافَاةً، فَمَنْ كَذَّبَ بِالْقَدَرِ فَقَدْ كَذَّبَ بِالْقُرْآنِ

**551.** And Abu ‘Abdillah Ahmad ibn Al-Hasan ibn ‘Abdil-Jabbār As-Sūfī informed us and said: Muhammad ibn Bakkār narrated to us and said: Ismā’īl ibn Zakariyyā narrated to us, from ‘Āsim Al-Ahwal who said: I heard Al-Hasan say: *“Whoever rejects the qadar, he has verily rejected two truth two times. Allāh verily decreed a creation, and He decreed deaths, and He decreed illness, and He decreed calamities, and He decreed curing (or healing). So whoever rejects the qadar, he has verily rejected the Qurān.”*

❖ **Muhammad ibn Al-Husayn said:**

بَطَلَتْ دَعْوَى الْقَدَرِيَّةِ عَلَى الْحَسَنِ، إِذْ زَعَمُوا أَنَّهُ إِمَامُهُمْ، يُمَوِّهُونَ عَلَى النَّاسِ، وَيَكْذِبُونَ عَلَى الْحَسَنِ، لَقَدْ ضَلُّوا ضَلَالًا بَعِيدًا، وَخَسِرُوا خُسْرَانًا مُبِينًا

The claim of the *Qadariyyah* about Al-Hasan has been invalidated. When they claim that he is their *imām* (leader), they are making things unclear for the people, and they are lying about Al-Hasan. They have verily gone far astray, and they are in a plain loss.

## Ibn Sīrīn[472]

**552** – أَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: نا أَبُو عُثْمَانَ أَحْمَدُ بْنُ مُحَمَّدٍ الْمُقَدَّمِيُّ قَالَ: نا سُلَيْمَانُ بْنُ حَرْبٍ قَالَ: نا عُبَيْدُ اللَّهِ بْنُ شُمَيْطٍ، عَنْ عُثْمَانَ الْبَتِّيِّ قَالَ: دَخَلْتُ عَلَى ابْنِ سِيرِينَ فَقَالَ لِي: «مَا يَقُولُ النَّاسُ فِي الْقَدَرِ؟» قَالَ: فَلَمْ أَدْرِ مَا رَدَدْتُ عَلَيْهِ قَالَ: فَرَفَعَ شَيْئًا مِنَ الْأَرْضِ فَقَالَ: «مَا يَزِيدُ عَلَى مَا أَقُولُ لَكَ مِثْلَ هَذَا، إِنَّ اللَّهَ تَعَالَى إِذَا أَرَادَ بِعَبْدٍ خَيْرًا وَفَّقَهُ لِمَحَآبِّهِ وَطَاعَتِهِ وَمَا يَرْضَى بِهِ عَنْهُ، وَمَنْ أَرَادَ بِهِ غَيْرَ ذَلِكَ اتَّخَذَ عَلَيْهِ الْحُجَّةَ، ثُمَّ عَذَّبَهُ غَيْرَ ظَالِمٍ لَهُ»

**552.** Al-Firyābī informed us and said: Abū ‘Uthmān Ahmad ibn Muhammad Al-Muqaddamī narrated to us and said: Sulaymān ibn Harb narrated to us and said: ‘Ubaydullāh ibn Shumayt narrated to us, from ‘Uthmān Al-Batti who said: I entered upon Ibn Sīrīn, so he said to me: *“What are the people saying about the qadar?”*

He said: I do not know what I answered to him.

He said: Then he took up something from the ground and said: *“It does not exceed what I will say to you with more than something like this (i.e. what he picked up). Verily, when Allah – the Exalted – wants good for a slave, He grants him success to what He loves, to the obedience to Him, and to what He is pleased with from him. And the one He wants something other than that for, then He establishes the hujjah upon him, and then He punishes him without being unjust to him.”*

**553** – وَأَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: نا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ قَالَ: نا أَبِي قَالَ: نا ابْنُ عَوْنٍ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ أَنَّهُ قَالَ: «مَا يُنْكِرُ قَوْمٌ أَنَّ اللَّهَ عِلْمَ شَيْئًا فَكَتَبَهُ»

**553.** And Al-Firyābī informed us and said: ‘Ubaydullah ibn Mu’ādh narrated to us and said: My father narrated to us and said: Ibn ‘Awn narrated to us, from Muhammad ibn Sīrīn that he said: *“Are some people rejecting that Allāh knew something and then wrote it down?!”*

**554** – أَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: نا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: نا مُعَاذُ بْنُ مُعَاذٍ، عَنِ ابْنِ عَوْنٍ قَالَ: «لَمْ يَكُنْ أَبْغَضُ وَأَكْرَهُ إِلَى مُحَمَّدِ بْنِ سِيرِينَ مِنْ هَؤُلَاءِ الْقَدَرِيَّةِ»

**554.** Al-Firyābī informed us and said: Qutaybah ibn Sa’īd narrated to us and said: Mu’ādh ibn Mu’ādh narrated to us, from Ibn ‘Awn who said: *“No-one was more detested* – or he said: *hated – by Muhammad ibn Sīrīn than these Qadariyyah.”*

[472] Muhammad ibn Sīrīn is the *mawlā* of Anas ibn Mālik (*radiAllāhu ‘anhu*). He met thirty companions. He died in the year 110 after *hijrah*, *rahimahullāh*.

**555** – وَأَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: نا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ قَالَ: نا أَبِي قَالَ: نا ابْنُ عَوْنٍ قَالَ: «لَمْ يَكُنْ قَوْمٌ أَبْغَضُ إِلَى مُحَمَّدِ بْنِ سِيرِينَ مِنْ قَوْمٍ أَحْدَثُوا فِي هَذَا الْقَدَرِ مَا أَحْدَثُوا»

**555.** And Al-Firyābī informed us and said: 'Ubaydullāh ibn Mu'ādh narrated to us and said: My father narrated to us and said: Ibn 'Awn narrated to us and said: *"There were no people more hated by Muhammad ibn Sīrīn, than the people who innovated in this qadar what they innovated."*

**556** – أَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: نا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ: نا مُعَاذٌ قَالَ: أَخْبَرَنِي ابْنُ عَوْنٍ قَالَ: أَخْبَرَ رَجُلٌ مُحَمَّدَ بْنَ سِيرِينَ، عَنْ رَجُلَيْنِ اخْتَصَمَا فِي الْقَدَرِ فَقَالَ أَحَدُهُمَا لِصَاحِبِهِ: أَرَأَيْتَ الزِّنَا، بِقَدَرٍ هُوَ؟ قَالَ الْآخَرُ: نَعَمْ قَالَ مُحَمَّدٌ: «وَافَقَ رَجُلًا حَيًّا»

**556.** Al-Firyābī informed us and said: Abū Bakr ibn Abī Shaybah narrated to us and said: Mu'ādh narrated to us and said: Ibn 'Awn informed me and said: A man informed Muhammad ibn Sīrīn about two men who disputed regarding the *qadar*. Then one of them said to his companion: *"Do you believe that fornication is with qadar?"* The other said: *"Yes."*

Muhammad said: *"He has agreed with a man who is alive."*

**557** – وَأَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: نا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ: نا مُعَاذُ بْنُ مُعَاذٍ قَالَ: أنا ابْنُ عَوْنٍ، عَنْ مُحَمَّدٍ يَعْنِي ابْنَ سِيرِينَ أَنَّهُ كَانَ يَرَى أَنَّ أَسْرَعَ النَّاسِ رِدَّةً: أَهْلُ الْأَهْوَاءِ"

**557.** And Al-Firyābī informed us and said: Abū Bakr ibn Abī Shaybah narrated to us and said: Mu'ādh ibn Mu'ādh narrated to us and said: Ibn 'Awn narrated to us, from Muhammad (i.e. ibn Sīrīn), that he used to consider the people who were fastest in (committing) apostasy to be the people of the desires.

### Mutarrif ibn 'Abdillāh[473]

**558** – حَدَّثَنَا أَبُو الْقَاسِمِ عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الْعَزِيزِ الْبَغَوِيُّ قَالَ: نا عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ قَالَ: نا جَعْفَرُ بْنُ سُلَيْمَانَ قَالَ: نا ثَابِتٌ، عَنْ مُطَرِّفٍ أَنَّهُ قَالَ: نَظَرْتُ فَإِذَا ابْنُ آدَمَ مُلْقًى بَيْنَ يَدَيْ رَبِّهِ تَعَالَى وَبَيْنَ يَدَيْ إِبْلِيسَ، فَإِنْ شَاءَ اللَّهُ تَعَالَى أَنْ يَعْصِمَهُ عَصَمَهُ وَإِنْ تَرَكَهُ ذَهَبَ بِهِ إِبْلِيسُ"

**558.** Abū Al-Qāsim 'Abdullāh ibn Muhammad ibn 'Abdil-'Azīz Al-Baghawī narrated to us and said: 'Ubaydullāh ibn 'Umar Al-Qawārīrī narrated to us and said: Ja'far ibn Sulaymān narrated to us and said: Thābit narrated to us, from Mutarrif that he said: *"I looked (and pondered). And the son of Ādam is thrown in front of his Lord – the Exalted – and in front of Iblīs. Then if Allāh – the Exalted – wants to protect him, then He protects him. And if He leaves him, then Iblīs takes him away."*

---

[473] Ibn Ash-Shikhkhīr As-Sahabī Al-Harashī Al-'Āmirī. The leader and role model. He died in the year 95 after *hijrah*, *rahimahullāh*.

**559** – أَخْبَرَنَا أَبُو زَكَرِيَّا يَحْيَى بْنُ مُحَمَّدٍ الْحِنَّائِيُّ قَالَ: نا مُحَمَّدُ بْنُ عُبَيْدِ بْنِ حَسَّابٍ قَالَ: نا حَمَّادُ بْنُ زَيْدٍ قَالَ دَاوُدُ بْنُ أَبِي هِنْدَ قَالَ: قَالَ مُطَرِّفٌ: "لَمْ نُوكَلْ إِلَى الْقَدَرِ، وَإِلَيْهِ نَصِيرُ

**559.** Abū Zakariyyā Yahyā ibn Muhammad Al-Hanāī informed us and said: Muhammad ibn ‘Ubayd ibn Hisāb narrated to us and said: Hammād ibn Zayd narrated to us and said: Dāwūd ibn Abī Hind narrated to us and said: Mutarrif said: *“We have not been entrusted with the qadar, and we end up with it (no matter what).”*[474]

**560** – أَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: نا أَبُو كَامِلٍ الْجَحْدَرِيُّ قَالَ: نا بِشْرُ بْنُ الْمُفَضَّلِ قَالَ: نا دَاوُدُ بْنُ أَبِي هِنْدَ قَالَ: ذُكِرَ الْقَدَرُ فَقَالَ مُطَرِّفٌ: «لَمْ نُوَكَلْ إِلَيْهِ، وَوَجَدْنَا إِلَيْهِ نَصِيرُ»

**560.** Al-Firyābī informed us and said: Abū Kāmil Al-Jahdarī narrated to us and said: Bishr ibn Al-Mufaddal narrated to us and said: Dāwūd ibn Abī Hind narrated to us and said: The *qadar* was mentioned, so Mutarrif said: *“We were not entrusted with it, and we found that we will end up with it (no matter what).”*[475]

---

[474] In “As-Sunnah” by Al-Khallāl (908/a) Muhanna said: I heard Damrah (i.e. ibn Rabī’ah) say: Mālik ibn Anas said: *“We have not been commanded to depend upon the qadar. And we end up with it (no matter what).”*

And in these statements from the *salaf* there is a refutation of the *Jabariyyah* who speak about the qadar, but they forsake performing deeds and striving in this.

- In “As-Sunnah” by Al-Khallāl (905) Ishāq said: One day I was with Abū ‘Abdillāh (Ahmad ibn Hanbal) when a man came. Then he said to him: *“Fulān verily says: Allāh has compelled (or forced) the slaves to obedience.”* He said: *“He has said an evil thing.”*

- And also in it (916) from Baqiyyah who said: I asked Az-Zubaydī and Al-Awzā’ī about the *jabr*? Then Az-Zubaydī said: *“The affair of Allāh is greater than that, and His power is greater than Him having to force or compel. Rather, He judges and decrees, and He creates and makes His slave to be what He wants.”* And Al-Awzā’ī said: *“I do not know any foundation for the jabr in the Qurān, nor in the Sunnah. So I fear to say this. Rather, the judgment, the decree, the creation and the making. This is known in the Qurān and the hadīth from the Messenger of Allah (sallAllāhu ‘alayhi wa sallam).”*

[475] And he – *rahimahullāh* – also said about the *qadar*:

- In “Al-Ibānah Al-Kubrā” (1825) from Mutarrif who said: *“It is not (allowed) for anyone to climb on top of a house and then throw himself (off the house), and then say: ‘This was decreed for me.’ Rather, we avoid (harm and evil) and we are careful. Then if something befalls us, then we know that nothing befalls us other than what Allāh has written for us.”*

## Iyās ibn Mu'āwiyah

**561** – أَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: نا مُحَمَّدُ بْنُ عُبَيْدِ بْنِ حَسَّابٍ قَالَ: نا حَمَّادُ بْنُ زَيْدٍ قَالَ: نا حَبِيبُ بْنُ الشَّهِيدِ قَالَ: سَمِعْتُ إِيَاسَ بْنَ مُعَاوِيَةَ يَقُولُ: «لَمْ أُخَاصِمْ بِعَقْلِي كُلِّهِ مِنْ أَصْحَابِ الْأَهْوَاءِ، غَيْرَ أَصْحَابِ الْقَدَرِ قَالَ: قُلْتُ: أَخْبِرُونِي عَنِ الظُّلْمِ فِي كَلَامِ الْعَرَبِ: مَا هُوَ؟ قَالُوا: أَنْ يَأْخُذَ الرَّجُلُ مَا لَيْسَ لَهُ قَالَ: قُلْتُ: فَإِنَّ لِلَّهِ عز وجل كُلَّ شَيْءٍ»

**561.** Al-Firyābī informed us and said: Muhammad ibn 'Ubayd ibn Hisāb narrated to us and said: Hammād ibn Zayd narrated to us and said: Habīb ibn Ash-Shahīd narrated to us and said: I heard Iyās ibn Mu'āwiyah say: *"I never disputed with all of my intellect, with anyone from the people of desires, except the people of qadar."*

He said: I said: *"Inform me about injustice; what is it in the language of the Arabs?"*

They said: *"That a man takes what does not belong to him."*

He said: I said: *"Verily, everything belongs to Allāh 'azza wa jalla."*[476]

**562** – حَدَّثَنَا أَبُو بَكْرٍ مُحَمَّدُ بْنُ إِسْمَاعِيلَ الْبَنْدَارُ قَالَ: نا بُنْدَارٌ مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: نا صَفْوَانُ بْنُ عِيسَى قَالَ: نا حَبِيبُ بْنُ الشَّهِيدِ قَالَ: جَاءُوا بِرَجُلٍ إِلَى إِيَاسِ بْنِ مُعَاوِيَةَ، فَقَالُوا: هَذَا يَتَكَلَّمُ فِي الْقَدَرِ، فَقَالَ إِيَاسُ: "مَا تَقُولُ؟ قَالَ: أَقُولُ: إِنَّ اللَّهَ تَعَالَى قَدْ أَمَرَ الْعِبَادَ وَنَهَاهُمْ، وَإِنَّ اللَّهَ لَا يَظْلِمُ الْعِبَادَ شَيْئًا قَالَ لَهُ إِيَاسُ: أَخْبِرْنِي عَنُ الظُّلْمِ، تَعْرِفُهُ أَمْ لَا تَعْرِفُهُ؟ قَالَ: بَلَى، أَعْرِفُهُ قَالَ: مَا الظُّلْمُ؟ قَالَ: أَنْ يَأْخُذَ الرَّجُلَ مَا لَيْسَ لَهُ قَالَ: فَمَنْ أَخَذَ مَا لَهُ ظَلَمَ؟ قَالَ: لَا قَالَ إِيَاسُ: الْآنَ عَرَفْتَ الظُّلْمَ؟

**562.** Abu Bakr Muhammad ibn Ismā'īl Al-Bundar narrated to us and said: Bundar Muhammad ibn Bashshar narrated to us and said: Safwān ibn 'Īsā narrated to us and said: Habīb ibn Ash-Shahīd narrated to us and said: They brought a man to Iyas ibn Mu'āwiyah, then they said: *"This man speaks about the qadar."* So Iyas said: *"What do you say?"*

He said: *"Allāh – the Exalted – verily commanded the slaves and prohibited them. And Allāh is verily not unjust to the slaves in anything."*

So Iyas said to him: *"Inform me about the injustice. Do you know it or do you not know it?"*

He said: *"Rather, I know it."*

He said: *"What is injustice."*

He said: *"That a man takes what does not belong to him."*

He said: *"Then the one who takes what belongs to him, is he unjust?"*

He said: *"No."*

---

[476] **Translator:** See the footnote to the following narration for a better understanding of the question regarding the meaning of injustice in the context of the *qadar*.

Iyas said: *"Now you know what injustice is."*[477]

### Zayd ibn Aslam[478]

**563** – أَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: نا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ: نا أَبُو أُسَامَةَ، عَنْ سُفْيَانَ، عَنِ ابْنِ جُرَيْجٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ:

**563.** Al-Firyābī informed us and said: Abū Bakr ibn Abī Shayba narrated to us and said: Abū Usāmah narrated to us, from Sufyān, from Ibn Jurayj, from Zayd ibn Aslam:

﴿ وَمَا خَلَقْتُ ٱلْجِنَّ وَٱلْإِنسَ إِلَّا لِيَعْبُدُونِ ﴾

**"And I did not create the *jinn* and people, except for them to worship Me."**
(Adh-Dhāriyāt 51:56)

قَالَ: مِمَّا جُبِلُوا عَلَيْهِ مِنْ شَقَاوَةٍ أَوْ سَعَادَةٍ.

He said: *"What they were created upon of unhappiness and happiness (in akhirah)."*

---

[477] In "Al-Ibānah Al-Kubrā" (2035) from 'Abdullāh ibn Numayr who said: Abū Dāwūd Ad-Dualī wrote (a letter) to Sufyān Ath-Thawrī: *"Thereafter. What do you say about a lord who decreed my guidance for me, and he protected me and guided me, and then he forsook me and misguided me. And he prevented me from the good reward, and obligated the punishment upon me. And he sent me to the abode of punishment. Has this lord been just to me or has he been unjust?"*
He said: So Sufyān wrote to him: *"Thereafter. If you are claiming that the protection, success and guidance is obligatory for Allāh to give you, but He prohibited it from you, then He has verily been unjust to you. And it is impossible that Allāh – 'azza wa jalla – would be unjust to anyone.*
*And if you claim that all of this is from the favor of Allāh. Then Allāh verily gives His favor to whomever He wants. And Allāh is Encompassing and All-Knowing."*
- And also in it (2037) from Abū Sālih who said: A man from the *Qadariyyah* said to Abū 'Isām Al-'Asqalani: *"O Abū 'Isām, the one who prohibits me from the guidance, and brings misguidance and destruction upon me, and then he punishes me, has he been fair (and just) to me?"*
He said: So Abū 'Isām said: *"If the guidance is something with Him that belongs to you, and he prohibited you from it, then you are very fair.*
*But if the guidance is something that belongs to Him, then it is for Him to give it to whomever He wants, and prohibit it from whomever He wants."*

[478] Abū 'Abdillāh Al-'Adawī Al-'Umarī, Al-Imām Al-Madanī Al-Faqīh. Aslam is the *mawlā* of 'Umar (*radiAllāhu 'anhu*).
Al-Bukhārī said: *"'Alī ibn Al-Husayn – rahimahullāh – used to sit with Zayd ibn Aslam, so someone asked him about this, so he said: 'A man verily sits with the one who benefits him in his dīn.'"* He died in the year 136 after *hijrah*, *rahimahullāh*.

**564** – وَأَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: نا سُوَيْدُ بْنُ سَعِيدٍ قَالَ: نا حَفْصُ بْنُ مَيْسَرَةَ، عَنْ زَيْدِ بْنِ أَسْلَمَ فِي قَوْلِهِ تَعَالَى:

**564.** Al-Firyābī informed us and said: Suwayd ibn Sa'id narrated to us and said: Hafs ibn Maysarah narrated to us, from Zayd ibn Aslam regarding His – the Exalted – Words:

﴿ يَعْلَمُ ٱلسِّرَّ وَأَخْفَى ﴾

**"He knows the secret and He hid** (His own secret)**."** (Tā-Hā 20:7)[479]

قَالَ: عَلِمَ أَسْرَارَ الْعِبَادِ، وَأَخْفَى سِرَّهُ فَلَمْ يُعْلَمْ.

He said: *"He knows the secrets of the slaves, and He hid His own secret, so it is not known."*[480]

**565** – وَأَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: نا سُوَيْدُ بْنُ سَعِيدٍ قَالَ: نا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ قَالَ: «الْقَدَرُ: قُدْرَةُ اللهِ تَعَالَى، فَمَنْ كَذَّبَ بِالْقَدَرِ فَقَدْ جَحَدَ قُدْرَةَ اللهِ تَعَالَى»

**565.** And Al-Firyābī informed us and said: Suwayd ibn Sa'īd narrated to us and said: Al-Mu'tamir ibn Sulaymān narrated to us, from Muhammad ibn Ja'far, from Zayd ibn Aslam who said: *"The qadar is the Power of Allāh the Exalted. So whoever rejects the qadar, he has verily rejected the Power of Allāh the Exalted."*[481]

---

[479] **Translator:** The verse can also be translated as: **"He knows the secret and** (what is) **more hidden."** (Tā-Hā 20:7). See the following footnote.

[480] Ibn Jarīr (At-Tabarī) said in his "Tafsīr" (16/17) mentioned the disagreement of the *salaf* regarding the *tafsīr* of His Words: **"And He hid."** And he mentioned the *tafsīr* of Zayd ibn Aslam – *rahimahullāh* – as one of the meanings of the *tafsīr* of this verse. And he mentioned other than it, and then he said: *"Some of them said: The meaning of it is: 'And what is even more hidden than the secret*." He said: *"And that which is even more hidden than the secret is that which a person says to himself (inwardly) but does not act upon."* And he mentioned this opinion with its chain of narration from the words of Ibn 'Abbās (*radiAllāhu 'anhumā*) and others.

*"And others said: Rather, the meaning of it is: And that which is even more hidden than the secret which you do not say to yourself."* And he mentioned this opinion with its chain of narration from the words of Mujāhid, Qatādah and Ad-Dahhāk.

He said: *"And the correct opinion regarding that is the opinion of those who say: The meaning of it is: He knows the secret and what is even more hidden than the secret. Because this is what is apparent from the words…"* Then he declared the opinion of Zayd ibn Aslam regarding the *tafsīr* of this *āyah* to be weak.

- And in "As-Sunnah" by 'Abdullāh (885) Ja'far said: A *mawlā* of Ibn Abī Rawwād narrated to us and said: Tāwūs was in *Makkah* praying, and behind him was two men disputing regarding *qadar*. So he turned to them and said: *"May Allāh have mercy upon you. Are you disputing regarding the hukm (judgment) of Allāh 'azza wa jalla?"*

[481] Ibn Battah narrated in "Al-Ibānah Al-Kubrā" (1680) from Zayd ibn Aslam, from 'Umar (*radiAllāhu 'anhu*) a similar statement.

**566** – وَأَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: نا أَبِي قَالَ: نا أَبُو غَسَّانَ قَالَ: سَمِعْتُ زَيْدَ بْنَ أَسْلَمَ يَقُولُ: «مَا أَعْلَمُ قَوْمًا أَبْعَدَ مِنَ اللَّهِ تَعَالَى مِنْ قَوْمٍ يُخْرِجُونَهُ مِنْ مَشِيئَتِهِ، وَيُنْكِرُونَهُ مِنْ قُدْرَتِهِ»

**566.** And Al-Firyābī informed us and said: ʻAmr ibn ʻUthmān narrated to us and said: My father narrated to us and said: Abū Ghassān narrated to us and said: I heard Zayd ibn Aslam say: *"I do not know any people who are further away from Allāh, than a people who exit from His Mashīah (Will) and reject some of His Power."*

**567** – وَأَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: نا خَلَفُ بْنُ مُحَمَّدٍ الْوَاسِطِيُّ الْمَعْرُوفُ بِكُرْدُوسٍ قَالَ: نا يَعْقُوبُ بْنُ مُحَمَّدٍ قَالَ: نا الزُّبَيْرُ بْنُ خُبَيْبٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ قَالَ: «وَاللَّهِ مَا قَالَتِ الْقَدَرِيَّةُ كَمَا قَالَ اللَّهُ تَعَالَى، وَلَا كَمَا قَالَتِ الْمَلَائِكَةُ، وَلَا كَمَا قَالَ النَّبِيُّونَ، وَلَا كَمَا قَالَ أَهْلُ الْجَنَّةِ، وَلَا كَمَا قَالَ أَهْلُ النَّارِ، وَلَا كَمَا قَالَ أَخُوهُمْ إِبْلِيسُ وَذَكَرَ الْحَدِيثَ»

**567.** And Al-Firyābī informed us and said: Khalaf ibn Muhammad Al-Wāsitī, who is known as Kurdūs, narrated to us and said: Ya'qūb ibn Muhammad narrated to us and said: Az-Zubayr ibn Habīb narrated to us, from Zaid ibn Aslam who said: *"By Allāh, the Qadariyyah do not say the same as what Allāh – the Exalted – said, nor the same as what the angels said, nor the same as what the prophets said, nor the same as what the people of Paradise said, nor the same as what the people of Hellfire said, nor the same as what their brother Iblīs said…"* And he mentioned the *hadīth*.[482]

---

And the words of Ibn ʻAbbās (*radiAllāhu ʻanhumā*) has gone forth in number (533): *"There are no people on earth, where it is more hated for me that they would come to me and dispute with me, than the Qadariyyah. And that is only because they do not know the Power of Allāh the Exalted."*

[482] It has been mentioned before in number (398).

**Muhammad ibn Ka'b Al-Quradhī**[483]

**568** – أَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: نا عَبْدُ الْأَعْلَى بْنُ حَمَّادٍ قَالَ: نا مُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ مُحَمَّدِ بْنِ أَبِي حُمَيْدٍ، عَنْ مُحَمَّدِ بْنِ كَعْبٍ الْقُرَظِيِّ سَمِعْتُهُ يَقُولُ: لَقَدْ سَمَّى اللَّهُ تَعَالَى الْمُكَذِّبِينَ بِالْقَدَرِ بِاسْمٍ نَسَبِهِمْ إِلَيْهِ فِي الْقُرْآنِ، فَقَالَ تَعَالَى:

**568.** Al-Firyābī informed us and said: 'Abdul-A'lā ibn Hammād narrated to us and said: Mu'tamir ibn Sulaymān narrated to us, from Muhammad ibn Abī Humayd, from Muhammad ibn Ka'b Al-Quradhī whom I heard say: *"Allāh – the Exalted – verily named those who reject the qadar with a name (that) He ascribed to them in the Qurān. He – the Exalted – said:*

﴿ إِنَّ ٱلْمُجْرِمِينَ فِى ضَلَٰلٍ وَسُعُرٍ ﴿٤٧﴾ يَوْمَ يُسْحَبُونَ فِى ٱلنَّارِ عَلَىٰ وُجُوهِهِمْ ذُوقُوا۟ مَسَّ سَقَرَ ﴿٤٨﴾ إِنَّا كُلَّ شَىْءٍ خَلَقْنَٰهُ بِقَدَرٍ ﴾

**"Verily, the criminals are in misguidance and blazes. The Day where they will be dragged in Hellfire upon their faces. Taste the touch of *Saqar* (i.e. Hellfire). Verily, We created everything with *qadar*."** (Al-Qamar 54:47-49)"

قَالَ: فَهُمُ الْمُجْرِمُونَ.

He said: *"So they are the criminals."*[484]

**569** – وَأَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: نا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ: نا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ سَالِمِ بْنِ أَبِي حَفْصَةَ، عَنْ مُحَمَّدِ بْنِ كَعْبٍ الْقُرَظِيِّ فِي قَوْلِهِ تَعَالَى:

**569.** And Al-Firyābī informed us and said: Abū Bakr ibn Abī Shaybah narrated to us and said: Wakī' narrated to us, from Sufyān, from Sālim ibn Abī Hafsah, from Muhammad ibn Ka'b Al-Quradhī regarding His – the Exalted – Words:

﴿ إِنَّا كُلَّ شَىْءٍ خَلَقْنَٰهُ بِقَدَرٍ ﴾

**"Verily, We created everything with *qadar*."** (Al-Qamar 54:49)

قَالَ: نَزَلَتْ تَعْيِيرًا لِأَهْلِ الْقَدَرِ.

He said: *"This was revealed to rebuke the people of qadar."*

**570** – أَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: نا إِسْحَاقُ بْنُ مُوسَى الْأَنْصَارِيُّ قَالَ: نا الْحَسَنُ بْنُ مُوسَى الْبَزَّارُ قَالَ: نا أَبُو مَوْدُودٍ، أَنَّ مُحَمَّدَ بْنَ كَعْبٍ قَالَ لَهُمْ: «لَا تُخَاصِمُوا هَذِهِ الْقَدَرِيَّةَ وَلَا تُجَالِسُوهُمْ، وَالَّذِي نَفْسِي بِيَدِهِ لَا يُجَالِسُهُمْ رَجُلٌ لَمْ يَجْعَلِ اللَّهُ لَهُ فِقْهًا فِي دِينِهِ، وَلَا عِلْمًا فِي كِتَابِهِ، إِلَّا أَمْرَضُوهُ، وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَوَدِدْتُ أَنَّ يَمِينِي هَذِهِ تُقْطَعُ عَلَى كِبَرِ سِنِّي، وَأَنَّهُمْ أَتَمُّوا آيَةً مِنْ

---

[483] Al-Madanī. From the allies of Al-Aws. The *Imām* and the role model. He died in the year 117 after *hijrah, rahimahullāh*.

[484] The *tafsīr* of this *āyah* has gone forth in number (395).

كِتَابِ اللَّهِ تَعَالَى، وَلَكِنَّهُمْ يَأْخُذُونَ بِأَوَّلِهَا وَيَتْرُكُونَ آخِرَهَا، وَيَأْخُذُونَ بِآخِرِهَا وَيَتْرُكُونَ أَوَّلَهَا، وَالَّذِي نَفْسِي بِيَدِهِ لَإِبْلِيسُ أَعْلَمُ بِاللَّهِ تَعَالَى مِنْهُمْ، يَعْلَمُ مَنْ أَغْوَاهُ، وَهُمْ يَزْعُمُونَ أَنَّهُمْ يُغْوُونَ أَنْفُسَهُمْ وَيُرْشِدُونَهَا»

**570.** Al-Firyābī informed us and said: Ishāq ibn Mūsā Al-Ansārī narrated to us and said: Al-Hasan ibn Mūsā Al-Bazzār narrated to us and said: Abū Mawdūd narrated to us that Muhammad ibn Ka'b Al-Quradhī said to them: *"Do not dispute with these Qadariyyah, and do not sit with them. And by the One in whose Hand my soul is in, no man, whom Allāh has not given any understanding in the dīn, nor any knowledge regarding His Book, will sit with them, except that they will infect him.*[485]

*And by the One in whose Hand the soul of Muhammad is in, I would wish that this right hand of mine would be cut off, despite of my old age, if they would just complete any āyah from the Book of Allāh the Exalted. But they take the first part of it and leave out the last part. And they take the last part of it and leave the first part of it.*

*And by the One in whose Hand my soul is in, Iblīs is verily more knowledgeable about Allāh – the Exalted – than they are. He knows who misguided him, while they claim that they misguide and guide themselves."*[486]

**571** – أَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: نا مُحَمَّدُ بْنُ مُصَفًّى قَالَ: نا بَقِيَّةُ بْنُ الْوَلِيدِ قَالَ: نا عُمَرُ بْنُ عَبْدِ اللَّهِ، مَوْلَى غُفْرَةَ عَنْ مُحَمَّدِ بْنِ كَعْبٍ الْقُرَظِيِّ قَالَ: لَوْ أَنَّ اللَّهَ تَعَالَى مَانِعٌ أَحَدًا لَمَنَعَ إِبْلِيسَ مَسْأَلَتَهُ حِينَ عَصَاهُ، وَدَحَرَهُ عَنْ جَنَّتِهِ، وَآيَسَهُ مِنْ رَحْمَتِهِ، وَجَعَلَهُ دَاعِيًا إِلَى الْغَيِّ، فَسَأَلَهُ النَّظْرَةَ أَنْ يُنْظِرَهُ إِلَى يَوْمِ يبْعَثُونَ فَأَنْظَرَهُ، وَلَوْ كَانَ اللَّهُ مُشَفِّعًا أَحَدًا فِي شَيْءٍ لَيْسَ فِي أُمِّ الْكِتَابِ، لَشَفَّعَ إِبْرَاهِيمَ عليه السلام فِي أَبِيهِ حِينَ اتَّخَذَهُ خَلِيلًا، وَشَفَّعَ مُحَمَّدًا ﷺ فِي عَمِّهِ

**571.** Al-Firyābī informed us and said: Muhammad ibn Musaffā narrated to us and said: Baqiyyah ibn Al-Walīd narrated to us and said: 'Umar ibn 'Abdillāh the *mawlā* of Ghufrah narrated to us, from Muhammad ibn Ka'b Al-Quradhī who said: *"If Allāh – the Exalted – would have prohibited anyone, then He would verily have prohibited Iblīs from his request when he disobeyed Him. And He expelled him from His Paradise and caused him to lose hope in His mercy. And He made him an inviter to error. But he (still) asked Him for respite; that He would give him respite until the Day they are resurrected. So He gave him respite.*

*And if Allāh had let anyone intercede for something which was not in Umm Al-Kitāb, then He would have let Ibrāhīm ('alayhis-salām) intercede for his father, when He took him as a close friend. And He had let Muhammad (sallAllāhu 'alayhi wa sallam) intercede for his uncle."*

---

[485] What has gone forth in number (505) testifies to this.

[486] He is referring to what Allāh – the Exalted – informed about Iblīs (when he said): **"My Lord, because You have led me astray."** (Al-Hijr 15:39).

**572** – أَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: نا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ قَالَ: نا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ فِي قَوْلِ اللَّهِ تَعَالَى:

**572.** Al-Firyābī narrated to us and said: Muhammad ibn Abī Bakr Al-Muqaddamī narrated to us and said: 'Abdur-Rahmān ibn Mahdī narrated to us, from Sufyān, from Mansūr, from Ibrāhīm regarding His – the Exalted – Words:

﴿ مَآ أَنتُمۡ عَلَيۡهِ بِفَٰتِنِينَ ١٦٢ إِلَّا مَنۡ هُوَ صَالِ ٱلۡجَحِيمِ ﴾

"**You cannot lure** (anyone) **away from Him. Except those who will burn in Hellfire."** (As-Sāffāt 37:162-163)

قَالَ: بِفَاتِنِينَ إِلَّا مَنْ قُدِّرَ لَهُ أَنْ يَصْلَى الْجَحِيمَ.

He said: *"They cannot lure (anyone), except the one for whom it has been decreed that he will burn in Hellfire."*

**573** – أَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: نا عُثْمَانُ بْنُ أَبِي شَيْبَةَ قَالَ: نا أَبُو أُسَامَةَ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ فِي قَوْلِهِ:

**573.** Al-Firyābī informed us and said: 'Uthmān ibn Abī Shaybah narrated to us and said: Abū Usāmah narrated to us, from Sufyān, from Mansūr, from Ibrāhīm regarding His Words:

﴿ مَآ أَنتُمۡ عَلَيۡهِ بِفَٰتِنِينَ ﴾

"**You cannot lure** (anyone) **away from Him."** (As-Sāffāt 37:162)

قَالَ: بِمُضِلِّينَ إِلَّا مَنْ قَدَّرَ لَهُ وَقَضَى لَهُ أَنْ يَصْلَى الْجَحِيمَ.

He said: *"You cannot misguide anyone, except the one for whom it was decreed and decided that he will burn in Hellfire."*

**574** – أَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: نا عَبْدُ الْأَعْلَى بْنُ حَمَّادٍ قَالَ: نا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا يَعْلَى بْنُ الْحَارِثِ الْمُحَارِبِيُّ، عَنْ وَائِلِ بْنِ دَاوُدَ قَالَ: سَمِعْتُ إِبْرَاهِيمَ يَقُولُ: إِنَّ آفَةَ كُلِّ دِينٍ الْقَدَرُ.

**574.** Al-Firyābī informed us and said: 'Abdul-A'la ibn Hammād narrated to us and said: Muhammad ibn 'Abdillāh narrated to us and said: Ya'lā ibn Al-Hārith Al-Muhāribī narrated to us, from Wāil ibn Dāwūd who said: I heard Ibrāhīm say: *"Verily, the disease of every religion is (the mistake and bid'ah in) the qadar."*

---

[487] Abū 'Imrān. The *Imām* and scholar of *'Irāq*. Al-Yamānī and then Al-Kūfī. He verily saw *Umm Al-Muminīn* 'Āishah (*radiAllāhu 'anhā*) but it is not correct that he heard from her. He died in the year 96 after *hijrah*, *rahimahullāh*.

## Al-Qāsim and Sālim[488] and others

**575** – حَدَّثَنَا الْفِرْيَابِيُّ قَالَ: نا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ: نا أَحْمَدُ بْنُ إِسْحَاقَ، عَنْ عِكْرِمَةَ بْنِ عَمَّارٍ قَالَ: سَمِعْتُ الْقَاسِمَ، وَسَالِمًا يَلْعَنَانِ الْقَدَرِيَّةَ

**575.** Al-Firyābī narrated to us and said: Abū Bakr ibn Abī Shaybah narrated to us and said: Ahmad ibn Ishāq narrated to us, from ʻIkrimah ibn ʻAmmār who said: I heard Al-Qāsim and Sālim curse the *Qadariyyah*.

**576** – أَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنِي إِسْحَاقُ بْنُ سَيَّارٍ قَالَ: نا عَبْدُ اللَّهِ بْنُ صَالِحٍ قَالَ: نا مُعَاوِيَةُ بْنُ صَالِحٍ، عَنْ ضَمْرَةَ بْنِ حَبِيبٍ، عَنْ جُبَيْرِ بْنِ نُفَيْرٍ أَنَّهُ قَالَ: إِنَّ اللَّهَ تَعَالَى كَانَ عَرْشُهُ عَلَى الْمَاءِ، وَإِنَّهُ خَلَقَ الْقَلَمَ فَكَتَبَ مَا هُوَ خَالِقٌ، وَمَا هُوَ كَائِنٌ إِلَى يَوْمِ الْقِيَامَةِ، ثُمَّ إِنَّ ذَلِكَ الْكِتَابَ سَبَّحَ اللَّهَ وَمَجَّدَهُ أَلْفَ عَامٍ قَبْلَ أَنْ يَبْدَأَ اللَّهُ تَعَالَى خَلْقَ شَيْءٍ مِنَ الْأَشْيَاءِ

**576.** Al-Firyābī informed us and said: Ishāq ibn Siyār narrated to us and said: ʻAbdullāh ibn Sālih narrated to us and said: Mu'āwiyah ibn Sālih narrated to us, from Damrah ibn Habīb, from Jubayr ibn Nufayr that he said: *"Verily, the Throne of Allāh – the Exalted – was upon the water. And He verily created the pen. Then it wrote what He will create and what will occur until the Day of Resurrection. Then that Book verily glorified Allāh and praised Him for a thousand years before Allāh – the Exalted – began creating anything from (all of) the things."*

**577** – وَأَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: نا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ: نا مُعَاوِيَةُ بْنُ هِشَامٍ، عَنْ هِشَامِ بْنِ سَعْدٍ قَالَ: قِيلَ لِنَافِعٍ: إِنَّ هَذَا الرَّجُلَ يَتَكَلَّمُ فِي الْقَدَرِ قَالَ: فَأَخَذَ كَفًّا مِنْ حَصًى فَضَرَبَ بِهَا وَجْهَهُ

**577.** And Al-Firyābī informed us and said: Abū Bakr ibn Abī Shaybah narrated to us and said: Mu'āwiyah ibn Hishām narrated to us, from Hishām ibn Sa'd who said: It was said to Nāfi': *"This man is verily speaking about the qadar."* He said: Then he took some pebbles with his hand and threw them in his face.[489]

---

[488] Al-Qāsim he is the son of Muhammad ibn Abī Bakr As-Siddīq (*radiAllāhu ʻanhu*). Abū Muhammad Al-Qurashī. He died in the year 106 after *hijrah*, *rahimahullāh*.
Abū Az-Zannād said: *"I never saw anyone more knowledgeable about the Sunnah than Al-Qāsim ibn Muhammad."*
And Ibn ʻUyaynah said: *"Al-Qāsim ibn Muhammad was the best of the people in his time."*
And Sālim he is the son of ʻAbdullāh ibn ʻUmar ibn Al-Khattāb Al-Qurashī. A great *tābiʻī*, and he is one of the seven scholars. He died in the year 106 after *hijrah*, *rahimahullāh*.

[489] What testifies to this, from the deeds of the *salaf* – *rahimahullāh* – with the *Qadariyyah*, has gone forth in number (537).

**578** – وَأَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ عَبْدِ الرَّحِيمِ قَالَ: نا عَفَّانُ بْنُ مُسْلِمٍ قَالَ: حَدَّثَنِي حَرْبُ بْنُ سُرَيْجٍ أَبُو سُفْيَانَ الْبَزَّازُ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ مُحَمَّدَ بْنَ عَلِيٍّ فَقَالَ: أَشَامِيٌّ أَنْتَ؟ فَقَالُوا لَهُ: إِنَّهُ مَوْلَاكَ فَقَالَ: مَرْحَبًا، وَأَلْقَى لِي وِسَادَةً مِنْ أَدَمٍ قَالَ: قُلْتُ: إِنَّ مِنْهُمْ مَنْ يَقُولُ: لَا قَدَرَ، وَمِنْهُمْ مِنْ يَقُولِ: قَدَّرَ اللَّهُ الْخَيْرَ، وَلَمْ يُقَدِّرِ الشَّرَّ، وَمِنْهُمْ مَنْ قَالَ: لَيْسَ شَيْءٌ كَائِنًا، وَلَا شَيْءٌ كَانَ إِلَّا جَرَى بِهِ الْقَلَمُ، فَقَالَ: بَلَغَنِي أَنَّ قِبَلَكُمْ أَئِمَّةٌ يُصَلُّونَ بِالنَّاسِ، مَقَالَتَهُمُ الْمَقَالَتَانِ الْأُولَتَانِ، فَمَنْ رَأَيْتُمْ مِنْهُمْ إِمَامًا يُصَلِّي بِالنَّاسِ فَلَا تُصَلُّوا وَرَاءَهُ، ثُمَّ سَكَتَ هُنَيْهَةً فَقَالَ: مَنْ مَاتَ مِنْهُمْ فَلَا تُصَلُّوا عَلَيْهِ، قَاتَلَهُمُ اللَّهُ، إِخْوَانُ الْيَهُودِ قُلْتُ: قَدْ صَلَّيْتُ خَلْفَهُمْ، قَالَ: مَنْ صَلَّى خَلْفَ أُولَئِكَ فَلْيُعِدِ الصَّلَاةَ

**578.** And Al-Firyābī informed us and said: Ibrāhīm ibn ʻAbdir-Rahim narrated to me and said: ʻAffan ibn Muslim narrated to us and said: Harb ibn Surayj Abū Sufyān Al-Bazzār narrated to me and said: I asked Abū Jaʻfar Muhammad ibn ʻAlī. He (i.e. Abū Jaʻfar) said: *"Are you shāmī (i.e. from Shām)?"*

They said to him: *"He is verily your mawlā."*

So he said: *"Welcome."* And he threw a leather pillow to me. He said: I asked: *"Verily, some of them say that there is no qadar.*

*And some of them say that Allāh decreed the good, but He did not decree the bad.*

*And some of them say that nothing will ever exist, nor did anything ever exist, except that the pen had written it."*

So he said: *"It has reached me that you have leaders who lead the people in prayer; their statements are the first two statements. So whomever of them you see leading the people in the prayer, then do not pray behind him."*

Then he remained silent for a short while. Then he said*: "Whoever dies from them, then do not pray upon him. May Allāh kill them; the brothers of the jews."*

I said: *"I verily prayed behind them."*

He said: *"Whoever prayed behind these, then let him repeat the salāh."*[490]

[490] See narration number (648).

## Mujāhid[491]

أَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: نا إِبْرَاهِيمُ بْنُ عَبْدِ اللَّهِ الْهَرَوِيُّ قَالَ: أنا حَجَّاجٌ، عَنِ ابْنِ جُرَيْجٍ، عَنْ مُجَاهِدٍ فِي قَوْلِ اللَّهِ تَعَالَى:

**579.** Al-Firyābī informed us and said: Ibrāhīm ibn ʻAbdillāh Al-Harawī narrated to us and said: Hajjāj narrated to us, from Ibn Jurayj, from Mujāhid regarding the Words of Allāh the Exalted:

﴿ مَآ أَنتُمۡ عَلَيۡهِ بِفَٰتِنِينَ ١٦٢ إِلَّا مَنۡ هُوَ صَالِ ٱلۡجَحِيمِ ﴾

"**You cannot lure** (anyone) **away from Him. Except those who will burn in Hellfire."** (As-Sāffāt 37:162-163)

قَالَ: إِلَّا مَنْ كُتِبَ عَلَيْهِ أَنْ يَصْلَى الْجَحِيمَ.

He said: *"Except the one for whom it has been written that he will burn in Hellfire."*

**580** – أَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: نا سُوَيْدُ بْنُ سَعِيدٍ قَالَ: نا مَرْوَانُ بْنُ مُعَاوِيَةَ، عَنْ رَجَاءٍ الْمَكِّيِّ قَالَ: سَمِعْتُ مُجَاهِدًا يَقُولُ: الْقَدَرِيَّةُ مَجُوسُ هَذِهِ الْأُمَّةِ وَيَهُودُهَا فَإِنْ مَرِضُوا فَلَا تَعُودُوهُمْ، وَإِنْ مَاتُوا فَلَا تَشْهَدُوهُمْ

**580.** Al-Firyābī informed us and said: Suwayd ibn Sa'īd narrated to us and said: Marwān ibn Mu'āwiyah narrated to us, from Rajā Al-Makkī who said: I heard Mujāhid say: *"The Qadariyyah are the majūs of this ummah and its jews. So if they become sick, then do not visit them. And if they die, then do not attend them (i.e. their funerals)."*[492]

**581** – أَخْبَرَنَا أَبُو الْقَاسِمِ إِبْرَاهِيمُ بْنُ الْهَيْثَمِ النَّاقِدُ قَالَ: نا مُحَمَّدُ بْنُ بَكَّارٍ قَالَ: نا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، عَنْ عَبْدِ الْوَهَّابِ بْنِ مُجَاهِدٍ، عَنْ أَبِيهِ قَالَ: فِي قِرَاءَةِ عَبْدِ اللَّهِ:

**581.** Abū Al-Qāsim Ibrāhīm ibn Al-Haytham An-Naqid narrated to us and said: Muhammad ibn Bakkār narrated to us and said: Ismā'īl ibn 'Ayyāsh narrated to us, from 'Abdul-Wahhab ibn Mujāhid, from his father who said: *"In the recitation of Ibn Mas'ūd (radiAllāhu 'anhu):*

﴿ مَّآ أَصَابَكَ مِنۡ حَسَنَةٖ فَمِنَ ٱللَّهِۖ وَمَآ أَصَابَكَ مِن سَيِّئَةٖ فَمِن نَّفۡسِكَۚ ﴾

**"Whatever befalls you of good, then it is from Allāh. And whatever befalls you of evil, then it is from yourself."** (An-Nisā 4:79)

---

[491] Ibn Jabr. Abū Al-Hajjāj Al-Makkī Al-Aswad. The leader of the reciters and those who explain the Qurān. He learned Qurān, *tafsīr* and *fiqh* from Ibn 'Abbas (*radiAllāhu 'anhumā*). He died in the year 103 after hijrah, *rahimahullāh*.

[492] The reason for likening them with the *majūs* has gone forth in number (404).

وَأَنَا كَتَبْتُهَا عَلَيْكَ.

*And I (i.e. Allāh) has written (and decreed) it for you."*[493]

**A group from the *tābi'ūn* and others than them from the scholars**

**582** – أَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: نا عَبْدُ الْأَعْلَى بْنُ حَمَّادٍ قَالَ: نا مُعْتَمِرُ بْنُ سُلَيْمَانَ قَالَ: نا أَبُو مَخْزُومٍ، عَنْ سَيَّارٍ أَبِي الْحَكَمِ قَالَ: بَلَغَنَا أَنَّ وَفْدَ نَجْرَانَ قَالُوا: أَمَّا الْأَرْزَاقُ وَالْآجَالُ بِقَدَرٍ، وَأَمَّا الْأَعْمَالُ فَلَيْسَتْ بِقَدَرٍ، فَأَنْزَلَ اللَّهُ فِيهِمْ هَذِهِ الْآيَةَ:

**582.** Al-Firyābī informed us and said: 'Abdul-A'lā ibn Hammād narrated to us and said: Mu'tamir ibn Sulaymān narrated to us and said: Abū Makhzūm narrated to us, from Sayyār Abū Al-Hakam who said: It has reached us that the delegation from *Najrān* said: *"As for the provisions and the deaths, (then they are) with qadar. And as for the deeds, then they are not with qadar."*

Then Allāh revealed this *āyah* regarding them:

﴿ إِنَّ ٱلْمُجْرِمِينَ فِى ضَلَٰلٍ وَسُعُرٍ ﴿٤٧﴾ يَوْمَ يُسْحَبُونَ فِى ٱلنَّارِ عَلَىٰ وُجُوهِهِمْ ذُوقُوا۟ مَسَّ سَقَرَ ﴿٤٨﴾ إِنَّا كُلَّ شَىْءٍ خَلَقْنَٰهُ بِقَدَرٍ ﴾

**"Verily, the criminals are in misguidance and blazes. The Day where they will be dragged in Hellfire upon their faces. Taste the touch of *Saqar* (i.e. Hellfire). Verily, We created everything with *qadar*."** (Al-Qamar 54:47-49)[494]

**583** – أَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: نا الْهَيْثَمُ بْنُ أَيُّوبَ الطَّالَقَانِيُّ قَالَ: نا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ قَالَ: سَمِعْتُ أَبَا مَخْزُومٍ يُحَدِّثُ عَنْ سَيَّارٍ، وَأَبِي هَاشِمٍ الرُّمَّانِيِّ أَنَّهُمَا كَانَا يَقُولَانِ: التَّكْذِيبُ بِالْقَدَرِ شِرْكٌ.

**583.** Al-Firyābī informed us and said: Al-Haytham ibn Ayyūb At-Tālaqānī narrated to us and said: Al-Mu'tamir ibn Sulaymān narrated to us and said: I heard Abū Makhzūm narrate from Sayyār and Abū Hāshim Ar-Rummānī who both used to say: *"Rejecting the qadar is shirk."*[495]

---

[493] The talk about this *āyah* will come under narration number (658).

**Translator:** And what is meant here is, that the last words: "And I (i.e. Allāh) has written (and decreed) it for you" is a part of the *āyah* in the recitation of 'Abdullāh ibn Mas'ūd (*radiAllāhu 'anhu*).

[494] The *tafsīr* of this *āyah* has gone forth in number (395).

[495] Many narrations have been narrated regarding the rejection of the qadar being *shirk*, and calling the *Qadariyyah mushrikūn*. And from that is:

- What has gone forth in number (539a) from Ibn 'Abbās (*radiAllāhu 'anhumā*) who said: *"A door to shirk which was opened for the people of the qiblah is the rejection of the qadar."*
- And in "As-Sunnah" by Harb (247) from Abū Ghiyāth who said: I heard Anas ibn Mālik (*radiAllāhu 'anhu*) say: *"Those who reject the qadar are mushrikūn."* And its *isnād* is weak.
- And in "As-Sunnah" by 'Abdullāh (829) from 'Umārah ibn Zādān who said: It has reached me that the *Qadariyyah* will be gathered on the Day of Resurrection with the *mushrikūn*, so they will say: *"By Allāh, we were not mushrikūn. By Allāh, we were not mushrikūn."* So it will be said to them: *"You verily committed shirk without knowing it."* =

**584** – أَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: نا إِبْرَاهِيمُ بْنُ عَبْدِ اللَّهِ الْهَرَوِيُّ قَالَ: أنا هُشَيْمٌ قَالَ: أنا جُوَيْبِرٌ، عَنِ الضَّحَّاكِ فِي قَوْلِهِ تَعَالَى:

**584.** Al-Firyābī informed us and said: Ibrāhīm ibn ʻAbdillāh Al-Harawī narrated to us and said: Hushaym narrated to us and said: Juwaybir narrated to us, from Ad-Dahhāk regarding His – the Exalted – Words:

﴿ مَآ أَنتُمۡ عَلَيۡهِ بِفَٰتِنِينَ ١٦٢ إِلَّا مَنۡ هُوَ صَالِ ٱلۡجَحِيمِ ﴾

"**You cannot lure** (anyone) **away from Him. Except those who will burn in Hellfire."** (As-Sāffāt 37:162-163)

يَقُولُ: مَنْ سَبَقَ لَهُ فِي عِلْمِ اللَّهِ تَعَالَى أَنَّهُ يَصْلَى الْجَحِيمَ.

(He said): *"He says: Those for whom it has gone forth in the knowledge of Allāh – the Exalted – that he will burn in Hellfire."*

**585** – وَأَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: نا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: نا أَنَسُ بْنُ عِيَاضٍ، عَنْ أَبِي حَازِمٍ قَالَ: قَالَ اللَّهُ تَعَالَى:

**585.** And Al-Firyābī informed us and said: Qutaybah ibn Sa'īd narrated to us and said: Anas ibn 'Iyad narrated to us, from Abū Hāzim (i.e. Salamah ibn Dīnār) who said: *"Allāh – the Exalted – said:*

﴿ فَأَلۡهَمَهَا فُجُورَهَا وَتَقۡوَىٰهَا ﴾

**"Then He inspired it to its wickedness and its righteousness."** (Ash-Shams 91:8)

فَالتَّقِيُّ أَلْهَمَهُ التَّقْوَى، وَالْفَاجِرُ أَلْهَمَهُ الْفُجُورَ

*So He inspired the God-fearing to his fear, and He inspired the sinner to his wickedness."*

**586** – أَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: نا عَمْرُو بْنُ عُثْمَانَ الْحِمْصِيُّ قَالَ: نا بَقِيَّةُ بْنُ الْوَلِيدِ، عَنْ أَرْطَاةَ بْنِ الْمُنْذِرِ قَالَ: ذَكَرْتُ لِابْنِ عَوْنٍ شَيْئًا مِنْ قَوْلِ أَهْلِ التَّكْذِيبِ بِالْقَدَرِ فَقَالَ: أَمَا تَقْرَءُونَ كِتَابَ اللَّهِ تَعَالَى:

**586.** Al-Firyābī informed us and said: 'Amr ibn 'Uthmān Al-Himsī narrated to us and said: Baqiyyah ibn Al-Walīd narrated to us, from Artaah ibn Al-Mundhir who said: I mentioned some of the words of those who reject the *qadar* to Abū 'Awn, so he said: *"Do they not read the Book of Allāh the Exalted:*

---

- And Harb Al-Karmānī – *rahimahullāh* – said in his *'aqīdah* (19): *"And whoever claims that fornication is not (performed) with Qadar, to him it is said: 'Do you see this woman who became pregnant from fornication and then gave birth to a child, did Allāh – 'azza wa jalla – want to create that child? And did this go forth in His pre-existing Knowledge?' If he says: 'No', then he has claimed that there is another creator along with Allāh, and this is a saying which resembles shirk, rather it is shirk."*
And many other statements.

﴿ وَرَبُّكَ يَخْلُقُ مَا يَشَآءُ وَيَخْتَارُۗ مَا كَانَ لَهُمُ ٱلْخِيَرَةُۚ سُبْحَٰنَ ٱللَّهِ وَتَعَٰلَىٰ عَمَّا يُشْرِكُونَ ﴾

**"And your Lord creates whatever He wants, and He chooses. The choice was never for them. Glorified and Exalted is Allāh above what they ascribe as partners to Him in worship."** (Al-Qasas 28:68)"

**587** – وَأَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: نا مُحَمَّدُ بْنُ الْمُصَفَّى قَالَ: حَدَّثَنِي بَقِيَّةُ بْنُ الْوَلِيدِ قَالَ سَأَلْتُ أَرْطَاةَ بْنَ الْمُنْذِرِ قَالَ: قُلْتُ: أَرَأَيْتَ مَنْ كَذَّبَ بِالْقَدَرِ؟ قَالَ: هَذَا لَمْ يُؤْمِنْ بِالْقُرْآنِ، قُلْتُ أَرَأَيْتَ إِنْ فَسَّرَهُ عَلَى الْجُذَامِ وَالْبَرَصِ، وَالطَّوِيلِ وَالْقَصِيرِ، وَأَشْبَاهِ هَذَا؟ قَالَ: هَذَا لَمْ يُؤْمِنْ بِالْقُرْآنِ، قُلْتُ فَشَهَادَتُهُ؟ قَالَ: إِذَا اسْتَقَرَّ أَنَّهُ كَذَلِكَ: لَمْ يَجُزْ شَهَادَتُهُ؛ لِأَنَّهُ عَدُوٌّ، وَلَا يَجُوزُ شَهَادَةُ عَدُوٍّ

**587.** And Al-Firyābī informed us and said: Muhammad ibn Al-Musaffā narrated to us and said: Baqiyyah ibn Al-Walīd narrated to us and said: I asked Artaah ibn Al-Mundhir. He said: I said: *"What about the one who rejects the qadar?"*

He said: *"This person has not believed in the Qurān."*

I said: *"What if he explains it with the leprosy, vitiligo, the tall and the short, and what is similar to this?"*[496]

He said: *"This person has not believed in the Qurān."*

I said: *"His testimony then?"*

He said: *"If it has become certain that he is as such, then his testimony is not allowed (to accept or use). Because he is an enemy, and the testimony of the enemy is not allowed."*

أَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: نا إِبْرَاهِيمُ بْنُ الْحَجَّاجِ السَّامِيُّ قَالَ: نا جُوَيْرِيَةُ بْنُ أَسْمَاءَ قَالَ: سَمِعْتُ عَلِيَّ بْنَ زَيْدٍ تَلَا هَذِهِ الْآيَةَ:

**588.** Al-Firyābī informed us and said: Ibrāhīm ibn Al-Hajjāj As-Sāmī narrated to us and said: Juwayriyyah ibn Asmā narrated to us and said: I heard 'Alī ibn Zayd recite this *āyah*:

﴿ قُلْ فَلِلَّهِ ٱلْحُجَّةُ ٱلْبَٰلِغَةُۖ فَلَوْ شَآءَ لَهَدَىٰكُمْ أَجْمَعِينَ ﴾

**"Say: 'To Allāh belong the decisive *hujjah*** (argument)**. And if He had wanted, He would verily have guided all of you."** (Al-An'ām 8:149)

فَنَادَى بِأَعْلَى صَوْتِهِ: انْقَطَعَ وَاللَّهِ هَاهُنَا كَلَامُ الْقَدَرِيَّةِ.

Then he called out with the highest of his voice: *"By Allāh, the words of the Qadariyyah were cut off right here."*

---

[496] Meaning: That these issues are with *qadar*. But as for other than this from the deeds, then it is not with *qadar*, in accordance with what has gone forth from the words of the delegation from *Najrān*, in number (582).

**589** – أَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: سَمِعْتُ عَمْرَو بْنَ عَلِيٍّ يَقُولُ: سَمِعْتُ أَبَا مُحَمَّدٍ الْغَنَوِيَّ يَقُولُ: سَأَلْتُ حَمَّادَ بْنَ سَلَمَةَ، وَحَمَّادَ بْنَ زَيْدٍ، وَيَزِيدَ بْنِ زُرَيْعٍ، وَبِشْرَ بْنَ الْمُفَضَّلِ، وَالْمُعْتَمِرَ بْنَ سُلَيْمَانَ عَنْ رَجُلٍ زَعَمَ أَنَّهُ يَسْتَطِيعُ أَنْ يَشَاءَ فِي مُلْكِ اللَّهِ تَعَالَى مَا لَا يَشَاءُ فَكُلُّهُمْ قَالَ: كَافِرٌ مُشْرِكٌ، حَلَالُ الدَّمِ، إِلَّا مُعْتَمِرًا فَإِنَّهُ قَالَ: الْأَحْسَنُ بِالسُّلْطَانِ اسْتِتَابَتُهُ.

**589.** Al-Firyābī informed us and said: I heard ‘Amr ibn ‘Alī say: I heard Abū Muhammad Al-Ghanawī say: I asked Hammād ibn Salamah, Hammād ibn Zayd, Yazīd ibn Zuray’, Bishr ibn Al-Mufaddal and Al-Mu’tamir ibn Sulaymān about a man who claims that he is capable of wanting (and doing) in the dominion of Allāh what Allāh does not want (to happen and occur)? They all said: *“Kāfir mushrik. His blood is allowed.”* Except Mu’tamir, for he verily said: *“The best for the rulers is to ask him to repent.”*

**590** – وَأَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: سَمِعْتُ نَصْرَ بْنَ عَلِيٍّ قَالَ: سَمِعْتُ الْأَصْمَعِيَّ يَقُولُ: مَنْ قَالَ: إِنَّ اللَّهَ تَعَالَى لَا يَرْزُقُ الْحَرَامَ، فَهُوَ كَافِرٌ

**590.** And Al-Firyābī informed us and said: I heard Nasr ibn ‘Alī who said: I heard Al-Asma’ī say: *“Whoever says: ‘Verily, Allāh – the Exalted – did not provide the harām’, he is a kāfir.”*[497]

**591** – أَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: نا مُحَمَّدُ بْنُ إِسْمَاعِيلَ قَالَ: نا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ الْأُوَيْسِيُّ قَالَ: قَالَ مَالِكُ بْنُ أَنَسٍ: مَا أَضَلَّ مَنْ كَذَّبَ بِالْقَدَرِ لَوْ لَمْ يَكُنْ عَلَيْهِمْ فِيهِ حُجَّةٌ إِلَّا قَوْلُهُ تَعَالَى:

**591.** Al-Firyābī informed us and said: Muhammad ibn Ismā’īl narrated to us and said: ‘Abdul-‘Azīz ibn ‘Abdillāh Al-Uwaysī narrated to us and said: Mālik ibn Anas said: *“How misguided are those who reject the qadar. If the only thing against them were the Words of Allāh the Exalted:*

﴿ هُوَ ٱلَّذِى خَلَقَكُمْ فَمِنكُمْ كَافِرٌ وَمِنكُم مُّؤْمِنٌ ۚ وَٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴾

**“He is the One who created you, and some of you is a *kāfir*, and some of you is a *mumin*.”** (At-Taghābun 64:2)

---

[497] Ibn Battah – *rahimahullāh* – said in “Al-Ibānah Al-Kubrā” (1548): *“Whoever claims that stealing, drinking alcohol and consuming illegal wealth not is a decision and judgment from Allāh, he has verily claimed that this person is capable of consuming the provision of someone else, and that what he took, consumed, owned and disposes of from the circumstances of dunyā and their wealth, came to him by his own power. He takes from it whatever he wants, and he leaves whatever he wants. And he gives whomever he wants, and he withholds from whomever he wants. If he wants to make himself rich, then he makes him rich. And if he wants to make himself poor, then he makes him poor. And if he wants to be a king, then he becomes it. And if he wants other than that, then that occurs. And this is an opinion that resembles the words of the Majūsiyyah. Not even the (people of) jāhiliyyah would say this. Rather, he consumes his provision, and it is Allah who decided for him to consume it in the way which he consumes it (of either a lawful or unlawful way).”*

لَكَفَى بِهِ حُجَّةً.

*Then it would sufficient as hujjah."*

**592** – حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي دَاوُدَ قَالَ: نا عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ بْنِ سَعْدٍ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ وَهْبٍ قَالَ: سَمِعْتُ اللَّيْثَ بْنَ سَعْدٍ يَقُولُ فِي الْمُكَذِّبِ بِالْقَدَرِ: مَا هُوَ بِأَهْلٍ أَنْ يُعَادَ فِي مَرَضِهِ، وَلَا يُرَغَّبُ فِي شُهُودِ جِنَازَتِهِ، وَلَا تُجَابُ دَعْوَتُهُ.

**592.** Abū Bakr ibn Abī Dāwūd narrated to us and said: 'Abdul-Malik ibn Shu'ayb ibn Al-Layth ibn Sa'd narrated to us and said: 'Abdullāh ibn Wahb narrated to me and said: I heard Al-Layth ibn Sa'd say regarding the one who rejects the *qadar*: *"He does not deserve to be visited during his illness, nor does anyone want to attend his funeral. And his invitation is not answered."*

**593** – وَأَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: سَمِعْتُ أَبَا حَفْصٍ عَمْرَو بْنَ عَلِيٍّ قَالَ: سَمِعْتُ مُعَاذَ بْنَ مُعَاذٍ، وَذَكَرَ قِصَّةَ عَمْرِو بْنِ عُبَيْدٍ: إِنْ كَانَتْ ﴿ **تَبَّتْ يَدَا أَبِي لَهَبٍ** ﴾ فِي اللَّوْحِ الْمَحْفُوظِ، فَمَا عَلَى أَبِي لَهَبٍ مِنْ لَوْمٍ، قَالَ أَبُو حَفْصٍ: فَذَكَرْتُهُ لِوَكِيعِ بْنِ الْجَرَّاحِ فَقَالَ: «مَنْ قَالَ بِهَذَا يُسْتَتَابُ، فَإِنْ تَابَ وَإِلَّا ضُرِبَتْ عُنُقُهُ»

**593.** Al-Firyābī informed us and said: I heard Abū Hafs 'Amr ibn 'Alī who said: I heard Mu'ādh ibn Mu'ādh, and he mentioned the story of 'Amr ibn 'Ubayd[498] (in which he said): *"If:* **"May the two hands of Abū Lahab perish, and may he perish."** (Al-Masad 111:1) *is in Al-Lawh Al-Mahfūdh, then there is no blame upon Abū Lahab."*

Abū Hafs said: So I mentioned this to Wakī' ibn Al-Jarrāh who said: *"Whoever says this is asked to repent. Then either he repents, or else he is beheaded."*[499]

---

[498] His biography will come in number (642).

[499] In "As-Sunnah" by 'Abdullah ibn Ahmad (952) from Abu Bahr Al-Bakrāwī who said: A man said to 'Amr (i.e. ibn 'Ubayd), and he recited this verse in front of him: **"Rather, this is a Glorious Qurān. In *Al-Lawh Al-Mahfūdh*."** (Al-Burūj 85:21-22)
Then the man said to him: *"Inform me about:* **"Perish the two hands of Abū Lahab."** (Al-Masad 111:1) *Was this in Al-Lawh Al-Mahfūdh?"*
So he said: *"It was not like this (before)."*
He said: *"Then how was it?"*
He said: *"Perish the two hands of the one who does what Abū Lahab did."*
So the man said to him: *"Should we recite it like this when we get up to pray?"*
Then 'Amr became angry and he (i.e. the man) left him until he calmed down. Then the man said to him: *"O Abū 'Uhtmān, inform me about:* **"Perish the two hands of Abū Lahab."** (Al-Masad 111:1) *Was this in Al-Lawh Al-Mahfūdh?"* So he said: *"It was not like this (before)."* He said: *"Then how was it?"* He said: *"Perish the two hands of the one who does the same as what Abū Lahab did."*
He said: So I repeated the same to him (again).

## 45. Chapter: The conduct of ‘Umar ibn ‘Abdil-‘Azīz – *rahimahullāh* – with the people of *qadar*

**594** – أَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: نا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: نا مَالِكُ بْنُ أَنَسٍ، عَنْ عَمِّهِ أَبِي سُهَيْلِ بْنِ مَالِكٍ قَالَ: كُنْتُ أَسِيرُ مَعَ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ رحمه الله، فَاسْتَشَارَنِي فِي الْقَدَرِيَّةِ قُلْتُ: أَرَى أَنْ تَسْتَتِيبَهُمْ فَإِنْ تَابُوا، وَإِلَّا عَرَضْتَهُمْ عَلَى السَّيْفِ، فَقَالَ: أَمَا إِنَّ ذَلِكَ رَأْيِي قَالَ مَالِكٌ: وَذَلِكَ رَأْيِي.

**594.** Al-Firyābī informed us and said: Qutaybah ibn Sa‘īd narrated to us and said: Mālik ibn Anas narrated to us, from his uncle Abū Suhayl ibn Mālik who said: I was walking with ‘Umar ibn ‘Abdil-‘Azīz – *rahimahullāh* – when he asked me for advice (or counsel) regarding the *Qadariyyah*. I said: *“I believe you should ask them to repent. Then either they repent, or else you present them to the sword.”*

So he said: *“Verily, that is also my opinion.”*

Mālik said: *“And that is (also) my opinion.”*[500]

**595** – أَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: نا عَبْدُ اللهِ بْنُ جَعْفَرٍ وَالِدُ عَلِيِّ بْنِ الْمَدِينِيِّ قَالَ: حَدَّثَنِي أَبُو سُهَيْلٍ نَافِعُ بْنُ مَالِكٍ قَالَ: سَايَرْتُ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ فَاسْتَشَارَنِي فِي الْقَدَرِيَّةِ فَقُلْتُ: أَرَى أَنْ تَسْتَتِيبَهُمْ، فَإِنْ تَابُوا وَإِلَّا ضَرَبْتَ أَعْنَاقَهُمْ فَقَالَ عُمَرُ: أَمَا إِنَّ تِلْكَ سِيرَةُ الْحَقِّ فِيهِمْ.

**595.** Al-Firyābī informed us and said: Qutaybah ibn Sa‘īd narrated to us and said: ‘Abdullāh ibn Ja’far, the father of ‘Alī ibn Al-Madīnī, narrated to us and said: Abū Suhayl Nāfi‘ ibn Malik narrated to me and said: I was walking with ‘Umar ibn ‘Abdil-‘Azīz when he asked me for advice regarding the *Qadariyyah*. So I said: *“I believe you should ask them to repent. Then either they repent, or else you behead them.”*

Then ‘Umar said: *“That is verily the true conduct with them.”*

---

[500] What is meant with the *Qadariyyah* here are those who negate the (pre-existing) knowledge of Allāh the Exalted. And the people of *Sunnah* agreed regarding the *kufr* of these people.
- In “As-Sunnah” by ‘Abdullah (813) from Abu Ja’far Al-Khatmī who said: It was said to ‘Umar ibn ‘Abdul-‘Azīz *rahimahullāh*: *“Verily Ghaylān says such and such about the qadar.”* Then (one day) he passed by him, so he said: *“Inform me about the knowledge?”* So he said: *“Subhān-Allāh. Allāh verily knew about every soul and what it will be doing and what will become of it.”* So ‘Umar ibn ‘Abdul-‘Azīz said: *“By the One in whose Hand my soul is in, if you had said anything other than this I would have beheaded you. Go now and do what you must do.”*
- And in “As-Sunnah” by Harb (244) from Marwān ibn Muhammad who said: Mālik was asked about the *qadarī* who is asked to repent?
He said: *“(He is) the one who says: Verily, Allāh does not know what the slaves will do before they do it.”*
Abū ‘Abdillāh (i.e. *Imām* Ahmad) said: *“They are those who excluded (or separated) Allāh from His knowledge.”*

**596** – أَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى قَالَ: نا أَبُو ضَمْرَةَ أَنَسُ بْنُ عِيَاضٍ قَالَ: حَدَّثَنِي أَبُو سُهَيْلٍ نَافِعُ بْنُ مَالِكِ بْنِ أَبِي عَامِرٍ أَنَّهُ قَالَ: قَالَ لِي عُمَرُ بْنُ عَبْدِ الْعَزِيزِ مِنْ فِيهِ إِلَى أُذُنِي: مَا تَقُولُ فِي الَّذِينَ يَقُولُونَ: لَا قَدَرَ؟ قُلْتُ: أَرَى أَنْ يُسْتَتَابُوا، فَإِنْ تَابُوا وَإِلَّا ضَرَبْتُ أَعْنَاقَهُمْ، فَقَالَ عُمَرُ: ذَلِكَ الرَّأْيُ فِيهِمْ، وَاللَّهِ لَوْ لَمْ يَكُنْ إِلَّا هَذِهِ الْآيَةُ الْوَاحِدَةُ لَكَفَتْ:

**596.** Al-Firyābī informed us and said: Ishāq ibn Mūsā narrated to us and said: Damrah Anas ibn ‘Iyād narrated to us and said: Abū Suhayl Nāfi’ ibn Malik ibn Abī ‘Āmir narrated to me and said: ‘Umar ibn ‘Abdil-‘Azīz said to me from his mouth to my ear: *“What do you say about those who say: ‘There is no qadar’?”*

I said: *“I believe that they should be asked to repent. Then either they repent, or else they are beheaded.”*

Then ‘Umar said: *“That is the (correct) opinion regarding them. By Allāh, if only this āyah existed, then it would verily be sufficient (as an argument against them):*

﴿ فَإِنَّكُمْ وَمَا تَعْبُدُونَ ﴿١٦١﴾ مَآ أَنتُمْ عَلَيْهِ بِفَٰتِنِينَ ﴿١٦٢﴾ إِلَّا مَنْ هُوَ صَالِ ٱلْجَحِيمِ ﴾

“**For verily you and what you are worshipping. You cannot lure** (anyone) **away from Him. Except those who will burn in Hellfire.”** (As-Sāffāt 37:161-163)”

**597** – وَأَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: نا عَبْدُ اللَّهِ بْنُ عَبْدِ الْجَبَّارِ الْحِمْصِيُّ قَالَ ثنا مُحَمَّدُ بْنُ حِمْيَرٍ، عَنْ مُحَمَّدِ بْنِ مُهَاجِرٍ، عَنْ أَخِيهِ عَمْرِو بْنِ مُهَاجِرٍ قَالَ بَلَغَ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ أَنَّ غَيْلَانَ يَقُولُ فِي الْقَدَرِ فَبَعَثَ إِلَيْهِ فَحَجَبَهُ أَيَّامًا، ثُمَّ أَدْخَلَهُ عَلَيْهِ، فَقَالَ غَيْلَانُ: مَا هَذَا الَّذِي بَلَغَنِي عَنْكَ؟ قَالَ عَمْرُو بْنُ مُهَاجِرٍ: فَأَشَرْتُ إِلَيْهِ أَنْ لَا تَقُولَ شَيْئًا قَالَ: فَقَالَ: نَعَمْ يَا أَمِيرَ الْمُؤْمِنِينَ، إِنَّ اللَّهَ تَعَالَى قَالَ:

**597.** And Al-Firyābī informed us and said: ‘Abdullāh ibn ‘Abdil-Jabbār Al-Himsī narrated to us and said: Muhammad ibn Himyar narrated to us, from Muhammad ibn Muhājir, from his brother ‘Amr ibn Muhājir who said: It reached ‘Umar ibn ‘Abdil-‘Azīz that Ghaylān[501] was speaking about the *qadar*. So he sent for him, and

---

[501] Al-Harawī said in “Dhamm Al-Kalām” (5/111): *“Ghaylān is Ibn Abī Ghaylān, Abū Marwān, from the mawālī of ‘Uthmān ibn ‘Affān (radiAllāhu ‘anhu). He had a share of knowledge. He talked about it (i.e. the qadar) during the days of ‘Abdul-Malik ibn Marwān, and ‘Umar ibn ‘Abdil-‘Azīz asked him to repent. Then (later) the rejection of (his own) tawbah appeared from him, so he was crucified at the gate of Shām, in the most humiliating state which the people would then meet (and see). I verily told his story in the book ‘Takfīr Al-Jahmiyyah’.”*

- And in “Al-Ibānah Al-Kubrā” (1908) Abū Dāwūd As-Sijistānī said: *“And Ghaylān used to be a chrisitan.”*

- And in “Tārīkh Dimashq” (48/192) from Khālid ibn Al-Lajlāj who said: *“Woe to you, O Ghaylān. Were you not a dancer?! Woe to you, O Ghaylān?! Were you not a qubtī (christian) and then you accepted Islām?! Woe to you, O Ghaylān. Did I not find you in your young years and you were throwing apples at women during the month of Ramadān, and then you became a guard for the wife of Hārith the liar, and you claimed that she was the mother of the muminūn?! Then you changed from that, and you became a qadarī zindīq.”*

he imprisoned him for some days. Then he entered him upon himself, and he said: *"O Ghaylān, what is this that has reached me about you?"*

'Amr ibn Muhājir said: So I indicated to him not to say anything.

He said: Then he said: *"Yes, O Amīr Al-Muminīn. Verily, Allāh – the Exalted – said:*

﴿ هَلۡ أَتَىٰ عَلَى ٱلۡإِنسَٰنِ حِينٞ مِّنَ ٱلدَّهۡرِ لَمۡ يَكُن شَيۡـٔٗا مَّذۡكُورًا ۝١ إِنَّا خَلَقۡنَا ٱلۡإِنسَٰنَ مِن نُّطۡفَةٍ أَمۡشَاجٖ نَّبۡتَلِيهِ فَجَعَلۡنَٰهُ سَمِيعَۢا بَصِيرًا ﴾

**"Has there ever come a time for the human where he was something that was not mentioned. Verily, We created the human from a drop of mixed fluids, in order for Us to test him, so We made him hearing and seeing."** (Al-Insān 76:1)*"*

قَالَ: اقْرَأْ آخِرَ السُّورَةِ:

He said: *"Read the end of the sūrah:*

﴿ وَمَا تَشَآءُونَ إِلَّآ أَن يَشَآءَ ٱللَّهُۚ إِنَّ ٱللَّهَ كَانَ عَلِيمًا حَكِيمًا ۝٣٠ يُدۡخِلُ مَن يَشَآءُ فِي رَحۡمَتِهِۦۚ وَٱلظَّٰلِمِينَ أَعَدَّ لَهُمۡ عَذَابًا أَلِيمَۢا ﴾

**"And you do not want** (anything)**, except if Allah wants it. Verily, Allah is All-Knowing and Wise. He enters whomever He wants into His Mercy. And for the unjust people He has prepared a painful punishment."** (Al-Insān 76:30-31)*"*

ثُمَّ قَالَ: مَا تَقُولُ يَا غَيْلَانُ؟ قَالَ: أَقُولُ: قَدْ كُنْتُ أَعْمَى فَبَصَّرْتَنِي، وَأَصَمَّ فَأَسْمَعْتَنِي، وَضَالًّا فَهَدَيْتَنِي، فَقَالَ عُمَرُ: اللَّهُمَّ إِنْ كَانَ عَبْدُكَ غَيْلَانَ صَادِقًا، وَإِلَّا فَاصْلُبْهُ، فَأَمْسَكَ عَنِ الْكَلَامِ فِي الْقَدَرِ، فَوَلَّاهُ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ دَارَ الضَّرْبِ بِدِمَشْقَ، فَلَمَّا مَاتَ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ، وَأَفْضَتِ الْخِلَافَةُ إِلَى هِشَامٍ، تَكَلَّمَ فِي الْقَدَرِ، فَبَعَثَ إِلَيْهِ هِشَامٌ فَقَطَعَ يَدَهُ، فَمَرَّ بِهِ رَجُلٌ وَالذُّبَابُ عَلَى يَدِهِ، فَقَالَ لَهُ: يَا غَيْلَانُ: هَذَا قَضَاءٌ وَقَدَرٌ، فَقَالَ: كَذَبْتَ، لَعَمْرُ اللَّهِ مَا هَذَا قَضَاءً وَلَا قَدَرًا، فَبَعَثَ إِلَيْهِ هِشَامٌ فَصَلَبَهُ.

Then he said: *"What do you say, O Ghaylān?"*

He said: *"I say: I was verily blind, and now you made me see. And (I was) deaf, and you made me hear. And (I was) misguided, and you guided me."*

'Umar said: *"O Allāh, if your slave Ghaylān is truthful, and if not then crucify him."*

Then he refrained from speaking about the *qadar*. So 'Umar ibn 'Abdil-'Azīz appointed him over *Dār Ad-Darb* in *Dimashq*. Then when 'Umar ibn 'Abdil-'Azīz died, and the *khilāfah* was passed on to Hishām, he spoke about the *qadar* (again). So Hishām sent for him, and he cut off his hand. Then a man passed him by while the flies were sitting on his hand. Then he said: *"O Ghaylān, this is qadā (judgment) and qadar (decree)."*

So he said: *"You have lied. By Allāh, this is not qadā (judgment) and qadar (decree)."*

So Hishām sent for him (again), and he crucified him.[502]

**598** – وَأَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: نا عُبَيْدُ اللهِ بْنُ مُعَاذٍ قَالَ: نا أَبِي قَالَ: نا مُحَمَّدُ بْنُ عَمْرٍو اللَّيْثِيُّ، أَنَّ الزُّهْرِيَّ حَدَّثَهُ قَالَ: دَعَا عُمَرُ بْنُ عَبْدِ الْعَزِيزِ رحمه الله غَيْلَانَ فَقَالَ: يَا غَيْلَانُ بَلَغَنِي أَنَّكَ تَتَكَلَّمُ فِي الْقَدَرِ، فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ، إِنَّهُمْ يَكْذِبُونَ عَلَيَّ. فَقَالَ: يَا غَيْلَانُ، اقْرَأْ أَوَّلَ يس فَقَرَأَ:

**598.** Al-Firyābī informed us and said: 'Ubaydullāh ibn Mu'ādh narrated to us and said: My father narrated to us and said: Muhammad ibn 'Amr Al-Laythī narrated to us, from Az-Zuhrī who narrated to him and said: 'Umar ibn 'Abdil-'Azīz – *rahimahullāh* – invited Ghaylān and said: *"O Ghaylān, it has reached me that you speak about the qadar!"*

So he said: *"O Amīr Al-Muminīn, they are verily lying about me."*

Then he said: *"O Ghaylān, recite the beginning of (sūrah) Yā-Sīn."* So he recited:

﴿ يسٓ ۝١ وَٱلۡقُرۡءَانِ ٱلۡحَكِيمِ ﴾

**"*Yā-Sīn*. By the Wise Qurān."** (Yā-sīn 36:1-2)

حَتَّى أَتَى:

Until he reached:

﴿ إِنَّا جَعَلۡنَا فِيٓ أَعۡنَٰقِهِمۡ أَغۡلَٰلٗا فَهِيَ إِلَى ٱلۡأَذۡقَانِ فَهُم مُّقۡمَحُونَ ۝٨ وَجَعَلۡنَا مِنۢ بَيۡنِ أَيۡدِيهِمۡ سَدّٗا وَمِنۡ خَلۡفِهِمۡ سَدّٗا فَأَغۡشَيۡنَٰهُمۡ فَهُمۡ لَا يُبۡصِرُونَ ۝٩ وَسَوَآءٌ عَلَيۡهِمۡ ءَأَنذَرۡتَهُمۡ أَمۡ لَمۡ تُنذِرۡهُمۡ لَا يُؤۡمِنُونَ ﴾

**"We have verily put shackles around their necks up to their chins, so their heads are forced upwards. And We have put a barrier in front of them and a barrier behind them, so We covered them, so they do not see. It is the same for them whether you warn them or you do not warn them, they will not believe** (no matter what)**."** (Yā-Sīn 36:8-10)

فَقَالَ غَيْلَانُ: وَاللهِ يَا أَمِيرَ الْمُؤْمِنِينَ لَكَأَنِّي لَمْ أَقْرَأْهَا قَطُّ قَبْلَ الْيَوْمِ، أُشْهِدُكَ يَا أَمِيرَ الْمُؤْمِنِينَ أَنِّي تَائِبٌ مِمَّا كُنْتُ أَقُولُ، فَقَالَ عُمَرُ: اللَّهُمَّ إِنْ كَانَ صَادِقًا فَثَبِّتْهُ، وَإِنْ كَانَ كَاذِبًا فَاجْعَلْهُ آيَةً لِلْمُؤْمِنِينَ.

Then Ghaylān said: *"By Allāh, O Amīr Al-Muminīn, it is as if I never read it before today. I call you to testify, O Amīr Al-Muminīn, that repent from what I used to say."*

So 'Umar said: *"O Allāh, if he is truthful then make him firm, and if he is lying then make him a lesson for the muminūn."*[503]

---

[502] In "Al-Qadar" by Al-Firyābī (281) Ibn 'Awn said: *"I saw him crucified at the gate of Dimashq."*

[503] 'Abdullah ibn Ahmad narrated this story in "As-Sunnah" (925) and it has a great addition.

- From Abū Ja'far Al-Khatmi who said: I witnessed when 'Umar ibn 'Abdil-'Azīz invited Ghaylān, due to something which had reached him regarding the *qadar*. =

**599** – أَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: نا هِشَامُ بْنُ خَالِدٍ الْأَزْرَقُ قَالَ: حَدَّثَنَا أَبُو مُسْهِرٍ قَالَ: حَدَّثَنِي عَوْنُ بْنُ حَكِيمٍ قَالَ: حَدَّثَنِي الْوَلِيدُ بْنُ سُلَيْمَانَ مَوْلَى ابْنِ أَبِي السَّائِبِ أَنَّ رَجَاءَ بْنَ حَيْوَةَ كَتَبَ إِلَى هِشَامِ بْنِ عَبْدِ الْمَلِكِ: "بَلَغَنِي يَا أَمِيرَ الْمُؤْمِنِينَ أَنَّهُ وَقَعَ فِي نَفْسِكَ شَيْءٌ مِنْ قِبَلِ غَيْلَانَ وَصَالِحٍ، فَوَاللَّهِ لَقَتْلُهُمَا أَفْضَلُ مِنْ أَلْفَيْنِ مِنَ الرُّومِ وَالتُّرْكِ قَالَ هِشَامٌ: صَالِحٌ مَوْلَى ثَقِيفٍ.

**599.** Al-Firyābī informed us and said: Hishām ibn Khālid Al-Azraq narrated to us and said: Abū Mushir narrated to us and said: ‘Awn ibn Hakīm narrated to me and said: Al-Walīd ibn Sulaymān, the *mawlā* of Ibn Abī As-Sāib, narrated to me that Rajā ibn Haywah wrote to Hishām ibn ‘Abdil-Malik: *“It has reached me, O Amīr Al-Muminīn, that something occurred in you (of objection) from killing Ghaylān and Sālih. By Allāh, killing them is better than (killing) two-thousand from the romans or the turks.”*

Hishām said: Sālih is the *mawlā* of *Thaqīf*.

**600** – وَأَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: نا عَبْدُ اللَّهِ بْنُ أَبِي سَعْدٍ قَالَ: نا الْهَيْثَمُ بْنُ خَارِجَةَ قَالَ: نا عَبْدُ اللَّهِ بْنُ سَالِمٍ الْأَشْعَرِيُّ حِمْصِيٌّ، عَنْ إِبْرَاهِيمَ بْنِ أَبِي عَبْلَةَ قَالَ: كُنْتُ عِنْدَ عُبَادَةَ بْنِ نُسَيٍّ فَأَتَاهُ رَجُلٌ فَأَخْبَرَهُ أَنَّ أَمِيرَ الْمُؤْمِنِينَ هِشَامًا، قَطَعَ يَدَ غَيْلَانَ وَلِسَانَهُ وَصَلَبَهُ، فَقَالَ لَهُ: حَقًّا مَا تَقُولُ؟ قَالَ: نَعَمْ قَالَ: "أَصَابَ وَاللَّهِ السُّنَّةَ وَالْقَضِيَّةَ وَلَأَكْتُبَنَّ إِلَى أَمِيرِ الْمُؤْمِنِينَ فَلَأُحَسِّنَنَّ لَهُ مَا صَنَعَ.

**600.** And Al-Firyābī informed us and said: ‘Abdullāh ibn Abī Sa’d narrated to us and said: Al-Haytham ibn Khārijah narrated to us and said: ‘Abdillāh ibn Sālim Al-Ash’arī Himsī narrated to us, from Ibrāhīm ibn Abī ‘Ablah who said: I was with ‘Ubādah ibn Nusayy when a man came to him and informed him that *Amīr Al-Muminīn* Hishām cut off the hand and tongue of Ghaylān, and he crucified him. So he said to him: *“Is it true what you are saying?!”*

He said: *“Yes.”*

He said: *“He has verily acted upon the Sunnah and (the correct) judgment. And I will verily write to Amir Al-Muminīn and beautify (or describe as something good) for him what he has done.”*

---

So he said to him: *“Woe to you, O Ghaylān. What is it which has reached me regarding you?”*
He said: *“It is a lie (fabricated) against me, O Amīr Al-Muminīn, and someone says about me what I have not said.”*
He said: *“What do you say about the (pre-existing) knowledge?”*
He said: *“He verily has knowledge about everything.”*
He said: *“Then you have been defeated. Go now and say what you want. Woe to you, O Ghaylān! Verily, if you acknowledge the knowledge, you will verily be defeated (in your innovation), and if you reject the argument you will commit kufr. And verily, if you acknowledge it and you are defeated, that is better for you than rejecting it and committing kufr…”* Then he mentioned the rest of the narration.

**601** – وَأَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنِي إِسْحَاقُ بْنُ سَيَّارٍ النَّصِيبِيُّ قَالَ: نا عَبْدُ اللَّهِ بْنُ صَالِحٍ قَالَ: حَدَّثَنِي مُعَاوِيَةُ يَعْنِي ابْنَ صَالِحٍ، عَنْ حَكِيمِ بْنِ عُمَيْرٍ قَالَ: قِيلَ لِعُمَرَ بْنِ عَبْدِ الْعَزِيزِ: إِنَّ قَوْمًا يُنْكِرُونَ مِنَ الْقَدَرِ شَيْئًا، فَقَالَ عُمَرُ: «بَيِّنُوا لَهُمْ وَارْفُقُوا بِهِمْ، حَتَّى يَرْجِعُوا»، فَقَالَ قَائِلٌ: هَيْهَاتَ هَيْهَاتَ يَا أَمِيرَ الْمُؤْمِنِينَ لَقَدِ اتَّخَذُوهُ دِينًا يَدْعُونَ إِلَيْهِ النَّاسَ، فَفَزِعَ لَهَا عُمَرُ فَقَالَ «أُولَئِكَ أَهْلٌ أَنْ تُسَلَّ أَلْسِنَتُهُمْ مِنْ أَقْفِيَتِهِمْ سَلًّا، هَلْ طَارَ ذُبَابٌ بَيْنَ السَّمَاءِ وَالْأَرْضِ إِلَّا بِمِقْدَارٍ؟»

**601.** And Al-Firyābī informed us and said: Ishāq ibn Siyār An-Nasībī narrated to me and said: ‘Abdullāh ibn Sālih narrated to us and said: Mu’āwiyah (i.e. ibn Sālih) narrated to me, from Hakīm ibn ‘Umayr who said: I was said to ‘Umar ibn ‘Abdil-‘Azīz: *“Verily, some people are rejecting a part of the qadar.”*

So ‘Umar said: *“Explain (the truth) to them, and be lenient with them in order for them to return.”*

Then someone said: *“Far away! Far away, O Amīr Al-Muminīn! They verily took it as a religion and they are inviting the people to it.”*

Then ‘Umar became frightened due to this, and he said: *“These people deserve that their tongues should be pulled out from their mouths. Did any fly (ever) fly between the heaven and the earth, except with a decree?”*

**602** – أَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: نا مُحَمَّدُ بْنُ مُصَفًّى قَالَ: نا بَقِيَّةُ بْنُ الْوَلِيدِ قَالَ: حَدَّثَنِي أَرْطَاةُ بْنُ الْمُنْذِرِ قَالَ: حَدَّثَنِي حَكِيمُ بْنُ عُمَيْرٍ قَالَ: قِيلَ لِعُمَرَ بْنِ عَبْدِ الْعَزِيزِ فَذَكَرَ الْحَدِيثَ نَحْوًا مِنْهُ.

**602.** Al-Firyābī informed us and said: Muhammad ibn Musaffā narrated to us and said: Baqiyyah ibn Al-Walīd narrated to us and said: Artaah ibn Al-Mundhir narrated to me and said: Hakīm ibn ‘Umayr narrated to me and said: It was said to ‘Umar ibn ‘Abdil-‘Azīz… And he mentioned a narration similar to it.

**603** – وَأَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: نا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ: نا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ عُمَرَ بْنِ ذَرٍّ قَالَ: قَالَ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ: "لَوْ أَرَادَ اللَّهُ تَعَالَى أَنْ لَا يُعْصَى، مَا خَلَقَ إِبْلِيسَ، وَهُوَ رَأْسُ الْخَطِيئَةِ.

**603.** And Al-Firyābī informed us and said: Abū Bakr ibn Abī Shaybah narrated to us and said: ‘Abdullāh ibn Idrīs narrated to us, from ‘Umar ibn Dharr who said: ‘Umar ibn ‘Abdil-‘Azīz said: *“If Allāh – the Exalted – wanted never to be disobeyed, He would not have created Iblīs. And he is the leader of sin.”*

**604** – أَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: نا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ قَالَ: نا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ عُمَرَ بْنِ ذَرٍّ قَالَ: سَمِعْتُ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ يَقُولُ: "لَوْ أَرَادَ اللَّهُ أَنْ لَا يُعْصَى مَا خَلَقَ إِبْلِيسَ، قَدْ فَسَّرَ ذَلِكَ فِي آيَةٍ مِنْ كِتَابِ اللَّهِ تَعَالَى، عَقَلَهَا مَنْ عَقَلَهَا، وَجَهِلَهَا مَنْ جَهِلَهَا:

**604.** Al-Firyābī narrated to us and said: Muhammad ibn Abī Bakr Al-Muqaddamī narrated to us and said: ‘Abdur-Rahmān ibn Mahdī narrated to us, from ‘Umar ibn Dharr who said: I heard ‘Umar ibn ‘Abdil-‘Azīz say: *“If Allāh wanted never to be disobeyed, He would not have created Iblīs. And He verily explained this in an āyah in the Book of Allāh the Exalted. Those who understand it, they understand it. And those who are ignorant about it, they are ignorant about it.”*

﴿ مَآ أَنتُمۡ عَلَيۡهِ بِفَٰتِنِينَ ١٦٢ إِلَّا مَنۡ هُوَ صَالِ ٱلۡجَحِيمِ ﴾

“**You cannot lure** (anyone) **away from Him. Except those who will burn in Hellfire.”** (As-Sāffāt 37:162-163)

**605** – وَأَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: نا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ: نا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ عُمَرَ بْنِ ذَرٍّ قَالَ: قَالَ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ: "لَوْ أَرَادَ اللَّهُ تَعَالَى أَنْ لَا يُعْصَى مَا خَلَقَ إِبْلِيسَ، وَهُوَ رَأْسُ الْخَطِيئَةِ، وَإِنَّ فِي ذَلِكَ لَعِلْمًا مِنْ كِتَابِ اللَّهِ تَعَالَى جَهِلَهُ مَنْ جَهِلَهُ وَعَرَفَهُ مَنْ عَرَفَهُ ثُمَّ قَرَأَ:

**605.** And Al-Firyābī informed us and said: Abū Bakr ibn Abī Shaybah narrated to us and said: ‘Abdullāh ibn Idrīs narrated to us, from ‘Umar ibn Dharr who said: ‘Umar ibn ‘Abdil-‘Azīz said: *“If Allāh – the Exalted – wanted never to be disobeyed, He would not have created Iblīs. And he is the leader of sin. And there is verily some knowledge about this in the Book of Allāh the Exalted. Those who are ignorant about it, they are ignorant about it. And those who know about it, they know about it.”*

Then he recited:

﴿ فَإِنَّكُمۡ وَمَا تَعۡبُدُونَ ١٦١ مَآ أَنتُمۡ عَلَيۡهِ بِفَٰتِنِينَ ١٦٢ إِلَّا مَنۡ هُوَ صَالِ ٱلۡجَحِيمِ ﴾

“**For verily you and what you are worshipping. You cannot lure** (anyone) **away from Him. Except those who will burn in Hellfire.”** (As-Sāffāt 37:161-163)

**606** – حَدَّثَنَا أَبُو شُعَيْبٍ عَبْدُ اللَّهِ بْنُ الْحَسَنِ الْحَرَّانِيُّ قَالَ: أنا إِبْرَاهِيمُ بْنُ عَبْدِ اللَّهِ الْهَرَوِيُّ قَالَ: نا عَبْدُ اللَّهِ بْنُ أَبِي الْوَلِيدِ قَالَ: خَرَجَ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ رحمه الله يَوْمَ الْجُمُعَةِ فَخَطَبَ كَمَا كَانَ يَخْطُبُ، ثُمَّ قَالَ: «أَيُّهَا النَّاسُ، مَنْ عَمِلَ مِنْكُمْ خَيْرًا فَلْيَحْمَدِ اللَّهَ تَعَالَى، وَمَنْ أَسَاءَ فَلْيَسْتَغْفِرِ اللَّهَ، وَمَنْ عَادَ فَلْيَسْتَغْفِرِ اللَّهَ ثُمَّ إِنْ عَادَ فَلْيَسْتَغْفِرِ اللَّهَ؛ فَإِنَّهُ لَابُدَّ لِأَقْوَامٍ أَنْ يَعْمَلُوا أَعْمَالًا وَضَعَهَا اللَّهُ تَعَالَى فِي رِقَابِهِمْ، وَكَتَبَهَا عَلَيْهِمْ»

**606.** Abū Shu’ayb ‘Abdullāh ibn Al-Hasan Al-Harrānī narrated to us and said: Ibrāhīm ibn ‘Abdillāh Al-Harawī narrated to us and said: ‘Abdullāh ibn Abī Al-Walīd narrated to us and said: ‘Umar ibn ‘Abdil-‘Azīz went out on the day of *Jumu’ah* and held a sermon as he used to hold sermons. Then he said: *“O people,*

*the one among you who performs a good deed, then let him praise Allāh. And the one who performs evil, then let him ask Allāh for forgiveness. And the one who returns (to evil and sin), then let him ask Allāh for forgiveness. Then (again), if he returns, then let him ask Allāh for forgiveness. For verily, it is a must that some people perform the deeds which Allāh has placed upon their necks and He has written for them."*

**607** – أَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: نا عَبْدُ الرَّحْمَنِ بْنُ إِبْرَاهِيمَ قَالَ: نا الْوَلِيدُ قَالَ: سَمِعْتُ ابْنَ جُرَيْجٍ، يَقُولُ: قَالَ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ: "لَوْ أَرَادَ اللَّهُ أَنْ لَا يُعْصَى مَا خَلَقَ إِبْلِيسَ.

**607.** Al-Firyābī informed us and said: 'Abdur-Rahmān ibn Ibrāhīm narrated to us and said: Al-Walīd narrated to us and said: I heard Ibn Jurayj say: 'Umar ibn 'Abdil-'Azīz said: *"If Allāh wanted never to be disobeyed, He would not have created Iblīs."*

**608** – أَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: نا مُحَمَّدُ بْنُ الْعَلَاءِ قَالَ: نا ابْنُ إِدْرِيسَ، عَنْ عُمَرَ بْنِ ذَرٍّ قَالَ: قَدِمْنَا عَلَى عُمَرَ بْنِ عَبْدِ الْعَزِيزِ خَمْسَةً: مُوسَى بْنُ أَبِي كَثِيرٍ، وَدِثَارٌ النَّهْدِيُّ، وَيَزِيدُ الْفَقِيرُ، وَالصَّلْتُ بْنُ بَهْرَامَ، وَعُمَرُ بْنُ ذَرٍّ فَقَالَ: إِنْ كَانَ أَمْرُكُمْ وَاحِدًا فَلْيَتَكَلَّمْ مُتَكَلِّمُكُمْ، فَتَكَلَّمَ مُوسَى بْنُ أَبِي كَثِيرٍ، وَكَانَ أَخْوَفَ مَا يَتَخَوَّفُ عَلَيْهِ أَنْ يَكُونَ عَرَضَ بِشَيْءٍ مِنْ أَمْرِ الْقَدَرِ قَالَ: فَعَرَضَ لَهُ عُمَرُ فَحَمِدَ اللَّهَ تَعَالَى وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ: "لَوْ أَرَادَ تَعَالَى أَنْ لَا يُعْصَى مَا خَلَقَ إِبْلِيسَ وَهُوَ رَأْسُ الْخَطِيئَةِ وَإِنَّ فِي ذَلِكَ لَعِلْمًا مِنْ كِتَابِ اللَّهِ، عَلِمَهُ مَنْ عَلِمَهُ وَجَهِلَهُ مَنْ جَهِلَهُ، ثُمَّ تَلَا هَذِهِ الْآيَةَ:

**608.** Al-Firyābī informed us and said: Muhammad ibn Al-'Ala narrated to us and said: Ibn Idrīs narrated to us, from 'Umar ibn Dharr who said: Five of us came to 'Umar ibn 'Abdil-'Azīz; Mūsā ibn Abī Kathīr, Dithār Al-Hindī, Yazīd Al-Faqīr, As-Salt ibn Bahrām and 'Umar ibn Dharr, so he said: *"If your issue is one, then let (only) one of you speak."*

So Mūsā ibn Abī Kathīr spoke (for us). And the thing which he feared the most was that he would say something from the issue of the *qadar*.

He said: Then 'Umar preceded him, and he glorified Allāh – the Exalted – and he praised Him. Then he said: *"If Allāh wanted never to be disobeyed, He would not have created Iblīs. And he is the leader of sin. And there is verily some knowledge about this in the Book of Allāh. Those who know about it, they know about it. And those who are ignorant about it, they are ignorant about it."*

Then he recited this *āyah*:

﴿ فَإِنَّكُمْ وَمَا تَعْبُدُونَ ﴿١٦١﴾ مَآ أَنتُمْ عَلَيْهِ بِفَٰتِنِينَ ﴿١٦٢﴾ إِلَّا مَنْ هُوَ صَالِ ٱلْجَحِيمِ ﴾

"**For verily you and what you are worshipping. You cannot lure** (anyone) **away from Him. Except those who will burn in Hellfire.**" (As-Sāffāt 37:161-163)

ثُمَّ لَوْ أَرَادَ اللَّهُ تَعَالَى حَمَّلَ خَلْقَهُ مِنْ حَقِّهِ عَلَى قَدْرِ عَظَمَتِهِ لَمْ يُطِقْ عَلَى ذَلِكَ أَرْضٌ وَلَا سَمَاءٌ، وَلَا مَاءٌ وَلَا جَبَلٌ، وَلَكِنَّهُ رَضِيَ مِنْ عِبَادِهِ بِالتَّخْفِيفِ.

Then he said: *"If Allah wanted to let the creation carry some of His right, in accordance with His Greatness, then no earth or heaven would be able, nor would any water or mountain. But He was pleased with the lightened (right and burden) from His slaves."*

**609** – أَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: نا إِبْرَاهِيمُ بْنُ عَبْدِ اللَّهِ قَالَ: أنا عَلِيُّ بْنُ ثَابِتٍ، عَنْ عُمَرَ بْنِ ذَرٍّ قَالَ: جَلَسْنَا إِلَى عُمَرَ بْنِ عَبْدِ الْعَزِيزِ فَتَكَلَّمَ مِنَّا مُتَكَلِّمٌ، فَعَظَّمَ اللَّهَ تَعَالَى وَذَكَّرَ بِآيَاتِهِ ، فَلَمَّا فَرَغَ تَكَلَّمَ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ، فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ، وَشَهِدَ شَهَادَةَ الْحَقِّ، وَقَالَ لِلْمُتَكَلِّمِ: إِنَّ اللَّهَ تَعَالَى كَمَا ذَكَرْتَ وَعَظَّمْتَ، وَلَكِنَّ اللَّهَ تَعَالَى: "لَوْ أَرَادَ أَنْ لَا يُعْصَى مَا خَلَقَ إِبْلِيسَ وَقَدْ بَيَّنَ ذَلِكَ فِي آيَةٍ مِنَ الْقُرْآنِ، عَلِمَهَا مَنْ عَلِمَهَا وَجَهِلَهَا مَنْ جَهِلَهَا، ثُمَّ قَرَأَ:

**609.** Al-Firyābī informed us and said: Ibrāhīm ibn ʻAbdillāh narrated to us and said: ʻAlī ibn Thābit narrated to us, from ʻUmar ibn Dharr who said: We were sitting with ʻUmar ibn ʻAbdil-ʻAzīz when speaker from us spoke. He glorified Allāh – the Exalted – and reminded of His signs (or verses). Then when he finished, ʻUmar ibn ʻAbdil-ʻAzīz spoke. So he glorified Allāh and praised Him, and he said the testimony of truth, and he said to the speaker: *"Verily, Allāh – the Exalted – is as you have mentioned and glorified (Him). But if Allāh – the Exalted – wanted never to be disobeyed, He would not have created Iblīs. And He verily clarified this in an āyah from the Qurān. Those who know about it, they know about it. And those who are ignorant about it, they are ignorant about it."*

Then he recited:

﴿ فَإِنَّكُمْ وَمَا تَعْبُدُونَ ﴿١٦١﴾ مَآ أَنتُمْ عَلَيْهِ بِفَٰتِنِينَ ﴿١٦٢﴾ إِلَّا مَنْ هُوَ صَالِ ٱلْجَحِيمِ ﴾

"**For verily you and what you are worshipping. You cannot lure** (anyone) **away from Him. Except those who will burn in Hellfire."** (As-Sāffāt 37:161-163)

قَالَ وَمَعَنَا: رَجُلٌ يَرَى رَأْيَ الْقَدَرِيَّةِ، فَنَفَعَهُ اللَّهُ تَعَالَى بِقَوْلِ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ وَرَجَعَ عَمَّا كَانَ يَقُولُ، فَكَانَ أَشَدَّ النَّاسِ بَعْدَ ذَلِكَ عَلَى الْقَدَرِيَّةِ.

He said: And with us was a man who believed in the opinion of the *Qadariyyah*. So Allāh – the Exalted – benefitted him through the words of ʻUmar ibn ʻAbdil-ʻAzīz, and he returned (to the truth) from what he used to say. And after that he was from the most severe of people towards the *Qadariyyah*.

**610** – وَأَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: نا أَبُو كَامِلٍ الْجَحْدَرِيُّ قَالَ: نا بِشْرُ بْنُ الْمُفَضَّلِ قَالَ: نا التَّيْمِيُّ قَالَ: سَأَلَ رَجُلٌ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ رحمه الله عَنِ الْقَدَرِ؟ فَقَالَ: «مَا جَرَى ذُبَابٌ بَيْنَ اثْنَيْنِ إِلَّا بِقَدَرٍ»، ثُمَّ قَالَ لِلسَّائِلِ: لَا تَعُودَنَّ تَسْأَلُنِي عَنْ مِثْلِ هَذَا.

**610.** And Al-Firyābī informed us and said: Abū Kamil Al-Jahdarī narrated to us and said: Bishr ibn Al-Mufaddal narrated to us and said: At-Taymī narrated to us and said: A man asked ʻUmar ibn ʻAbdil-ʻAzīz – *rahimahullāh* – about the *qadar*?

So he said: *"No fly flies between two (things), except with qadar."*

Then he said to the questioner: *"Never return to asking me about something like this."*

**611** – أَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: نا هِشَامُ بْنُ عَمَّارٍ قَالَ: نا الْهَيْثَمُ بْنُ عِمْرَانَ قَالَ سَمِعْتُ عَمْرَو بْنَ مُهَاجِرٍ قَالَ: أَقْبَلَ غَيْلَانُ وَهُوَ مَوْلَى لِآلِ عُثْمَانَ، وَصَالِحُ بْنُ سُوَيْدٍ إِلَى عُمَرَ بْنِ عَبْدِ الْعَزِيزِ فَبَلَغَهُ أَنَّهُمَا يَنْطِقَانِ فِي الْقَدَرِ، فَدَعَاهُمَا فَقَالَ: «إِنَّ عِلْمَ اللَّهِ تَعَالَى نَافِذٌ فِي عِبَادِهِ أَمْ مُنْتَقِضٌ؟» قَالَا: بَلْ نَافِذٌ يَا أَمِيرَ الْمُؤْمِنِينَ قَالَ: فَفِيمَ الْكَلَامُ؟ فَخَرَجَا، فَلَمَّا كَانَ عِنْدَ مَرَضِهِ بَلَغَهُ أَنَّهُمَا قَدْ أَسْرَفَا، فَأَرْسَلَ إِلَيْهِمَا وَهُوَ مُغْضَبٌ فَقَالَ: أَلَمْ يَكُ فِي سَابِقِ عِلْمِهِ حِينَ أَمَرَ إِبْلِيسَ بِالسُّجُودِ أَنَّهُ لَا يَسْجُدُ؟ قَالَ عَمْرٌو: فَأَوْمَأْتُ إِلَيْهِمَا بِرَأْسِي: قُولَا: نَعَمْ، فَقَالَا: نَعَمْ، فَأَمَرَ بِإِخْرَاجِهِمَا، وَبِالْكِتَابِ إِلَى الْأَجْنَادِ بِخِلَافِ مَا قَالَا فَمَاتَ عُمَرُ رضي الله عنه قَبْلَ أَنْ يُنْفِذَ تِلْكَ الْكُتُبَ.

**611.** Al-Firyābī informed us and said: Hishām ibn ʻAmmār narrated to us and said: Al-Haytham ibn ʻImrān narrated to us and said: I heard ʻAmr ibn Muhājir who said: Ghaylān – and he is the *mawlā* of the family of ʻUthmān – and Sālih ibn Suwayd came to ʻUmar ibn ʻAbdil-ʻAzīz. And it had reached him that they speak about the *qadar*. So he invited them and said: *"Is the knowledge of Allāh about His slaves complete or incomplete?"*

They said: *"Rather, it is complete, O Amīr Al-Muminīn."*

He said: *"Then what is the talk about?"*

Then they went out. Then at the time of his illness it reached him that they exceeded (i.e. transgressed the prohibition of speaking about the *qadar*), so he sent for them while he was angry. Then he said: *"Was it not in His pre-existing knowledge, when He commanded Iblīs to perform sujūd, that he would not perform the sujūd?"*

ʻAmr said: So I gestured with my head for them both to say: 'Yes.'

So they said: *"Yes."*

Then he commanded for them to be brought out, and for letters to be written to the armies with the opposite of what they said (of innovation in the *qadar*). Then ʻUmar – *rahimahullāh* – died before these letters were sent.

❖ **Muhammad ibn Al-Husayn – *rahimahullāh* – said:**

**612** – كَانَ غَيْلَانُ مُصِرًّا عَلَى الْكُفْرِ بِقَوْلِهِ فِي الْقَدَرِ، فَإِذَا حَضَرَ عِنْدَ عُمَرَ رحمه الله نَافَقَ، وَأَنْكَرَ أَنْ يَقُولَ بِالْقَدَرِ، فَدَعَا عَلَيْهِ عُمَرُ بِأَنْ يَجْعَلَهُ اللَّهُ تَعَالَى آيَةً لِلْمُؤْمِنِينَ، إِنْ كَانَ كَذَّابًا، فَأَجَابَ اللَّهُ عز وجل فِيهِ دَعْوَةَ عُمَرَ، فَتَكَلَّمَ غَيْلَانُ فِي وَقْتِ هِشَامٍ هُوَ وَصَالِحٌ مَوْلَى ثَقِيفٍ، فَقَتَلَهُمَا وَصَلَبَهُمَا، وَقَبْلَ ذَلِكَ قَطَعَ يَدَ غَيْلَانَ وَلِسَانَهُ، ثُمَّ قَتَلَهُ وَصَلَبَهُ، فَاسْتَحْسَنَ الْعُلَمَاءُ فِي وَقْتِهِ مَا فَعَلَ بِهِمَا، فَهَكَذَا يَنْبَغِي لِأَئِمَّةِ الْمُسْلِمِينَ وَأُمَرَائِهِمْ إِذَا صَحَّ عِنْدَهُمْ أَنَّ إِنْسَانًا يَتَكَلَّمُ فِي الْقَدَرِ بِخِلَافِ مَا عَلَيْهِ مَنْ تَقَدَّمَ أَنْ يُعَاقِبَهُ بِمِثْلِ هَذِهِ الْعُقُوبَةِ، وَلَا تَأْخُذُهُمْ فِي اللَّهِ لَوْمَةُ لَائِمٍ.

**612.** Ghaylān insisted upon *kufr* by his statement regarding the *qadar*.[504] When he would be present with ‘Umar – *rahimahullāh* – he would be a hypocrite, and he would reject saying anything about the *qadar*. Then ‘Umar invoked (Allāh) against him (asking for) that Allāh – the Exalted – would make him a lesson for the *muminūn* if he was lying. So Allāh – *‘azza wa jalla* – answered the invocation of ‘Umar regarding him. So Ghaylān spoke in the time of Hishām – both him (i.e. Ghaylān) and Sālih the *mawlā* of *Thaqīf* – so he killed them both and crucified them. And before that he cut off the hand and tongue of Ghaylān. Then he killed him and crucified him. And the scholars of his time considered what he did to be something good.

And this is how the leaders of the muslims and their rulers should do, if it becomes established for them that a person speaks about the *qadar* by (saying) something other than what those who went forth were upon; that they should punish him with the same as this punishment. And for the sake of Allāh they should not fear the blame of the blamer.

**613** – وَحَدَّثَنِي أَبُو بَكْرٍ عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ الْوَاسِطِيُّ قَالَ: نا أَبُو مُوسَى مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: نا مُؤَمَّلُ بْنُ إِسْمَاعِيلَ، قَالَ: نا سُفْيَانُ الثَّوْرِيُّ قَالَ: حَدَّثَنِي شَيْخٌ – قَالَ مُؤَمَّلٌ: زَعَمُوا أَنَّهُ أَبُو رَجَاءٍ الْخُرَاسَانِيُّ – أَنَّ عَدِيَّ بْنَ أَرْطَاةَ، كَتَبَ إِلَى عُمَرَ بْنِ عَبْدِ الْعَزِيزِ: إِنَّ قِبَلَنَا قَوْمًا يَقُولُونَ: لَا قَدَرَ، فَاكْتُبْ إِلَيَّ بِرَأْيِكَ، وَاكْتُبْ إِلَيَّ بِالْحُكْمِ فِيهِمْ فَكَتَبَ إِلَيْهِ: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ مِنْ عَبْدِ اللَّهِ عُمَرَ أَمِيرِ الْمُؤْمِنِينَ إِلَى عَدِيِّ بْنِ أَرْطَأَةَ أَمَّا بَعْدُ: فَإِنِّي أَحْمَدُ إِلَيْكَ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ أَمَّا بَعْدُ: فَإِنِّي أُوصِيكَ بِتَقْوَى اللَّهِ، وَالِاقْتِصَادِ فِي أَمْرِهِ، وَاتِّبَاعِ سُنَّةِ نَبِيِّهِ ﷺ، وَتَرْكِ مَا أَحْدَثَ الْمُحْدِثُونَ مِمَّا قَدْ جَرَتْ سُنَّتُهُ، وَكُفُوا مُؤْنَتَهُ، فَعَلَيْكُمْ بِلُزُومِ السُّنَّةِ، فَإِنَّ السُّنَّةَ إِنَّمَا سَنَّهَا مَنْ قَدْ عَرَفَ مَا فِي خِلَافِهَا مِنَ الْخَطَأِ وَالزَّلَلِ، وَالْحُمْقِ وَالتَّعَمُّقِ، فَارْضَ لِنَفْسِكَ مَا رَضِيَ بِهِ الْقَوْمُ لِأَنْفُسِهِمْ، فَإِنَّهُمْ عَنْ عِلْمٍ وَقَفُوا، وَبِبَصَرٍ نَافِذٍ قَدْ كَفَوْا، وَلَهُمْ كَانُوا عَلَى كَشْفِ الْأُمُورِ أَقْوَى وَبِفَضْلٍ لَوْ كَانَ فِيهِ أَجْرِي فَلَئِنْ قُلْتُمْ: أَمْرٌ حَدَثَ بَعْدَهُمْ، مَا أَحْدَثَهُ بَعْدَهُمْ إِلَّا مَنِ اتَّبَعَ غَيْرَ سُنَّتَهُمْ، وَرَغِبَ بِنَفْسِهِ عَنْهُمْ، إِنَّهُمْ لَهُمُ السَّابِقُونَ، فَقَدْ تَكَلَّمُوا مِنْهُ بِمَا يَكْفِي، وَوَصَفُوا مِنْهُ مَا يَشْفِي، فَمَا دُونَهُمْ مُقَصِّرٌ، وَمَا فَوْقَهُمْ مُحْسِرٌ، لَقَدْ قَصُرَ عَنْهُمْ آخَرُونَ فَضَلُّوا وَإِنَّهُمْ بَيْنَ ذَلِكَ لَعَلَى هُدًى مُسْتَقِيمٍ كَتَبْتَ تَسْأَلُنِي عَنِ الْقَدَرِ؟ عَلَى الْخَبِيرِ بِإِذْنِ اللَّهِ تَعَالَى سَقَطْتَ، مَا أَحْدَثَ الْمُسْلِمُونَ

---

[504] This is clear statement from the author – *rahimahullāh* – of *takfīr* upon Ghaylān, because he was from the negators of the knowledge of Allāh the Exalted. And he used to lie and make things unclear for those who asked him. His biography has gone forth in number (597).

مُحْدَثَةً، وَلَا ابْتَدَعُوا بِدْعَةً هِيَ أَبْيَنُ أَمْرًا، وَلَا أَثْبَتُ مِنْ أَمْرِ الْقَدَرِ، وَلَقَدْ كَانَ ذِكْرُهُ فِي الْجَاهِلِيَّةِ الْجَهْلَاءِ يَتَكَلَّمُونَ بِهِ فِي كَلَامِهِمْ، وَيَقُولُونَ بِهِ فِي أَشْعَارِهِمْ، يُعَزُّونَ بِهِ أَنْفُسَهُمْ عَنْ مَصَائِبِهِمْ، ثُمَّ جَاءَ الْإِسْلَامُ فَلَمْ يَزِدْهُ إِلَّا شِدَّةً وَقُوَّةً، ثُمَّ ذَكَرَهُ النَّبِيُّ ﷺ فِي غَيْرِ حَدِيثٍ وَلَا حَدِيثَيْنِ وَلَا ثَلَاثَةٍ، فَسَمِعَهُ الْمُسْلِمُونَ مِنْ رَسُولِ اللَّهِ ﷺ، فَتَكَلَّمُوا فِي حَيَاةِ رَسُولِ اللَّهِ ﷺ، وَبَعْدَ وَفَاتِهِ، يَقِينًا وَتَصْدِيقًا وَتَسْلِيمًا لِرَبِّهِمْ وَتَضْعِيفًا لِأَنْفُسِهِمْ: أَنْ يَكُونَ شَيْءٌ مِنَ الْأَشْيَاءِ لَمْ يُحِطْ بِهِ عِلْمُهُ، وَلَمْ يُحْصِهِ كِتَابُهُ وَلَمْ يَنْفُذْ فِيهِ قَدَرُهُ، فَلَئِنْ قُلْتُمْ: قَدْ قَالَ اللَّهُ تَعَالَى فِي كِتَابِهِ كَذَا وَكَذَا، وَلَمَّا أَنْزَلَ اللَّهُ تَعَالَى أَنَّهُ كَذَا وَكَذَا؟ لَقَدْ قَرَءُوا مِنْهُ مَا قَدْ قَرَأْتُمْ، وَعَلِمُوا مِنْ تَأْوِيلِهِ مَا جَهِلْتُمْ، ثُمَّ قَالُوا بَعْدَ ذَلِكَ: كُلُّهُ كِتَابٌ وَقَدَرٌ، وَكَتَبَ الشِّقْوَةَ، وَمَا يُقَدَّرْ يَكُنْ، وَمَا شَاءَ كَانَ وَمَا لَمْ يَشَأْ لَمْ يَكُنْ، وَلَا نَمْلِكُ لِأَنْفُسِنَا ضَرًّا وَلَا نَفْعًا، ثُمَّ رَغِبُوا بَعْدَ ذَلِكَ وَرَهِبُوا، كَتَبْتَ إِلَيَّ تَسْأَلُنِي الْحُكْمَ فِيهِمْ، فَمَنْ أُوتِيتَ بِهِ مِنْهُمْ فَأَوْجِعْهُ ضَرْبًا، وَاسْتَوْدِعْهُ الْحَبْسَ، فَإِنْ تَابَ مِنْ رَأْيِهِ السُّوءِ، وَإِلَّا فَاضْرِبْ عُنُقَهُ.

**613.** And Abū ʻAbdullāh ibn Muhammad ibn ʻAbdil-Hamīd Al-Wāsitī narrated to me and said: Abū Mūsā Muhammad ibn Al-Muthannā narrated to us and said: Muammal ibn Ismāʼīl narrated to us and said: Sufyān Ath-Thawrī said: An old man narrated to me – Muammal said: They claimed that he is Abū Rajā Al-Khurāsānī – that ʻAdī ibn Artaah wrote to ʻUmar ibn ʻAbdil-ʻAzīz: *"Verily, with us there are some people who say: 'There is no qadar.' So write your opinion to me, and write to me what the judgment regarding them is."*

So he wrote to him:

*"In the Name of Allāh, the Most Merciful, the Beneficent.*

*From the slave of Allāh ʻUmar Amir Al-Muminīn, to ʻAdī ibn Artaah. Thereafter:*

*To you I verily praise Allāh, besides whom there is no other ilāh. Thereafter:*

*I verily advise you to fear Allāh, and to be moderate in His commands, and to follow the Sunnah of His Prophet (sallAllāhu ʻalayhi wa sallam), and to leave what the innovators have invented in what the Sunnah (already) has stated and in issues where they have been relieved from the burden of it. For it is upon you to adhere to the Sunnah. For verily, the Sunnah; the one who legislated it verily knew what lies of mistake and deviation in the opposite of it, and stupidity and delving. So be pleased for yourself with what the people were pleased with for themselves. Because they verily stood upon knowledge, and based upon a complete and sufficient insight. And they were verily stronger in uncovering the issues, and if there had been any virtue in it, they would be more deserving of it.*

*So if you say: 'It is an issue that occurred after them.' Then it is only those who follow other than their Sunnah, and who turned himself away from them, who invented it. They are verily the forerunners, and they verily spoke about it with what is sufficient. And they described from it what cures. So whatever is less than them (i.e. their Sunnah) is deficient. And what is in excess of them is a loss. Other people verily left them, so they became extreme. And they are verily between this upon a upright guidance.*

*You have written asking me about the qadar?*

*You have fallen – by the permission of Allah – upon someone well informed. The muslims have not invented any newly invented matter, nor have they innovated any innovation, which is more clear, nor which is more established, than the issue of the qadar. It was verily mentioned in the most severe times of ignorance where they would mention it (i.e. the qadar) in their speech. And they would mention it in their poetry. And they would condole themselves with it in their calamities.*[505] *Then Islām came, and it only increased this (i.e. this belief in the qadar) in severity and strength. Then the Prophet (sallAllāhu 'alayhi wa sallam) mentioned it in more than one, two and three ahādīth, so the muslims heard it from the Messenger of Allāh (sallAllāhu 'alayhi wa sallam). So they spoke about it during the lifetime of the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) and after his death, with certainty, affirmation and submission to their Lord, and while ascribing weakness to themselves from it being possible that there is anything from all things which is not included in His knowledge, which has not been written in His Book, and which has not been included in His qadar.*

*So if you say: 'Allāh - the Exalted – verily said this and that in His Book' and 'Why did Allāh – the Exalted – reveal this and that?'*

*Then they verily read the same as what you read from it. And they knew about its interpretation what you are ignorant of. Then they said after all of this: A Book and a qadar. And He wrote (i.e. decreed) the unhappiness (in ākhirah). And whatever He decrees will occur. And whatever He wants will happen. And whatever He does not want will not happen. And we do not own any harm or benefit for ourselves. And after that they hoped and they feared. And may peace be upon you.*[506]

*You wrote to me asking about the judgment regarding them?*

*Whomever of them is brought to you, then harm him with strikes and imprison him. Then either he repents from his evil opinion, or else then behead him."*

---

[505] Al-Lālakāī narrated in "As-Sunnah" (1222) from Tha'lab that the Arabs, before Islām, were upon the belief in the *qadar*.
- From Ahmad ibn Yahyā Tha'lab: *"I do not know any Arab qadarī."*
It was said to him: *"Does the opinion of qadar befall the hearts of the Arabs?"*
He said: *"Refuge with Allāh is sought. Among the Arabs there are only those who affirm the good and the bad of the qadar. (Both) the people of jāhiliyyah and Islām. That is in plenty in their poetry and their speech."*
- And in "Khalq Af'āl Al-'Ibād (327) Qatādah said: *"The Arabs used to affirm the qadar in (both) jāhiliyyah and Islām."*

[506] The commentary of the author upon this expression will come in number (618).

**614** – أَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: نا أَبُو الْمُنْذِرِ عَنْبَسَةُ بْنُ يَحْيَى الْمَرْوَزِيُّ، بِالشَّاشِ سَنَةَ ثَمَانٍ وَعِشْرِينَ وَمِائَتَيْنِ قَالَ: نا أَبُو دَاوُدَ الْحَفَرِيُّ، عَنْ أَبِي رَجَاءٍ قَالَ: كَتَبَ عَامِلٌ لِعُمَرَ بْنِ عَبْدِ الْعَزِيزِ إِلَيْهِ يَسْأَلُهُ عَنِ الْقَدَرِ؟ فَكَتَبَ إِلَيْهِ: أَمَا بَعْدُ، " فَإِنِّي أُوصِيكَ بِتَقْوَى اللَّهِ تَعَالَى، وَاتِّبَاعِ سُنَّةِ رَسُولِ اللَّهِ ﷺ، وَالِاجْتِهَادِ فِي أَمْرِهِ، وَتَرْكِ مَا أَحْدَثَ الْمُحْدِثُونَ بَعْدَهُ وَذَكَرَ الْحَدِيثَ نَحْوًا مِنَ الْحَدِيثِ الَّذِي قَبْلَهُ.

**614.** Al-Firyābī informed us and said: Abū Al-Mundhir ʻAnbasah ibn Yahyā Al-Marwazī narrated to us – in *Ash-Shāsh* in the year two-hundred and twenty-eight – and said: Abū Dāwūd Al-Hafarī narrated to us, from Abū Rajā who said: An employee wrote to ʻUmar ibn ʻAbdil-ʻAzīz asking him about the *qadar*?

So he wrote to him: *"Thereafter:*

*I verily advise you to fear Allāh – the Exalted – and to follow the Sunnah of His Messenger (sallAllāhu ʻalayhi wa sallam), and to strive in his command, and to leave what the innovators have innovated after him…"* And then he mentioned a *hadīth* similar to the *hadīth* before it.

❖ **Muhammad ibn Al-Husayn – *rahimahullāh* – said:**

**615** – هَذِهِ حُجَّتُنَا عَلَى الْقَدَرِيَّةِ: كِتَابُ اللَّهِ تَعَالَى، وَسُنَّةُ رَسُولِهِ ﷺ، وَسُنَّةُ أَصْحَابِهِ وَالتَّابِعِينَ لَهُمْ بِإِحْسَانٍ وَقَوْلُ أَئِمَّةِ الْمُسْلِمِينَ، مَعَ تَرْكِنَا لِلْجِدَالِ وَالْمِرَاءِ، وَالْبَحْثُ عَنِ الْقَدَرِ فَإِنَّا قَدْ نُهِينَا عَنْهُ، وَأُمِرْنَا بِتَرْكِ مُجَالَسَةِ الْقَدَرِيَّةِ، وَأَنْ لَا نُنَاظِرَهُمْ، وَلَا نُفَاتِحَهُمْ عَلَى سَبِيلِ الْجَدَلِ، بَلْ يُهْجَرُونَ وَيُهَانُونَ وَيُذَلُّونَ، وَلَا يُصَلَّى خَلْفَ وَاحِدٍ مِنْهُمْ، وَلَا تُقْبَلُ شَهَادَتُهُمْ وَلَا يُزَوَّجُ، وَإِنْ مَرِضَ لَمْ يُعَدْ وَإِنْ مَاتَ لَمْ يُحْضَرْ جِنَازَتُهُ، وَلَمْ تُجَبْ دَعْوَتُهُ فِي وَلِيمَةٍ إِنْ كَانَتْ لَهُ، فَإِنْ جَاءَ مُسْتَرْشِدًا أُرْشِدَ عَلَى مَعْنَى النَّصِيحَةِ لَهُ، فَإِنْ رَجَعَ فَالْحَمْدُ لِلَّهِ، وَإِنْ عَادَ إِلَى بَابِ الْجَدَلِ وَالْمِرَاءِ لَمْ نَلْتَفِتْ عَلَيْهِ، وَطُرِدَ وَحُذِّرَ مِنْهُ، وَلَمْ يُكَلَّمْ وَلَمْ يُسَلَّمْ عَلَيْهِ.

**615.** This is our *hujjah* against the *Qadariyyah*: The Book of Allāh the Exalted, the *Sunnah* of His Messenger (*sallAllāhu ʻalayhi wa sallam*), the *Sunnah* of his companions and those who followed them in goodness, and the statements of the leaders of the muslims. (This) along with us refraining from disputing, debating and investigating the *qadar*. For we have verily been prohibited from this. And we have been commanded not to sit (or gather) with the *Qadariyyah*, not to debate with them and not to initiate a conversation with them with the intent to dispute. Rather, they are boycotted, dishonoured and humiliated. One does not pray behind anyone from them, his testimony is not accepted, and he is not married. If he becomes sick he is not visited, if he dies his funeral is not attended, and his invitation to a *walīmah* is not accepted if it is his (*walīmah*).

But if someone comes seeking guidance, then he is guided with the intention of advising him. If he then returns, then all praise is due to Allāh. But if he goes back to disputing and debating, then he is shown no attention and he is thrown out. And he is warned against, he is not spoken to, and he is not greeted.

## 46. Chapter: How does one forsake to investigate and delving too deep into the issue of the *qadar*? And why? Rather, it is to believe in it and the submission (to it)

**616** – حَدَّثَنَا أَبُو الْعَبَّاسِ سَهْلُ بْنُ أَبِي سَهْلٍ الْوَاسِطِيُّ قَالَ: نا أَبُو حَفْصٍ عَمْرُو بْنُ عَلِيٍّ قَالَ: نا يَحْيَى بْنُ عُثْمَانَ الْقُرَشِيُّ سَنَةَ ثَمَانِينَ وَمِائَةٍ سَمِعْتُهُ مِنْهُ قَالَ: نا يَحْيَى بْنُ عَبْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رضي الله عنها قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مِنْ تَكَلَّمَ فِي الْقَدَرِ سُئِلَ عَنْهُ، وَمَنْ لَمْ يُتَكَلَّمْ فِيهِ لَمْ يُسْأَلْ عَنْهُ**»

**616.** Abū Al-'Abbās Sahl ibn Abī Sahl Al-Wāsitī narrated to us and said: Abū Hafs 'Amr ibn 'Alī narrated to us and said: Yahyā ibn 'Uthmān Al-Qurashī narrated to us – in the year hundred and eighty, I heard it from him – and said: Yahyā ibn 'Abdillāh ibn Abī Mulaykah narrated to us, from his father, from 'Aishah (*radiAllāhu 'anhā*) who said: The Messenger of Allāh (*sallAllāhu 'alayhi wa sallam)* said: ***"Whoever speaks about the qadar is asked about it, and whoever does not speak about it is not asked about it."***[507]

**617** – حَدَّثَنَا أَبُو سَهْلِ بْنُ أَبِي سَهْلٍ أَيْضًا قَالَ: نا عَمْرُو بْنُ عَلِيٍّ قَالَ: نا حَمَّادُ بْنُ مَسْعَدَةَ قَالَ: حَدَّثَنِي زِيَادٌ أَبُو عَمْرٍو قَالَ: نا مُحَمَّدُ بْنُ إِبْرَاهِيمَ الْقُرَشِيُّ، عَنْ أَبِيهِ قَالَ: كُنْتُ جَالِسًا عِنْدَ ابْنِ عُمَرَ فَسُئِلَ عَنِ الْقَدَرِ؟ فَقَالَ: «شَيْءٌ أَرَادَ اللَّهُ تَعَالَى أَلَّا يُطْلِعَكُمْ عَلَيْهِ، فَلَا تُرِيدُوا مِنَ اللَّهِ تَعَالَى مَا أَبَى عَلَيْكُمْ»

**617.** Sahl ibn Abī Sahl also narrated to us and said: 'Amr ibn 'Alī narrated to us and said: Hammād ibn Mas'adah narrated to us and said: Ziyād ibn 'Amr narrated to me and said: Muhammad ibn Ibrāhīm Al-Qurashī narrated to us, from his father who said: I was sitting with Ibn 'Umar (*radiAllāhu 'anhu*) when he was asked about the *qadar*?

So he said: *"(This is) something which Allāh – the Exalted – did not want to show you. So do not want (or seek) from Allāh – the Exalted – what He refused for you."*[508]

---

[507] Narrated by Ibn Majāh (84), Al-'Uqaylī in "Ad-Du'afā" (4/419) and Ibn Battah in "Al-Ibānah Al-Kubrā" (1373). And in its *isnād* is Yahyā ibn 'Uthmān. Al-Bukhārī said: *"He is rejected in hadīth."* And Al-'Uqaylī said: *"One does not follow up upon his hadīth."*

[508] In number (382) the words have gone forth about the *qadar* being the secret of Allah – the Exalted – which Allah holds exclusive possession of in His knowledge.

❖ **Muhammad ibn Al-Husayn – *rahimahullāh* – said:**

**618** – هَذَا مَعْنَى مَا قَالَ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ فِي رِسَالَتِهِ لِأَهْلِ الْقَدَرِ، قَوْلُهُ: فَلَئِنْ قُلْتُمْ: قَدْ قَالَ اللَّهُ فِي كِتَابِهِ كَذَا وَكَذَا، يُقَالُ لَهُمْ: لَقَدْ قَرَءُوا مِنْهُ يَعْنِي الصَّحَابَةَ مَا قَدْ قَرَأْتُمْ وَعَلِمُوا مِنْ تَأْوِيلِهِ مَا جَهِلْتُمْ، ثُمَّ قَالُوا بَعْدَ ذَلِكَ كُلِّهِ: كُلُّهُ كِتَابٌ وَقَدَرٌ، وَكَتَبَ الشِّقْوَةَ، وَمَا قُدِّرَ يَكُنْ، وَمَا شَاءَ كَانَ وَمَا لَمْ يَشَأْ لَمْ يَكُنْ، وَلَا نَمْلِكُ لِأَنْفُسِنَا ضَرًّا وَلَا نَفْعًا، ثُمَّ رَغِبُوا بَعْدَ ذَلِكَ وَرَهِبُوا وَالسَّلَامُ.

**618.** This is the meaning of what ‘Umar ibn ‘Abdil-‘Azīz said in his letter to the people of *qadar*. His words: *“So if you say: ‘Allāh - the Exalted – verily said this and that in His Book’ and ‘Why did Allāh – the Exalted – reveal this and that?’ Then they verily read the same as what you read from it. And they knew about its interpretation what you are ignorant of. Then they said after all of this: A Book and a qadar. And He wrote (i.e. decreed) the unhappiness (in ākhirah). And whatever He decrees will occur. And whatever He wants will happen. And whatever He does not want will not happen. And we do not own any harm or benefit for ourselves. And after that they hoped and they feared. And may peace be upon you.”*

**619** – أَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: نا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ: نا وَكِيعٌ، عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنْ دَاوُدَ بْنِ أَبِي هِنْدَ: "أَنَّ عُزَيْرًا سَأَلَ رَبَّهُ تَعَالَى عَنِ الْقَدَرِ؟ فَقَالَ: سَأَلْتَنِي عَنْ عِلْمِي، عُقُوبَتُكَ أَنْ لَا أُسَمِّيَكَ فِي الْأَنْبِيَاءِ.

**619.** Al-Firyābī informed us and said: Abū Bakr ibn Abī Shaybah narrated to us and said: Wakī’ narrated to us, from Sufyān Ath-Thawrī, from Dāwūd ibn Abī Hind, that ‘Uzayr asked his Lord – the Exalted – about the *qadar*?

So He said: *“You have asked Me about My knowledge. Your punishment is that I will not raise you to the rank of the prophets.”*

**620** – أَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: نا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ، عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنْ نَوْفٍ قَالَ: «قَالَ عُزَيْرٌ فِيمَا يُنَاجِي بِهِ رَبَّهُ: يَا رَبِّ تَخْلُقُ خَلْقًا فَتُضِلُّ مَنْ تَشَاءُ وَتُهْدِي مَنْ تَشَاءُ قَالَ: قِيلَ لَهُ: يَا عُزَيْرُ، أَعْرِضْ عَنْ هَذَا قَالَ: فَعَادَ فَقَالَ: يَا رَبِّ تَخْلُقُ خَلْقًا، فَتُضِلُّ مَنْ تَشَاءُ وَتُهْدِي مَنْ تَشَاءُ قَالَ: قِيلَ لَهُ: يَا عُزَيْرُ، أَعْرِضْ عَنْ هَذَا،

**620.** He said: Al-Firyābī informed us and said: Qutaybah ibn Sa’īd narrated to us and said: Ja’far ibn Sulaymān narrated to us, from Abū ‘Imrān Al-Jawni, from Nawf who said: ‘Uzayr said in his private conversation with his Lord the Exalted: *“O my Lord, do You create a creation, and then misguide whomever You want, and guide whomever You want?!”*

He said: It was said to him: *“O ‘Uzayr, refrain from this (i.e. this type of question).”*

He said: So he repeated (the question) and said: *“O my Lord, do You create a creation, and then misguide whomever You want, and guide whomever You want?!”*

He said: It was said to him: *“O ‘Uzayr, refrain from this (i.e. this type of question).”*

﴿ وَكَانَ ٱلۡإِنسَٰنُ أَكۡثَرَ شَيۡءٖ جَدَلٗا ﴾

**"And the human is most of all things quarrelsome."** (Al-Kahf 18:54)

فَعَادَ فَقَالَ: يَا عُزَيْرُ، لَتُعْرِضَنَّ عَنْ هَذَا أَوْ لَمَحَوْتُكَ مِنَ النُّبُوَّةِ، إِنِّي لَا أُسْأَلُ عَمَّا أَفْعَلُ وَهُمْ يُسْأَلُونَ»

Then he repeated (the question), so He said: *"O 'Uzayr, you will verily refrain from this, or I will verily erase you from the prophethood. I am verily not asked about what I do, while they will be asked."*[509]

**621** –حَدَّثَنِي أَبُو عَبْدِ اللَّهِ جَعْفَرُ بْنُ إِدْرِيسَ الْقَزْوِينِيُّ قَالَ: حَدَّثَنَا أَبُو يُوسُفَ يَعْقُوبُ بْنُ إِسْحَاقَ الْقَزْوِينِيُّ الصَّوَّافُ قَالَ: نا سَهْلُ بْنُ عُثْمَانَ الْعَسْكَرِيُّ قَالَ: حَدَّثَنِي سَعِيدُ بْنُ النُّعْمَانِ، عَنْ نَهْشَلٍ، عَنِ الضَّحَّاكِ بْنِ عُثْمَانَ قَالَ: وَافَيْتُ الْمَوْسِمَ، فَلَقِيتُ فِي مَسْجِدِ الْخَيْفِ ذِكْرَ الْجَمَاعَةِ قَالَ: وَرَأَيْتُ طَاوُسًا الْيَمَانِيَّ، فَسَمِعْتُهُ يَقُولُ لِرَجُلٍ: إِنَّ الْقَدَرَ سِرُّ اللَّهِ تَعَالَى، فَلَا تَدْخُلَنَّ فِيهِ، وَلَقَدْ سَمِعْتُ أَبَا الدَّرْدَاءِ يُحَدِّثُ عَنْ نَبِيِّكُمْ ﷺ: أَنَّ مُوسَى عليه السلام لَمَّا خَرَجَ مِنْ عِنْدِ فِرْعَوْنَ مُتَغَيِّرَ الْوَجْهِ، إِذِ اسْتَقْبَلَهُ مَلَكٌ مِنْ خَزَّانِ النَّارِ، وَهُوَ يُقَلِّبُ كَفَّيْهِ مُتَعَجِّبًا لِمَا قَالَ لِهُ الرُّوحُ الْأَمِينُ: «**إِنَّ رَبَّكَ عز وجل أَرْسَلَكَ إِلَى فِرْعَوْنَ مَعَ أَنَّهُ قَدْ طُبِعَ عَلَى قَلْبِهِ فَلَنْ يُؤْمِنَ قَالَ: يَا جِبْرِيلُ، فَدُعَائِي مَا هُوَ؟ قَالَ: امْضِ لِمَا أُمِرْتَ قَالَ صَدَقْتَ، ثُمَّ قَالَ: يَا مُوسَى اثْنَا عَشَرَ مَلَكًا مِنْ خَزَّانِ النَّارِ، وَقَدْ جَهَدْنَا عَلَى أَنْ نَسْأَلَ فِي هَذَا الْأَمْرِ، فَأَوْحَى إِلَيْنَا أَنَّ الْقَدَرَ سِرُّ اللَّهِ، فَلَا تَدْخُلُوا فِيهِ**»

**621.** Abū 'Abdillāh Ja'far ibn Idrīs Al-Qazwīnī narrated to me and said: Abū Yūsuf Ya'qūb ibn Ishāq Al-Qazwīnī As-Sawwāf narrated to us and said: Sahl ibn 'Uthmān Al-'Askarī narrated to us and said: Sa'īd ibn An-Nu'mān narrated to me, from Nahshal, from Ad-Dahhāk ibn 'Utman who said: I came at the right time, and I met in the *masjid* of *Al-Khīf* – and he mentioned a group of people. He said: I saw Tāwūs Al-Yamānī and I heard him say to man: *"Verily, the qadar is the secret of Allāh the Exalted, so you should verily not enter (or delve) into it. And I verily heard Abū Ad-Dardā narrate from your Prophet (sallAllāhu 'alayhi wa sallam) that when Mūsā ('alayhis-salām) exited from Fir'awn with his face changed, an angel from the keepers of Hellfire met him. And he was turning his hands out of wonder due to what Ar-Rūh Al-Amīn (i.e. Jibrīl) had said to him:* ***'Verily, your Lord – 'azza wa jalla – has sent you to Fir'awn, despite that his heart has been sealed so will not believe.' He said: 'O Jibrīl, then what is my invitation for?' He said: 'Go forth (and do) what you have been commanded.' He said: 'You have spoken the truth.' Then he said: 'O Mūsā, we are twelve angels from the keepers of Hellfire. We have verily strived in asking***

[509] Narrated by Ibn Battah in "Al-Ibānah Al-Kubrā" (2122) in a longer version that this, from Mūsā, 'Īsā and 'Uzayr (*'alayhimus-salām*).

***about this issue, and then it was revealed to us that the qadar is the secret of Allāh, so do not enter (or delve) into it.'"***[510]

**622** – وَأَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: نا عَبْدُ الْأَعْلَى بْنُ حَمَّادٍ قَالَ: نَا حَمَّادُ بْنُ سَلَمَةَ قَالَ: أنا كُلْثُومُ بْنُ جَبْرٍ، عَنْ وَهْبِ بْنِ مُنَبِّهٍ أَنَّهُ قَالَ: «أَجِدُ فِي التَّوْرَاةِ، أَوْ فِي الْكِتَابِ: أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا خَالِقُ الْخَلْقِ، خَلَقْتُ الْخَيْرَ وَالشَّرَّ، وَخَلَقْتُ مَنْ يَكُونُ الْخَيْرُ عَلَى يَدَيْهِ، فَطُوبَى لِمَنْ خَلَقْتُهُ لِيَكُونَ الْخَيْرُ عَلَى يَدَيْهِ، وَوَيْلٌ لِمَنْ خَلَقْتُهُ لِيَكُونَ الشَّرُّ عَلَى يَدَيْهِ»

**622.** And Al-Firyābī informed us and said: 'Abdul-A'lā ibn Hammād narrated to us and said: Hammād ibn Salamah narrated to us and said: Kulthūm ibn Jabr narrated to us, from Wahb ibn Munabbih that he said: *"I find in the Tawrāh, or in the Book, that 'There is no ilāh except Me. I am the Creator of the creation. I created the good and the evil. And I created the one who will perform good with his hands. So glad tidings for the one whom I created for him to perform the good with his hands. And woe to the one whom I created for him to perform the evil.'"*

**623** – وَأَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: نا اللَّيْثُ بْنُ سَعْدٍ، عَنْ عَقِيلٍ، عَنِ الزُّهْرِيِّ، عَنْ مُسَافِعَ الْحَاجِبِ أَنَّهُ قَالَ «وَجَدُوا حَجَرًا حِينَ نَقَضُوا الْبَيْتَ فِيهِ ثَلَاثَةُ صُفُوحٍ، فِيهَا كِتَابٌ مِنْ كُتُبِ الْأُوَلِ، فَدَعَى لَهَا رَجُلٌ فَقَرَأَهَا، فَإِذَا فِي صَفْحٍ مِنْهَا: أَنَا اللَّهُ ذُو بَكَّةَ صُغْتُهَا يَوْمَ صُغْتُ الشَّمْسَ وَالْقَمَرَ حَفَفْتُهَا بِسَبْعَةِ أَمْلَاكٍ، وَبَارَكْتُ لِأَهْلِهَا فِي اللَّحْمِ وَالْمَاءِ، وَفِي الصَّفْحِ الْآخَرِ: أَنَا اللَّهُ ذُو بَكَّةَ، خَلَقْتُ الرَّحِمَ، وَاشْتَقَقْتُ لَهَا مِنِ اسْمِي، فَمَنْ وَصَلَهَا وَصَلْتُهُ، وَمَنْ قَطَعَهَا بَتَتُّهُ، وَفِي الصَّفْحِ الثَّالِثِ: أَنَا اللَّهُ ذُو بَكَّةَ خَلَقْتُ الْخَيْرَ وَالشَّرَّ، فَطُوبَى لِمَنْ كَانَ الْخَيْرُ عَلَى يَدَيْهِ، وَوَيْلٌ لِمَنْ كَانَ الشَّرُّ عَلَى يَدَيْهِ»

**623.** And Al-Firyābī informed us and said: Qutaybah ibn Sa'īd narrated to us and said: Al-Layth ibn Sa'd narrated to us, from 'Uqayl, from Az-Zuhrī, from Musāfi' Al-Hājib that he said: When they tore down the House they found a stone that had three sides. It contained a writing from the first books. So a man was called and he read it. On one of its sides it said:

*"I am Allāh the Owner of Bakkah. I created it on the day I created the sun and the moon. And I surrounded it with seven angels. And I blessed its people with meat and water."*

And on the other side it said: *"I am Allah the Owner of Bakkah. I created the womb, and I derived its (name) from My Name. So whoever uphold it, then I will uphold him. And whoever cuts it off, then I will cut him off."*

And on the third side it said: *"I am Allāh the Owner of Bakkah. I created the good and the evil. So glad tidings to the one who performs good with his hands, and woe to the one who performs evil with his hands."*

---

[510] Narrated by Ibn Battah in "Al-Ibānah Al-Kubrā" (2121). And in its *isnād* is Nahshal. And that which is apparent is that he is Ibn Sa'īd. And if it is him, then Ishāq ibn Rāhūyah said: *"He was a liar."* And Abū Hātim and An-Nasāī said: *"He is matrūk."* ["Al-Mīzān" (4/275)].

**624** – وَأَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: نا سُوَيْدُ بْنُ سَعِيدٍ قَالَ: يُوسُفُ بْنُ سَهْلٍ الْوَاسِطِيُّ قَالَ: "حَجَجْتُ فَسَمِعْتُ رَجُلًا، يُلَبِّي يَقُولُ فِي تَلْبِيَتِهِ: لَبَّيْكَ لَبَّيْكَ، وَالشَّرُّ لَيْسَ إِلَيْكَ، فَلَمَّا دَخَلْتُ مَكَّةَ لَقِيتُ سُفْيَانَ، فَأَخْبَرْتُهُ بِالَّذِي سَمِعْتُ، فَمَا زَادَنِي عَلَى أَنْ قَالَ:

**624.** And Al-Firyābī informed us and said: Suwayd ibn Sa'īd narrated to us and said: Yūsuf ibn Sahl Al-Wāsitī narrated to us and said: I performed *hajj*, and I heard a man making the *talbiyah* while he was saying in it: *"I am at Your service, I am at Your service. And the evil (or bad) is not from You."* Then when I entered *Makkah* I met Sufyān, and I informed him about what I heard. And the only thing he said to me was:

﴿ قُلْ أَعُوذُ بِرَبِّ ٱلْفَلَقِ ۝١ مِن شَرِّ مَا خَلَقَ ﴾

**"Say: 'I seek refuge with the Lord of *Al-Falaq*. From the evil He has created.'"**
(Al-Falaq 113:1-5)

**625** – وَأَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: نا قَطَنُ بْنُ نَسِيرٍ قَالَ: نا جَعْفَرُ بْنُ سُلَيْمَانَ قَالَ: نا أَبُو سِنَانٍ قَالَ: اجْتَمَعَ وَهْبُ بْنُ مُنَبِّهٍ، وَعَطَاءٍ الْخُرَاسَانِيُّ بِمَكَّةَ فَقَالَ عَطَاءٌ: يَا أَبَا عَبْدِ اللَّهِ مَا كُتُبٌ بَلَغَنِي أَنَّهَا كُتِبَتْ عَنْكَ فِي الْقَدَرِ؟ فَقَالَ وَهْبٌ: وَمَا كَتَبْتُ كُتُبًا، وَلَا تَكَلَّمْتُ فِي الْقَدَرِ، ثُمَّ قَالَ وَهْبٌ: قَرَأْتُ نَيِّفًا وَسَبْعِينَ مِنْ كُتُبِ اللَّهِ تَعَالَى، مِنْهَا نَيِّفٌ وَأَرْبَعُونَ ظَاهِرَةٌ فِي الْكَنَائِسِ، وَمِنْهَا نَيِّفٌ وَعِشْرُونَ لَا يَعْلَمُهَا إِلَّا قَلِيلٌ مِنَ النَّاسِ، فَوَجَدْتُ فِيهَا كُلِّهَا: «أَنْ مَنْ وَكَّلَ إِلَى نَفْسِهِ شَيْئًا مِنَ الْمَشِيئَةِ فَقَدْ كَفَرَ»

**625.** And Al-Firyābī informed us and said: Qatan ibn Nasīr narrated to us and said: Ja'far ibn Sulaymān narrated to us and said: Abū Sinān narrated to us and said: Wahb ibn Munabbih and 'Atā Al-Khurāsānī met in *Makkah*. Then 'Atā said: *"What are these books that I have heard have been written from you regarding the qadar?"*

So Wahb said: *"I have not written any books, and I have not spoken about the qadar."*

Then Wahb said: *"I have read more than seventy of the books of Allāh the Exalted. More than forty of them are present in the churches, and more than twenty of them are only known by a few of the people. And I found in all of them, that whoever ascribes any of the Mashīah (Will) to himself, he has verily committed kufr."*[511]

---

[511] Wahb ibn Munabbih – *rahimahullāh* – has a book about the *qadar* which he called: "Kitāb Al-Hikmah". In it he mentioned the sins and declared Allāh free from them. And this is a book which the *Qadariyyah* use as an argument for their false *madhhab*. And Wahb was criticised (and rejected) for him writing this book, so he retracted it and regretted it.
- In "As-Sunnah" by Al-Khallāl (898/a) from Sufyān, from 'Amr who said: I said to Ibn Munabbih, when I entered upon him and he fed me some walnuts in his house. Then I said to him: *"I wish that you had never written a book about the qadar."* He said: *"And I also wish that I never did it."*
Hanbal said: I asked about Abū 'Abdillāh about this, so he said: *"He means the book of Wahb 'Kitāb Al-Hikmah'. And in it he mentions the sins, and he declares the Lord – jalla wa 'azza – free from this and deems Him far above this."* =

**626** – وَأَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنِي أَبُو حَفْصٍ عَمْرُو بْنُ عُثْمَانَ الْحِمْصِيُّ قَالَ: نا بَقِيَّةُ بْنُ الْوَلِيدِ قَالَ: حَدَّثَنَا أَبُو عَمْرٍو يَعْنِي الْأَوْزَاعِيَّ قَالَ: نا الْعَلَاءُ بْنُ الْحَجَّاجِ، عَنْ مُحَمَّدِ بْنِ عُبَيْدٍ الْمَكِّيِّ، عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما قَالَ: قِيلَ لَهُ إِنَّ رَجُلًا قَدِمَ عَلَيْنَا يُكَذِّبُ بِالْقَدَرِ فَقَالَ: «دُلُّونِي عَلَيْهِ» وَهُوَ يَوْمَئِذٍ أَعْمَى فَقَالُوا: وَمَا تَصْنَعُ بِهِ؟ قَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ، لَئِنِ اسْتَمْكَنْتُ مِنْهُ لَأَعَضَّنَّ أَنْفَهُ حَتَّى أَقْطَعَهُ، وَلَئِنْ وَقَعَتْ رَقَبَتُهُ فِي يَدِي لَأَدُقَّنَّهَا، وَالَّذِي نَفْسِي بِيَدِهِ لَا يَنْتَهِي بِهِمْ سُوءُ رَأْيِهِمْ حَتَّى يُخْرِجُوا اللَّهَ تَعَالَى مِنْ أَنْ يَكُونَ قَدَّرَ الْخَيْرَ، كَمَا أَخْرَجُوهُ مِنْ أَنْ يُقَدِّرَ الشَّرَّ»

**626.** And Al-Firyābī informed us and said: Abū Hafs ʻAmr ibn ʻUthmān Al-Himsī narrated to me and said: Baqiyyah ibn Al-Walīd narrated to us and said: Abū ʻAmr (i.e. Al-Awzāʻī) narrated to us and said: Al-ʻAlā ibn Al-Hajjāj narrated to us, from Muhammad ibn ʻUbayd Al-Makkī, from Ibn ʻAbbās (*radiAllāhu ʻanhumā)* who said: It was said to him (i.e. Ibn ʻAbbās): *"A man has verily come to us who rejects the qadar."*

Then he said: *"Lead me to him."* And he was blind at that time.

So they said: *"And what will you do to him?"*

He said: *"By the One in whose Hand my soul is in, if I get a hold of him, I will verily bite his nose until I cut it off (with my teeth). And if his throat falls in my hands, I will verily break it.*

*By the One in whose Hand my soul is in, their evil opinion will not finish with them before they exit Allāh – the Exalted – from having decreed the good, just as they exited Him from having decreed the evil (or bad)."*

**627** – وَأَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: نا عَمْرُو بْنُ عُثْمَانَ الْحِمْصِيُّ قَالَ: نا بَقِيَّةُ قَالَ: نا أَبُو عَمْرٍو الْأَوْزَاعِيُّ، عَنْ عَبْدَةَ بْنِ أَبِي لُبَابَةَ قَالَ: عِلْمَ اللَّهُ تَعَالَى مَا هُوَ خَالِقٌ وَمَا الْخَلْقُ عَامِلُونَ، ثُمَّ كَتَبَهُ، ثُمَّ قَالَ لِنَبِيِّهِ ﷺ:

**627.** And Al-Firyābī informed us and said: ʻAmr ibn ʻUthmān Al-Himsī narrated to us and said: Baqiyyah narrated to us and said: Abū ʻAmr Al-Awzāʻī narrated to us, from ʻAbdah ibn Abī Lubābah who said: *"Allāh – the Exalted – knew what He would create, and what the creation will perform of deeds. Then He wrote it down. Then He said to His Prophet (sallAllāhu ʻalayhi wa sallam):*

﴿ أَلَمْ تَعْلَمْ أَنَّ ٱللَّهَ يَعْلَمُ مَا فِى ٱلسَّمَآءِ وَٱلْأَرْضِ ۗ إِنَّ ذَٰلِكَ فِى كِتَٰبٍ ۚ إِنَّ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٌ ﴾

**"Do you not know that Allāh knows what is in the heaven and on earth. Verily, that is** (all) **in a Book. Verily, that is easy for Allāh."** (Al-Hajj 22:70)*"*

---

Abū ʻAbdillāh said: *"And these people use it as an argument."* Meaning: The *Qadariyyah*.

- And in "Tārīkh Dimashq" (63/386) Wahb said: *"I used to say (something) about the qadar. Until I read seventy-odd books from the books of the prophets. In all of them was: 'Whoever ascribes any of the Mashīah to himself, he has verily committed kufr.' So I left my opinion."*

- And in "As-Siyar" (4/548) Ahmad said: *"He was accused of some of it, then he returned (to the truth)."* And Al-ʻIjlī said: *"He returned."*

**628** – وَأَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: نا أَبُو أَنَسٍ مَالِكُ بْنُ سُلَيْمَانَ الْأَلْهَانِيُّ الْحِمْصِيُّ قَالَ: حَدَّثَنَا بَقِيَّةُ بْنُ الْوَلِيدِ، عَنْ أَرْطَاةَ بْنِ الْمُنْذِرِ، عَنْ مُجَاهِدِ بْنِ جَبْرٍ، أَنَّهُ بَلَغَهُ عَنِ ابْنِ عُمَرَ رضي الله عنهما أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**إِنَّ أَوَّلَ شَيْءٍ خَلَقَهُ اللَّهُ الْقَلَمَ، فَأَخَذَهُ بِيَمِينِهِ وَكِلْتَا يَدَيْهِ يَمِينٌ قَالَ: فَكَتَبَ الدُّنْيَا وَمَا يَكُونُ فِيهَا مِنْ عَمَلٍ مَعْمُولٍ، بِرٍّ أَوْ فُجُورٍ، رَطْبٍ أَوْ يَابِسٍ، فَأَحْصَاهُ عِنْدَهُ فِي الذِّكْرِ، ثُمَّ قَالَ: اقْرَءُوا إِنْ شِئْتُمْ:**

**628.** And Al-Firyābī informed us and said: Abū Anas Mālik ibn Sulaymān Al-Alhānī Al-Himsī narrated to us and said: Baqiyyah ibn Al-Walīd narrated to us, from Artaah ibn Al-Mundhir, from Mujāhid ibn Jabr, that it reached him from Ibn ʻUmar (*radiAllāhu ʻanhumā*), that the Messenger of Allāh (*sallAllāhu ʻalayhi wa sallam*) said: ***"Verily, the first thing Allāh created was the pen. Then He took it with His right Hand. And both of His Hands are right. He said: Then He wrote the dunyā and what will occur in it of performed deeds, righteousness and wickedness, wet and dry, and He accounted for it with Him in the mention***[512] ***(of everything)."*** Then he said: ***"Recite if you want:***

﴿ هَٰذَا كِتَٰبُنَا يَنطِقُ عَلَيۡكُم بِٱلۡحَقِّۚ إِنَّا كُنَّا نَسۡتَنسِخُ مَا كُنتُمۡ تَعۡمَلُونَ ﴾

**"This is Our Book that states the truth upon you. We verily used to copy what you used to do."** (Al-Jāthiyah 45:29)

**فَهَلْ تَكُونُ النَّسْخَةُ إِلَّا مِنْ أَمْرٍ قَدْ فُرِغَ مِنْهُ»**

***So can a copy be from anything other than something which has already been finished (or completed)?"***[513]

- **Muhammad ibn Al-Husayn – *rahimahullāh* – said:**

**629** – فَهَذَا طَرِيقُ أَهْلِ الْعِلْمِ:

الْإِيمَانُ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ، وَاقِعٌ مِنَ اللَّهِ بِمَقْدُورٍ جَرَى بِهِ، يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ.

**629.** So this is the way of the people of knowledge:

The belief in, that the both the good and the bad of the *qadar* occurs from Allāh with a decision that He made. He misguides whomever He wants, and He guides whomever He wants.

﴿ لَا يُسۡـَٔلُ عَمَّا يَفۡعَلُ وَهُمۡ يُسۡـَٔلُونَ ﴾

**"He is not asked about what He does, while they will be asked."**
(Al-Anbiyā 21:23)

---

[512] **Translator:** The *dhikr* (mention) refers to *Al-Lawh Al-Mahfūdh* (the Preserved Tablet).

[513] Its *takhrīj* has gone forth in number (421).

وَأَمَّا الْحُجَّةُ فِي تَرْكِ مُجَالَسَةِ الْقَدَرِيَّةِ وَلَا يُفَاتَحُونَ بِكَلَامٍ، وَلَا بِمُنَاظَرَةٍ إِلَّا عِنْدَ الضَّرُورَةِ وَإِثْبَاتِ الْحُجَّةِ عَلَيْهِمْ وَتَبْكِيتِهِمْ، أَوْ يَسْتَرْشِدُ مِنْهُمْ مُسْتَرْشِدٌ لِلِاسْتِرْشَادِ فَيُرْشَدُ، وَيُوقَفُ عَلَى طَرِيقِ الْحَقِّ، وَيَحْذَرُ طَرِيقَ الْبَاطِلِ، فَلَا بَأْسَ بِالْبَيَانِ عَلَى هَذَا النَّعْتِ، وَسَأَذْكُرُ فِي ذَلِكَ مَا يَدُلُّ عَلَى مَا قُلْتُ إِنْ شَاءَ اللَّهُ، فَاللَّهُ الْمُوَفِّقُ لِكُلِّ رَشَادٍ.

And as for the *hujjah* (evidence, argument) for not sitting (or gathering) with them, not initiating a conversation with them, and not debating with them except in the case of necessity and to establish the *hujjah* upon them and to make them cry, or to guide the one among them who is asking for guidance in order for him to be guided and to become aware of the way of the truth and to be warned against the way of falsehood, then there is no harm in explaining according to this description. And regarding this I will mention what proves what I have said, *in shā Allāh*. And Allāh is the One who grants success to every guidance.

**630** – أَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: نا إِسْحَاقُ بْنُ رَاهَوَيْهِ قَالَ: أنا الْمُقْرِئُ عَبْدُ اللَّهِ بْنُ يَزِيدَ قَالَ: نا سَعِيدُ بْنُ أَبِي أَيُّوبَ، عَنْ عَطَاءِ بْنِ دِينَارٍ، عَنْ حَكِيمِ بْنِ شَرِيكٍ الْهُذَلِيِّ، عَنْ يَحْيَى بْنِ مَيْمُونٍ الْحَضْرَمِيِّ، عَنْ رَبِيعَةَ الْجُرَشِيِّ، عَنْ أَبِي هُرَيْرَةَ، عَنْ عُمَرَ بْنِ الْخَطَّابِ رضي الله عنه :عَنِ النَّبِيِّ ﷺ قَالَ: **"لَا تُجَالِسُوا أَهْلَ الْقَدَرِ وَلَا تُفَاتِحُوهُمْ"**.

**630.** Al-Firyābī informed us and said: Ishāq ibn Rāhūyah narrated to us and said: Al-Muqri ʻAbdullāh ibn Yazīd narrated to us and said: Sa'īd ibn Abī Ayyūb narrated to us, from ʻAtā ibn Dīnār, from Hakīm ibn Sharīk Al-Hudhalī, from Yahyā ibn Maymūn Al-Hadramī, from Rabī'ah Al-Jurashī, from Abū Hurayrah (*radiAllāhu ʻanhu*), from ʻUmar ibn Al-Khattāb (*radiAllāhu ʻanhu*), from the Prophet (*sallAllāhu ʻalayhi wa sallam*) who said: ***"Do not sit with the people of qadar, and do not initiate a conversation with them."***[514]

**631** – حَدَّثَنَا أَبُو الْعَبَّاسِ سَهْلُ بْنُ أَبِي سَهْلٍ الْوَاسِطِيُّ قَالَ: نا أَبُو حَفْصٍ عَمْرُو بْنُ عَلِيٍّ قَالَ: نا عَبْدُ اللَّهِ بْنُ يَزِيدَ الْمُقْرِئُ قَالَ: نا سَعِيدُ بْنُ أَبِي أَيُّوبَ وَذَكَرَ الْحَدِيثَ، مِثْلَهُ سَوَاءً.

**631.** Abū Al-ʻAbbās Sahl ibn Abī Sahl Al-Wāsitī narrated to us and said: Abū Hafs ʻAmr ibn ʻAlī narrated to us and said: ʻAbdullāh ibn Yazīd Al-Muqri narrated to us and said: Sa'īd ibn Abī Ayyūb narrated to us… And he mentioned the exact same *hadīth*.

[514] Narrated by Ahmad (206), Abū Dāwūd (4710) and ʻAbdullāh in "As-Sunnah" (339). And in its *isnād* is Hakīm ibn Sharīk. He said in "Al-Mīzān" (1/586): *"Ibn Hibbān declared him to be strong, and Abū Hātim said: 'Unknown.'"*

**632** – وَأَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: نا مُحَمَّدُ بْنُ دَاوُدَ قَالَ: نا أَحْمَدُ بْنُ صَالِحٍ قَالَ: نا عَبْدُ اللَّهِ بْنُ وَهْبٍ قَالَ: نا اللَّيْثُ بْنُ سَعْدٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ قَالَ: كُنَّا نُجَالِسُ يَحْيَى بْنَ سَعِيدٍ فَيُسْرِدُ عَلَيْنَا مِثْلَ اللُّؤْلُؤِ، فَإِذَا طَلَعَ رَبِيعَةُ قَطَعَ يَحْيَى الْحَدِيثَ إِعْظَامًا لِرَبِيعَةَ، فَبَيْنَا نَحْنُ يَوْمًا يُحَدِّثُنَا تَلَا هَذِهِ الْآيَةَ:

**632.** And Al-Firyābī narrated to us an said: Muhammad ibn Dāwūd narrated to us and said: Ahmad ibn Sālih narrated to us and said: 'Abdullāh ibn Wahb narrated to us and said: Al-Layth ibn Sa'd narrated to us, from 'Ubaydullāh ibn 'Umar who said: We were sitting with Yahyā ibn Sa'id[515] and he was narrating to us like a pearl. Then when Rabī'ah emerged, Yahyā stopped narrating out of respect for Rabī'ah. Then one day when he was narrating to us, he recited this *āyah*:

﴿ وَإِن مِّن شَيۡءٍ إِلَّا عِندَنَا خَزَآئِنُهُۥ وَمَا نُنَزِّلُهُۥٓ إِلَّا بِقَدَرٖ مَّعۡلُومٖ ﴾

**"And there is no thing, except that its treasures are with Us. And We do not send it down, except with a known *qadar* (decree)."** (Al-Hijr 15:21)

فَقَالَ لَهُ جَمِيلُ بْنُ نُبَاتَةَ الْعِرَاقِيُّ وَهُوَ جَالِسٌ مَعَنَا: يَا أَبَا مُحَمَّدٍ، أَرَأَيْتَ السِّحْرَ مِنْ تِلْكَ الْخَزَائِنِ؟ فَقَالَ يَحْيَى: سُبْحَانَ اللَّهِ، مَا هَذَا مِنْ مَسَائِلِ الْمُسْلِمِينَ، فَقَالَ عَبْدُ اللَّهِ بْنُ أَبِي حَبِيبَةَ: إِنَّ أَبَا مُحَمَّدٍ لَيْسَ بِصَاحِبِ خُصُومَةٍ، وَلَكِنْ عَلَيَّ فَأَقْبِلْ أَمَّا أَنَا فَأَقُولُ: إِنَّ السِّحْرَ لَا يَضُرُّ إِلَّا بِإِذْنِ اللَّهِ، أَفَتَقُولُ أَنْتَ ذَلِكَ؟ فَسَكَتَ، فَكَأَنَّمَا سَقَطَ عَنَّا جَبَلٌ.

Then Jamīl ibn Nubātah Al-'Irāqī said to him, and he was sitting with us: *"O Abu Muhammad, do you believe the magic to be from these treasures?"*

So Yahya said: *"Subhān-Allāh! This is not from the questions of (i.e. asked by) the muslims."*

Then 'Abdullāh ibn Abī Habībah said: *"Verily, Abū Muhammad is not a man who disputes. But it is upon me, so approach. As for me, then I say: Verily, the magic does not harm, except with the permission of Allāh. Do you also say this?"* Then he remained silent. And it was as if a mountain had been removed from us.

**633** – أَخْبَرَنَا إِبْرَاهِيمُ بْنُ الْهَيْثَمِ النَّاقِدُ قَالَ: نا مُحَمَّدُ بْنُ بَكَّارٍ قَالَ: نا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، عَنْ عُمَرَ بْنِ مُحَمَّدٍ الْعُمَرِيِّ قَالَ: جَاءَ رَجُلٌ إِلَى سَالِمِ بْنِ عَبْدِ اللَّهِ فَقَالَ: رَجُلٌ زَنَى، فَقَالَ سَالِمٌ: «يَسْتَغْفِرُ اللَّهَ وَيَتُوبُ إِلَيْهِ» فَقَالَ لَهُ الرَّجُلُ: اللَّهُ قَدَّرَهُ عَلَيْهِ؟ فَقَالَ سَالِمٌ: نَعَمْ قَالَ: «ثُمَّ أَخَذَ قَبْضَةً مِنَ الْحَصْبَاءِ، فَضَرَبَ بِهَا وَجْهَ الرَّجُلِ وَقَالَ: قُمْ»

**633.** Ibrāhīm ibn Al-Haytham An-Nāqid informed us and said: Muhammad ibn Bakkār narrated to us and said: Ismā'īl ibn 'Ayyāsh narrated to us, from 'Umar ibn Muhammad Al-'Umarī who said: A man came to Sālim ibn 'Abdillāh and said: *"A man has committed zinā (fornication)."*

Then Sālim said: *"He asks Allāh for forgiveness and turns to Him in repentance."*

---

[515] Al-Ansārī. He died in year 143 after *hijrah*, *rahimahullāh*.

Then the man said to him: *"Did Allāh decree it for him?!"*

So Sālim said: *"Yes."*

He said: Then he took a handful of pebbles and threw them in the face of the man, and he said: *"Get up."*[516]

**634** – حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي دَاوُدَ قَالَ: نا أَيُّوبُ شَيْخٌ لَنَا قَالَ: نا إِسْمَاعِيلُ بْنُ عَمْرٍو الْبَجَلِيُّ قَالَ: نا عَبْدُ الْمَلِكِ بْنُ هَارُونَ بْنِ عَنْتَرَةَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: أَتَى رَجُلٌ عَلِيَّ بْنَ أَبِي طَالِبٍ كَرَّمَ اللَّهُ وَجْهَهُ فَقَالَ: أَخْبِرْنِي عَنِ الْقَدَرِ؟ فَقَالَ: طَرِيقٌ مُظْلِمٌ فَلَا تَسْلُكْهُ، قَالَ: أَخْبِرْنِي عَنِ الْقَدَرِ؟ قَالَ: بَحْرٌ عَمِيقٌ فَلَا تَلِجْهُ، قَالَ: أَخْبِرْنِي عَنِ الْقَدَرِ؟ قَالَ: سِرُّ اللَّهِ فَلَا تُكَلِّفْهُ، ثُمَّ وَلَّى الرَّجُلُ غَيْرَ بَعِيدٍ، ثُمَّ رَجَعَ، فَقَالَ لِعَلِيٍّ: فِي الْمَشِيئَةِ الْأُولَى أَقُومُ وَأَقْعُدُ وَأَقْبِضُ وَأَبْسُطُ؟ فَقَالَ لَهُ عَلِيٌّ رضي الله عنه :إِنِّي سَائِلُكَ عَنْ ثَلَاثِ خِصَالٍ، وَلَنْ يَجْعَلَ اللَّهُ لَكَ وَلَا لِمَنْ ذَكَرَ الْمَشِيئَةَ مَخْرَجًا، أَخْبِرْنِي أَخَلَقَكَ اللَّهُ لَمَّا شَاءَ أَوْ لَمَّا شِئْتَ؟ قَالَ: بَلْ لَمَّا شَاءَ قَالَ: أَخْبِرْنِي أَفَتَجِيءُ يَوْمَ الْقِيَامَةِ كَمَا شَاءَ أَوْ كَمَا شِئْتَ؟ قَالَ: لَا بَلْ كَمَا شَاءَ، قَالَ أَخْبِرْنِي أَخْلَقَكَ اللَّهُ كَمَا شَاءَ أَوْ كَمَا شِئْتَ؟ قَالَ: لَا بَلْ كَمَا شَاءَ قَالَ: فَلَيْسَ لَكَ مِنَ الْمَشِيئَةِ شَيْءٌ.

**634.** And Abū Bakr ibn Abī Dāwūd narrated to us and said: Ayyūb – a *shaykh* of ours – narrated to us and said: Ismā'īl ibn 'Amr Al-Bajalī narrated to us and said: 'Abdul-Malik ibn Hārūn ibn 'Antarah narrated to us, from his father, from his grandfather who said: A man came to 'Alī ibn Abī Tālib (*radiAllāhu 'anhu*) and said: *"Inform me about the qadar?"*

He said: *"A dark path, so do not traverse it."*

He said: *"Inform me about the qadar?"*

He said: *"A deep ocean, so do enter into it."*

He said: *"Inform me about the qadar?"*

He said: *"The secret of Allāh, so do not burden yourself with it."*

He said: Then the man turned away and walked not far. Then he returned and said to 'Alī: *"Is it in the first Mashīah (Will) that I get up and I sit, and that I grasp and let go?"*

So 'Alī said to him: *"I will ask you about three traits. And Allāh did not make a way out for you, nor for anyone who speaks about the Mashīah:*

*Inform me: Has Allāh created you for what He wants, or for what you want?"*

---

[516] Narrated by 'Abdullāh in "As-Sunnah" (910) and in it there is further clarification of why he threw pebbles at him. He said: *"Did He decree it for me, and then He will (also) punish me for it?!"* He said: *"Yes."* He said: And then he took some pebbles for him (i.e. to throw at him).
- And in "Al-'Ilal wa Marifah Ar-Rijāl" (2914) from Muhammad ibn 'Abdillāh Al-Ansārī who said: I saw Dāwūd ibn Abī Hind hit 'Awf Al-A'rābī and say: *"Woe to you, O qadarī. Woe to you, O qadarī."* And see the commentary upon narration number (537) for further clarification.

He said: *"Rather, for what He wants."*

He said: *"Then inform me, will you come on the Day of Resurrection as He wants or as you want?"*

He said: *"No. Rather, as He wants."*

He said: *"Then inform me, did He create you how He wanted or how you wanted?"*

He said: *"No. Rather, as He wanted."*

He said: *"Then none of the Mashīah (Will) is for you."*[517]

**635** – حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي دَاوُدَ قَالَ: نا أَحْمَدُ بْنُ صَالِحٍ قَالَ: نا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرِو بْنِ دِينَارٍ قَالَ: قَالَ لَنَا طَاوُسٌ: "أَخِّرُوا مَعْبَدًا الْجُهَنِيَّ فَإِنَّهُ كَانَ قَدَرِيًّا.

**635.** Abū Bakr ibn Abī Dāwūd narrated to us and said: Ahmad ibn Sālih narrated to us and said: Sufyān ibn 'Uyaynah narrated to us, from 'Amr ibn Dīnār who said: Tāwūs said to us: *"Obstruct (or block) Ma'bad Al-Juhanī, for he is verily a qadarī."*[518]

**636** – أَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: نا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: نا سُفْيَانُ، عَنْ عَمْرٍو قَالَ: قَالَ لَنَا طَاوُسٌ: "أَخِّرُوا مَعْبَدًا الْجُهَنِيَّ فَإِنَّهُ كَانَ يَتَكَلَّمُ بِالْقَدَرِ.

**636.** Al-Firyābī informed us and said: Qutaybah ibn Sa'īd narrated to us and said: Sufyān narrated to us, from 'Amr who said: Tāwūs said to us: *"Obstruct (or block) Ma'bad Al-Juhanī, for he verily speaks about the qadar."*

**637** – أَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ: نا يَزِيدُ بْنُ هَارُونَ قَالَ: أَخْبَرَنِي يَحْيَى بْنُ سَعِيدٍ، عَنْ أَبِي الزُّبَيْرِ أَنَّهُ كَانَ مَعَ طَاوُسٍ يَطُوفُ بِالْبَيْتِ، فَمَرَّ مَعْبَدٌ الْجُهَنِيُّ فَقَالَ قَائِلٌ لِطَاوُسٍ: هَذَا مَعْبَدٌ الْجُهَنِيُّ فَعَدَلَ إِلَيْهِ، فَقَالَ: أَنْتَ الْمُفْتَرِي عَلَى اللَّهِ، الْقَائِلُ مَا لَا تَعْلَمُ؟ قَالَ: إِنَّهُ يُكْذَبُ عَلَيَّ قَالَ أَبُو الزُّبَيْرِ: فَعَدَلْتُ مَعَ طَاوُسٍ، حَتَّى دَخَلْنَا عَلَى ابْنِ عَبَّاسٍ، فَقَالَ لَهُ طَاوُسٌ: يَا أَبَا عَبَّاسٍ: الَّذِينَ يَقُولُونَ فِي الْقَدَرِ قَالَ: أَرُونِي بَعْضَهُمْ، قُلْنَا: صَانِعٌ مَاذَا؟ قَالَ: "إِذًا أَضَعُ يَدِي فِي رَأْسِهِ فَأَدُقُّ عُنُقَهُ.

**637.** Al-Firyābī informed us and said: Abū Bakr ibn Abī Shaybah narrated to us and said: Yazīd ibn Hārūn narrated to us and said: Yahyā ibn Sa'īd informed me, from Abū Az-Zubayr that he was with Tāwūs performing *tawāf* around the House when Ma'bad Al-Juhanī passed by. Then someone said to Tāwūs: *"That is Ma'bad Al- Juhanī."* So he turned towards him and said: *"Are you the one who invent lies about Allāh; the one who says what he does not know?!"*

So he said: *"People are verily lying about me."*

---

[517] It has gone forth in number (504).

[518] The talk about Ma'bad Al-Juhanī, the leader of the *Qadariyyah*, will come under number (642).

Abū Az-Zubayr said: Then I and Tāwūs turned away until we entered upon Ibn ʻAbbās (*radiAllāhu ʻanhumā*). Then Tāwūs said to him: *"O Abū ʻAbbās, those who speak about the qadar?"*

He said: *"Show me some of them."*

We said: *"What will you do?"*

He said: *"I will grab him by the head and break his throat."*

**638** – حَدَّثَنَا أَبُو عَبْدِ اللَّهِ أَحْمَدُ بْنُ مُحَمَّدِ بْنِ شَاهِينَ قَالَ: نا عَمَّارُ بْنُ خَالِدٍ الْوَاسِطِيُّ قَالَ: نا مَرْحُومُ بْنُ عَبْدِ الْعَزِيزِ الْعَطَّارُ قَالَ: سَمِعْتُ أَبِي وَعَمِّي يَقُولَانِ: سَمِعْنَا الْحَسَنَ: «يَنْهَى عَنْ مُجَالَسَةِ، مَعْبَدٍ الْجُهَنِيِّ»، وَيَقُولُ: «لَا تُجَالِسُوهُ»، قَالَ: وَقَالَ أَبِي: لَا أَعْلَمُ يَوْمَئِذٍ أَحَدًا يَتَكَلَّمُ فِي الْقَدَرِ غَيْرَ مَعْبَدٍ، وَرَجُلٍ مِنَ الْأَسَاوِرَةِ يُقَالُ لَهُ سَسْنَوَه

**638.** Abū ʻAbdillāh Ahmad ibn Muhammad ibn Shāhīn narrated to us and said: ʻAmmār ibn Khālid Al-Wāsitī narrated to us and said: Marhūm ibn ʻAbdil-ʻAzīz Al-ʻAttār narrated to us and said: I heard both my father and my uncle say: We heard Al-Hasan prohibit to sit with Ma'bad Al-Juhanī, and he would say: *"Do not sit with him."*

He said: And my father said: *"I do not know that anyone was speaking about the qadar at that time, other than Ma'bad Al-Juhanī and a man from Al-Asāwirah who was called Sasnawah*[519]*."*

**639** – أَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: نا مُحَمَّدُ بْنُ مُصَفًّى قَالَ: نا بَقِيَّةُ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ نَافِعٍ الثَّقَفِيُّ، عَنْ مُحَمَّدِ بْنِ عُبَيْدِ بْنِ أَبِي عَامِرٍ الْمَكِّيِّ قَالَ: لَقِيتُ غَيْلَانَ بِدِمَشْقَ مَعَ نَفَرٍ مِنْ قُرَيْشٍ، فَسَأَلُونِي فِي أَنْ أُكَلِّمَهُ، فَقُلْتُ لَهُ: اجْعَلْ لِي عَهْدَ اللَّهِ وَمِيثَاقَهُ أَلَّا تَغْضَبَ، وَلَا تَجْحَدَ، وَلَا تَكْتُمَ قَالَ: فَقَالَ: ذَلِكَ لَكَ، فَقُلْتُ: نَشَدْتُكَ اللَّهَ، هَلْ فِي السَّمَوَاتِ وَالْأَرْضِ شَيْءٌ قَطُّ مِنْ خَيْرٍ أَوْ شَرٍّ لَمْ يَشَأْهُ اللَّهُ، وَلَمْ يَعْلَمْهُ حِينَ كَانَ؟ قَالَ غَيْلَانُ: اللَّهُمَّ لَا، قُلْتُ: فَعِلْمُ اللَّهِ تَعَالَى بِالْعِبَادِ كَانَ قَبْلَ أَوْ بَعْدَ أَعْمَالِهِمْ؟ قَالَ غَيْلَانُ: بَلْ عِلْمُهُ كَانَ قَبْلَ أَعْمَالِهِمْ، قُلْتُ: فَمِنْ أَيْنَ كَانَ عِلْمُهُ بِهِمْ مِنْ دَارٍ كَانُوا فِيهَا قَبْلَهُ جَبَلَهُمْ فِي تِلْكَ الدَّارِ غَيْرُهُ؟ وَأَخْبَرَهُ الَّذِي جَبَلَهُمْ هُوَ فِي الدَّارِ عَنْهُمْ غَيْرُهُ؟ أَمْ مِنْ دَارٍ جَبَلَهُمْ هُوَ فِيهَا؟ وَخَلَقَ لَهُمُ الْقُلُوبَ الَّتِي يَعْمَلُونَ بِهَا الْمَعَاصِي؟ قَالَ غَيْلَانُ: بَلْ مِنْ دَارٍ جَبَلَهُمْ فِيهَا، وَخَلَقَ لَهُمُ الْقُلُوبَ الَّتِي يَعْمَلُونَ بِهَا الْمَعَاصِي، قُلْتُ: وَهَلْ كَانَ اللَّهُ يُحِبُّ أَنْ يُطِيعَهُ جَمِيعُ خَلْقِهِ؟ قَالَ غَيْلَانُ: نَعَمْ، قُلْتُ: انْظُرْ مَا تَقُولُ؟ قَالَ: هَلْ مَعَهَا غَيْرُهَا قُلْتُ: نَعَمْ، قُلْتُ: فَهَلْ كَانَ إِبْلِيسُ يُحِبُّ أَنْ يَعْصِيَ اللَّهَ جَمِيعُ خَلْقِهِ؟ قَالَ: فَلَمَّا عَرَفَ الَّذِي أُرِيدَ سَكَتَ، فَلَمْ يَرُدَّ عَلَيَّ شَيْئًا.

**639.** Al-Firyābī informed us and said: Muhammad ibn Musaffā narrated to us and said: Baqiyyah narrated to us and said: Muhammad ibn Nāfiʻ Ath-Thaqafī narrated to me, from Muhammad ibn ʻUbayd ibn Abī ʻĀmir Al-Makkī who said: I met Ghaylān in *Dimashq* with a group of people from *Quraysh*. Then they asked

[519] In the footnote of the original: Sīsnūyah.

me to speak with him, so I said to him: *"For the pact of Allāh and His covenant, then promise me not to become angry, not to reject and not to conceal (or hide anything)."*

He said: So he said: *"That is for you."*

So I said: *"I ask you by Allāh, is there anything in the heavens and earth, from good and bad, which Allāh did not want (to exist and occur), and which He did not know before it occurred?"*

Ghaylān said: *"O Allāh, no."*

I said: *"So did the knowledge of Allāh – the Exalted – about the slaves come first, or did their deeds (come first)?"*

Ghaylān said: *"Rather, His knowledge was before their deeds."*

I said: *"Then from where came His knowledge about them? From an abode which they were in before Him, where someone other than Him created them in that abode, and then the one who created them in that abode informed Him about them besides Him? Or from an abode which He created them in, and He created the hearts for them by which they desire the sins?"*

Ghaylān said: *"Rather, from an abode which He created them in, and He created the hearts for them by which they desire the sins?"*

I said: *"And did Allāh love for all of His creation to obey Him?"*

Ghaylān said: *"Yes."*

I said: *"Look at what you are saying?!"*

He said: *"Is there something more along with it?"*

I said: *"Yes."*

I said: *"And did Iblīs love for all of the creation to disobey Allah?"*

He said: Then when he recognized what I meant he remained silent, and he did not answer me with anything.[520]

[520] Ghaylān verily understood the intended with these words, and that it become a necessity for him (to say) that the will of Iblīs is stronger than the Will of Allāh the Exalted. Because Allāh verily wanted obedience from the human, but he did not obey. And Iblīs wanted disobedience for the human, and he disobeyed. And thus what Iblīs wanted happened. And see similar to it in (649), for it has further clarification.

**640** – أَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: نا نَصْرُ بْنُ عَاصِمٍ قَالَ: نا الْوَلِيدُ بْنُ مُسْلِمٍ، عَنْ سَعِيدِ بْنِ عَبْدِ الْعَزِيزِ، عَنْ مَكْحُولٍ أَنَّهُ قَالَ: "حَسِيبُ غَيْلَانَ اللَّهُ، لَقَدْ تَرَكَ هَذِهِ الْأُمَّةَ فِي مِثْلِ لُجَجِ الْبِحَارِ.

**640.** Al-Firyābī informed us and said: Nasr ibn ʻĀsim narrated to us and said: Al-Walīd ibn Muslim narrated to us, from Sa'īd ibn ʻAbdil-ʻAzīz, from Makhūl that he said: *"Allāh will hold Ghaylān to account. He verily left this ummah for something which is like the depths of the sea."*

**641** – وَأَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: نا نَصْرٌ قَالَ: نا الْوَلِيدُ، عَنِ ابْنِ جَابِرٍ قَالَ: سَمِعْتُ مَكْحُولًا يَقُولُ: «وَيْحَكَ يَا غَيْلَانُ لَا تَمُوتُ إِلَّا مَفْتُونًا»

**641.** And Al-Firyābī informed us and said: Nasr narrated to us and said: Al-Walīd narrated to us, from Ibn Jābir who said: I heard Makhūl say: *"Woe to you, O Ghaylān. You will not die, except while being afflicted (in your dīn)."*

❖ **Muhammad ibn Al-Husayn – *rahimahullāh* – said:**

**642** – **فَإِنْ قَالَ قَائِلٌ**: مَنْ أَئِمَّةُ الْقَدَرِيَّةِ فِي مَذَاهِبِهِمْ؟

**642. Then if someone would say:** *"Who are the leaders of the Qadariyyah in their madhāhib (pl. madhhab)?"*

**قِيلَ لَهُ**: قَدْ أَجَلَّ اللَّهُ تَعَالَى الْمُسْلِمِينَ عَنْ مَذَاهِبِهِمْ، وَأَئِمَّتُهُمْ فِي مَذَاهِبِهِمُ الْقَدَرِيَّةُ:

**It is said to him:** Allāh – the Exalted – verily raised the Muslims above their *madhāhib*. And their leaders in their dirty *madhāhib* are:

مَعْبَدُ الْجُهَنِيُّ بِالْبَصْرَةِ، وَقَدْ رَدَّ عَلَيْهِ الصَّحَابَةُ وَالتَّابِعُونَ مَا قَدْ تَقَدَّمَ ذِكْرُنَا لَهُ،

**a.** Ma'bad Al-Juhanī in *Al-Basrah*. And the *sahābah* (*radiAllāhu ʻanhum*) and *tābi'ūn* verily refuted him in what we previously have mentioned.[521]

وَقَبْلَهُ رَجُلٌ مِنْ أَهْلِ الْعِرَاقِ كَانَ نَصْرَانِيًّا فَأَسْلَمَ، ثُمَّ تَنَصَّرَ، فَأَخَذَ عَنْهُ مَعْبَدٌ الْجُهَنِيُّ الْقَدَرَ، كَذَا قَالَ الْأَوْزَاعِيُّ رحمه الله،

**b.** And before him a man from the people of *'Irāq* who was a christian and then became a muslim. Then he became a christian again. And Ma'bad Al-Juhanī took the (*bid'ah* in) *qadar* from him. Al-Awzā'ī – *rahimahullāh* – said this.

---

[521] He is from the leaders of the *Qadariyyah* who negate the (pre-existing) knowledge. He is the first to speak about the *qadar* in *Basrah*. He took his belief from a christian who became a muslim, and then became a christian again. Ma'bad died in year 80 after *hijrah*.
- Ibn Abī Hātim – *rahimahullāh* – said in "Al-Jarh wat-Ta'dīl" (8/280): *"And he was the first to speak about the qadar in Basrah… I heard my father say: 'He was truthful in hadīth, and he was a leader in the qadar. He came to Al-Madīnah and corrupted some people there.'"*

وَأَخَذَ غَيْلَانُ عَنْ مَعْبَدٍ، وَقَدْ تَقَدَّمَ ذِكْرُنَا لِقَصَّةِ غَيْلَانَ، وَمَا عَجَّلَ اللَّهُ لَهُ مِنَ الْخِزْيِ فِي الدُّنْيَا، وَمَا لَهُ فِي الْآخِرَةِ أَعْظَمُ،

**c.** And Ghaylān took from Ma'bad. And our mention of the story of Ghaylān has verily gone forth, and what Allāh brough upon him of humiliation in *dunyā*. And what he will have in *ākhirah* (of punishment) is even greater.[522]

وَعَمْرُو بْنُ عُبَيْدٍ وَمَا ذَمَّهُ الْعُلَمَاءُ وَهَجَرُوهُ وَكَفَّرُوهُ،

**d.** And 'Amr ibn 'Ubayd. The scholars criticized him, they boycotted him and they declared *takfīr* upon him.[523]

هَؤُلَاءِ أَئِمَّتُهُمُ الْأَنْجَاسُ وَالْأَرْجَاسُ.

These are their leaders; the dirty filthy ones.

**643** – أَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: نا صَفْوَانُ بْنُ صَالِحٍ قَالَ: ثنا مُحَمَّدُ بْنُ شُعَيْبٍ قَالَ: سَمِعْتُ الْأَوْزَاعِيَّ يَقُولُ: "أَوَّلُ مَنْ نَطَقَ بِالْقَدَرِ: رَجُلٌ مِنْ أَهْلِ الْعِرَاقِ يُقَالُ لَهُ: سَوْسَنُ، وَكَانَ نَصْرَانِيًّا فَأَسْلَمَ، ثُمَّ تَنَصَّرَ، فَأَخَذَ عَنْهُ مَعْبَدٌ الْجُهَنِيُّ، وَأَخَذَ غَيْلَانُ عَنْ مَعْبَدٍ.

**643.** Al-Firyābī informed us and said: Safwān ibn Sālih narrated to us and said: Muhammad ibn Shu'ayb narrated to us and said: I heard Al-Awzā'ī – *rahimahullāh* – say: *"The first one to speak about the qadar was a man in 'Irāq who was called Sawsan,*

---

[522] The biography of Ghaylān has gone forth under narration (597).

[523] He is the leader of the *Mu'tazilah Qadariyyah*, Abū 'Uthmān Al-Basrī. He died in year 143 after *hijrah*. To begin with he showed austerity and plenty of worship, until the people were deceived by him and they came to love him.

- Al-'Uqaylī narrated in "Ad-Du'afa" (3/286) with his *isnād* from Nūh ibn Qays (who said): There were brotherly relations between 'Amr ibn 'Ubyad and my brother Khālid ibn Qays, so he used to visit us. And when he would pray in the *masjid* he would stand (still) as if he was a pole. He said: So I said to Khālid: *"Do you not see how much humility and worship 'Amr has?"* So he said: *"Have you not seen how he prays when he prays at home?"* He said: So I observed him when he was praying at home, (and I saw that) he was turning and looking to the right and to the left.

And along with his lies in humility and worship, then he is also a liar in the *hadīth* of the Prophet (*sallAllāhu 'alayhi wa sallam*).

- In "Tārīkh Baghdād" (14/82) Yūnus said: *"'Amr used to lie in the hadīth."* Nu'aym said: I heard Ibn 'Uyaynah say several times: *"'Amr narrated to me, and he was a liar."*

And his rejection of the *hadīth* of Ibn Mas'ūd (*radiAllāhu 'anhu*) has already gone forth – may Allāh humiliate him – and his statement: *"And if I heard Ibn Mas'ūd say this, I would not have accepted it. And if I heard the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) say this, I would have rejected it. And if I heard Allāh – the Exalted – say this, I would have said to Him: 'It was not upon this You took our covenant.'"*

- And in "As-Sunnah" by Al-Khallāl (850) from Abū Bakr Al-Marrūdhī who said: I heard Abū 'Abdillāh about 'Amr ibn 'Ubayd? He said: *"He did not acknowledge the (pre-existing) knowledge, and this is the kufr in Allāh 'azza wa jalla."*

*and he was a christian who has become a muslim, and then he became a christian (again). Then Ma'bad Al-Juhanī took from him, and Ghaylān took from Ma'bad."*[524]

**644** – أَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: نا إِسْحَاقُ بْنُ مُوسَى الْأَنْصَارِيُّ قَالَ: نا أَنَسُ بْنُ عِيَاضٍ قَالَ: أَرْسَلَ إِلَيَّ عَبْدُ اللَّهِ بْنُ يَزِيدَ بْنِ هُرْمُزَ فَقَالَ: لَقَدْ أَدْرَكْتُ وَمَا بِالْمَدِينَةِ أَحَدٌ يُتَّهَمُ بِالْقَدَرِ إِلَّا رَجُلٌ مِنْ جُهَيْنَةَ يُقَالُ لَهُ مَعْبَدٌ الْجُهَنِيُّ، فَعَلَيْكُمْ بِدِينِ الْعَوَاتِقِ اللَّائِي لَا يَعْرِفْنَ إِلَّا اللَّهَ تَعَالَى"

**644.** Al-Firyābī informed us and said: Ishāq ibn Mūsā Al-Ansārī narrated to us and said: Anas ibn 'Iyād narrated to us and said: 'Abdullāh ibn Yazīd ibn Hurmuz sent for me and said: *"I verily entered puberty, and in Al-Madīnah there was no-one accused of (the bid'ah in) the qadar, except a man from Juhaynah who was called Ma'bad Al-Juhanī. So it is upon you (to follow) the dīn of the girls who have just entered puberty; those who only know about Allāh the Exalted (and they do not know about all the newly invented matters and innovations)."*[525]

**645** – أَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: نا أَحْمَدُ بْنُ خَالِدٍ قَالَ: نا مُعَاذُ بْنُ مُعَاذٍ قَالَ: سَمِعْتُ ابْنَ عَوْنٍ يَقُولُ: "أَوَّلُ مَا تَكَلَّمَ النَّاسُ فِي الْقَدَرِ بِالْبَصْرَةِ مَعْبَدٌ الْجُهَنِيُّ وَأَبُو يُونُسَ الْأُسْوَارِيُّ.

**645.** Al-Firyābī informed us and said: Muhammad ibn Khālid narrated to us and said: Mu'ādh ibn Mu'ādh narrated to us and said: I heard Ibn 'Awn say: *"The first one to speak to the people about the qadar in Basrah was Ma'bad Al-Juhanī and Yūnus Al-Uswārī."*

**646** – وَأَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: نا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ: نا مَرْحُومُ بْنُ عَبْدِ الْعَزِيزِ، عَنْ أَبِيهِ، وَعَمِّهِ سَمِعَهُمَا يَقُولَانِ: سَمِعْنَا الْحَسَنَ «وَهُوَ يَنْهَى عَنْ مُجَالَسَةِ مَعْبَدٍ الْجُهَنِيِّ يَقُولُ: لَا تُجَالِسُوهُ فَإِنَّهُ ضَالٌّ مُضِلٌّ»

**646.** And Al-Firyābī informed us and said: Abū Bakr ibn Abī Shaybah narrated to us and said: Marhūm ibn 'Abdil-'Azīz narrated to us, from his father and his uncle whom he heard say: We heard Al-Hasan while he prohibited sitting with Ma'bad

---

[524] (The name of the man from *'Irāq*) in "As-Sunnah" by 'Abdullāh (825): Sasūyah.
And in "Al-Qadar" by Al-Firyābī (347): Sansūyah.
And in "Al-Ibānah Al-Kubrā" (2082): Saysūyah.

[525] In "Al-Hilyah" (7/30) Sufyān Ath-Thawrī said: *"It is upon you (to follow) what the carriers, the women in the houses and the young boys in the schools are upon of acknowledgement (of the truth) and performing deeds. And all of this is if they found someone who taught them the Tawhīd and the correct Sunnah, so they are brought up upon that. But as for if they grow up upon bida' and leaving the Sunnah, then it is not said: 'It is upon you (to follow) the dīn of the old people and the young boys.'"*
- And in "Al-Hilyah" (2/383) Fudayl ibn 'Iyād said: Mālik ibn Dīnār saw a man performing his *salāh* in a poor manner, so he said: *"How much pity I feel for his family."* So it was said to him: *"O Abū Yahyā, this man performs his salāh poorly, and you feel pity for his family?!"* He said: *"He is their elder and they learn from him."*

Al-Juhanī (and) saying: *"Do not sit with him, for he is verily misguided and misguiding."*

❖ **Muhammad ibn Al-Husayn – *rahimahullāh* – said:**

**647** – ثُمَّ اعْلَمُوا رَحِمَنَا اللهُ وَإِيَّاكُمْ أَنَّ الْقَدَرِيَّ لَا يَقُولُ: اللَّهُمَّ وَفِّقْنِي، وَلَا يَقُولُ: اللَّهُمَّ اعْصِمْنِي، وَلَا يَقُولُ: لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ لِأَنَّ عِنْدَهُ أَنَّ الْمَشِيئَةَ إِلَيْهِ، إِنْ شَاءَ أَطَاعَ وَإِنْ شَاءَ عَصَى، فَاحْذَرُوا مَذَاهِبَهُمْ لَا يَفْتِنُوكُمْ عَنْ دِينِكُمْ.

**647.** Then know – may Allāh have mercy upon us and you – that the *qadarī* does not say: *"O Allāh, grant me success."* And he does not say: *"O Allāh, protect me."* And he does not say: *"There is no power and no might, except with Allāh."* Because for him, the *mashīah* (will) belongs to himself. If he wants, then he obeys. And if he wants, then he disobeys. So be aware against their *madhāhib*, so they do not lure you away from your *dīn*.[526]

**648** – أَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: نا عَمْرُو بْنُ عَلِيٍّ قَالَ: سَمِعْتُ مُعَاذَ بْنَ مُعَاذٍ، يَقُولُ: صَلَّيْتُ أَنَا وَعُمَرُ بْنُ الْهَيْثَمِ الرَّقَاشِيُّ، خَلْفَ الرَّبِيعِ بْنِ بَرَّةَ قَالَ مُعَاذٌ: أَخْبَرَنِي عُمَرُ بْنُ الْهَيْثَمِ أَنَّهُ حَضَرَتْهُ الصَّلَاةُ مَرَّةً أُخْرَى، فَصَلَّى خَلْفَهُ قَالَ: فَقَعَدْتُ أَدْعُو فَقَالَ: لَعَلَّكَ مِمَّنْ يَقُولُ: اللَّهُمَّ اعْصِمْنِي؟ قَالَ: مُعَاذٌ: فَأَعَدْتُ تِلْكَ الصَّلَاةَ بَعْدَ عِشْرِينَ سَنَةً.

**648.** Al-Firyābī informed us and said: 'Amr ibn 'Alī narrated to us and said: I heard Mu'ādh ibn Mu'ādh say: Me and 'Amr ibn Al-Haytham Ar-Raqqāshī prayed behind Ar-Rabī' ibn Murrah. Mu'ādh said: 'Amr ibn Al-Haytham informed me that (the time for) the *salāh* came to him another time, so he prayed behind him. He (i.e. 'Amr) said: So I sat down and invoked (Allāh). So he (i.e. Ar-Rabī') said: *"You are perhaps from those who say: 'O Allāh, protect me?!"*

Mu'ādh said: So I repeated that salāh after twenty years.

❖ **Muhammad ibn Al-Husayn – *rahimahullāh* – said:**

وَكَانَ الرَّبِيعُ بْنُ بَرَّةَ هَذَا قَدَرِيًّا، وَكَانَ مِنَ الْمُتَعَبِّدِينَ عِنْدَهُمْ.

And this Ar-Rabī' ibn Murrah was a *qadarī*, and he was from the worshippers among them.

---

[526] The worship of *du'ā* (invocation), for all of the groups that disagrees with the people of the *Sunnah* regarding the *qadar* – the negators and the *Jabariyyah* – is a pure worship or a pure indication, and it has no benefit in reality, and it has no relation to the *dunyā* or the *dīn*.
So for the *Qadariyyah* negators it is not allowed to ask Allah – the Exalted – for guidance, because it is not in His Hand, and He has already done what He is capable of, and that is sending the messengers.

**649** – أَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: نا عَمْرُو بْنُ عَلِيٍّ قَالَ: سَمِعْتُ مُعَاذَ بْنَ مُعَاذٍ يَقُولُ: أَخْبَرَنِي عُمَرُ بْنُ الْهَيْثَمِ قَالَ: خَرَجْتُ فِي سَفِينَةٍ إِلَى الْأُبُلَّةِ أَنَا وَقَاضِيهَا هُبَيْرَةُ بْنُ الْعُدَيْسِ قَالَ: وَصَحِبَنَا فِي السَّفِينَةِ مَجُوسٌ وَقَدَرِيٌّ قَالَ: فَقَالَ الْقَدَرِيُّ لِلْمَجُوسِيِّ: أَسْلِمْ قَالَ: فَقَالَ الْمَجُوسِيُّ حِينَ يُرِيدُ اللَّهُ قَالَ فَقَالَ الْقَدَرِيُّ: اللَّهُ يُرِيدُ وَالشَّيْطَانُ لَا يَدَعُكَ قَالَ: يَقُولُ الْمَجُوسِيُّ: أَرَادَ اللَّهُ، وَأَرَادَ الشَّيْطَانُ، فَكَانَ مَا أَرَادَ الشَّيْطَانُ، هَذَا شَيْطَانٌ قَوِيٌّ "

**649.** Al-Firyābī informed us and said: ʻAmr ibn ʻAlī narrated to us and said: I heard Mu'ādh ibn Mu'ādh say: ʻAmr ibn Al-Haytham informed me and said: I went out on a ship to *Al-Aylah*, along with its judge Hubayrah ibn Al-ʻUdays. He said: And we accompanied a *majūsī* and a *qadarī* on the ship.

He said: Then the *qadarī* said to the *majūsī*: *"Become a muslim."*

He said: Then the *majūsī* said: *"Not until Allāh wants it."*

Then he said: Then the *qadarī* said: *"Allāh wants it, but the Shaytān does not let you."*

He said: The *majūsī* said: *"Allāh wanted (something), and the Shaytān wanted (something else), and then what the Shaytān wanted happened. That is a strong Shaytān!"*[527]

- **Muhammad ibn Al-Husayn said:**

هَذَا الْكَلَامُ ذَكَرَهُ الْفِرْيَابِيُّ بِالْفَارِسِيَّةِ عَنِ الْقَدَرِيِّ وَالْمَجُوسِيِّ، ثُمَّ فَسَّرَهُ لَنَا الْفِرْيَابِيُّ هَذَا الْمَعْنَى وَنَحْوَهَ.

These words about the *qadarī* and the *majūsī* were mentioned by Al-Firyābī in Persian, and then Al-Firyābī explained it to us with this meaning and similar to this.

---

[527] See a similar narration in number (639).
- In "Al-Ibānah Al-Kubrā" (2037) Abū Sālih said: A man stood at a gathering in which ʻAmr ibn ʻUbayd was and he said: *"I have verily come to your city, and my camel has been stolen. So invoke Allāh to return it back to me."*
So ʻAmr said: *"O people, invoke Allāh for this person, for whom Allāh did not want for his camel to be stolen, but it was (still) stolen, that He returns it back to him."*
Then the Bedouin said: *"I have no need for your du'ā (invocation)."*
He said: *"And why is that?"*
He said: *"I fear that just how He did not want for it to be stolen and then it was (still) stolen, then He wants to return it back to me, but it will (still) not be returned back to me."*
**I said:** So these *Qadariyyah* claim that Allāh – *'azza wa jalla* – willed the *īmān* and obedience for the *kāfir* and He wanted it from him, but He was not able to find a way for this. And the *Shaytān* wanted *kufr* and disobedience from him, and he was able to make it happen. So what he wanted and willed happened, and his will overpowered the *Mashīah* (Will) of Allāh *'azza wa jalla*. Far exalted is Allāh above what they say.

**650** – حَدَّثَنَا أَبُو الْفَضْلِ الْعَبَّاسُ بْنُ يُوسُفَ الشِّكْلِيُّ: قَالَ: قَالَ بَعْضُ الْعُلَمَاءِ: مَسْأَلَةٌ يُقْطَعُ بِهَا الْقَدَرِيُّ يُقَالُ لَهُ أَخْبِرْنَا: «أَرَادَ اللَّهُ تَعَالَى مِنَ الْعِبَادِ أَنْ يُؤْمِنُوا فَلَمْ يَقْدِرْ، أَوْ قَدَرَ فَلَمْ يُرِدْ؟ فَإِنْ قَالَ: قَدَرَ وَلَمْ يُرِدْ، قِيلَ لَهُ: فَمَنْ يَهْدِي مَنْ لَمْ يُرِدِ اللَّهُ هِدَايَتَهُ؟ وَإِنْ قَالَ: أَرَادَ، فَلَمْ يَقْدِرْ، قِيلَ لَهُ: لَا يَشُكُّ جَمِيعُ الْخَلْقِ أَنَّكَ قَدْ كَفَرْتَ يَا عَدُوَّ اللَّهِ»

**650.** Abū Al-Fadl Al-'Abbās ibn Yūsuf Ash-Shaklī narrated to us and said: Some of the scholars said: A question by which the *qadarī* is cut off:

It is said to him: *"Inform us; did Allāh – the Exalted – want from the slaves that they believe, but He was not able (to make that happen), or He was able but He did not want it?"*

Then if he says: *"He was able, but He did not want."*

It is said to him: *"Then who guides the one whom Allāh does not want to guide?"*

And if he says: *"He wanted, but He was not able."*

It is said to him: *"All of the creation does not doubt that you have disbelieved, O enemy of Allāh."*

**651** – أَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنِي أَبُو تَقِيٍّ هِشَامُ بْنُ عَبْدِ الْمَلِكِ قَالَ: نا بَقِيَّةُ بْنُ الْوَلِيدِ قَالَ: حَدَّثَنِي أَبُو غِيَاثٍ قَالَ: بَيْنَا أَنَا أُغَسِّلُ رَجُلًا مِنْ أَهْلِ الْقَدَرِ قَالَ: فَتَفَرَّقُوا عَنِّي، فَبَقِيتُ وَحْدِي فَقُلْتُ: وَيْلٌ لِلْمُكَذِّبِينَ بِأَقْدَارِ اللَّهِ تَعَالَى قَالَ: فَانْتَفَضَ حَتَّى سَقَطَ عَنْ دَفِّهِ قَالَ: فَلَمَّا دَفَنَّاهُ عِنْدَ بَابِ الشَّرْقِيِّ فَرَأَيْتُهُ فِي لَيْلَتِي تِلْكَ فِي مَنَامِي، كَأَنِّي مُنْصَرِفٌ مِنَ الْمَسْجِدِ، إِذِ الْجِنَازَةُ فِي السُّوقِ يَحْمِلُهَا حَبَشِيَّانِ رِجْلَاهَا بَيْنَ يَدَيْهَا فَقُلْتُ: مَا هَذَا؟ فَقَالُوا: فُلَانٌ، فَقُلْتُ: سُبْحَانَ اللَّهِ، أَلَيْسَ قَدْ دَفَنَّاهُ عِنْدَ بَابِ الشَّرْقِيِّ؟ قَالَ: دَفَنْتُمُوهُ فِي غَيْرِ مَوْضِعِهِ، فَقُلْتُ: وَاللَّهِ لَأَتَّبِعَنَّهُ حَتَّى أَنْظُرَ مَا يُصْنَعُ بِهِ، فَلَمَّا أَنْ خَرَجُوا بِهِ مِنْ بَابِ الْيَهُودِ مَالُوا بِهِ إِلَى نَوَاوِيسِ النَّصَارَى، فَأَتَوْا قَبْرًا مِنْهَا فَدَفَنُوهُ فِيهِ، فَبَدَتْ لِي رِجْلَاهُ، فَإِذَا هُوَ أَشَدُّ سَوَادًا مِنَ اللَّيْلِ"

**651.** Al-Firyābī informed us and said: Abū Taqī Hishām ibn 'Abdil-Malik narrated to me and said: Baqiyyah ibn Al-Walīd narrated to us and said: Abū 'Attab narrated to me and said: While I was washing a man from the people of *qadar* (who had died). He said: Then they left me and I remained alone. So I said: *"Woe to those who rejects the decrees of Allāh the Exalted."*

He said: Then he trembled until he fell down on his side. He said: Then they buried him a the eastern gate, I saw him that night in my dream as if I was leaving the *masjid* and there was a funeral procession at the market where two Abyssinian men were carrying it (i.e. the body), and its feet was at its front. So I said: *"What is this?!"*

So they said: *"Fulān."*

So I said: *"Subhān-Allāh. Did they not already bury him at the eastern gate?!"*

He said: *"You buried him in other than his place."*

So I said: By Allāh, I will verily follow him until I see what will be done with him. Then when they exited with him from the gate of the jews, they turned towards the graves of the christians. Then they went to a grave there and buried him in it. Then his two feet became apparent to me, and they were more black than the night.[528]

**652** – أَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: نا أَحْمَدُ بْنُ أَبِي الْحَوَارِيِّ، إِمْلَاءً عَلَيَّ قَالَ: قُلْتُ لِأَبِي سُلَيْمَانَ الدَّارَانِيُّ: مَنْ أَرَادَ الْحِظَّةَ فَلْيَتَوَاضَعْ فِي الطَّاعَةِ فَقَالَ لِي: وَيْحَكَ، وَأَيُّ شَيْءٍ التَّوَاضُعُ؟ إِنَّمَا التَّوَاضُعُ أَنْ لَا تُعْجَبَ بِعَمَلِكَ، وَكَيْفَ يُعْجَبُ عَاقِلٌ بِعَمَلِهِ؟ وَإِنَّمَا نَعُدُّ الْعَمَلَ نِعْمَةً مِنَ اللَّهِ تَعَالَى، يَنْبَغِي أَنْ يَشْكُرَ اللَّهَ تَعَالَى وَيُتَواضَعَ، إِنَّمَا يُعْجَبُ بِعَمَلِهِ الْقَدَرِيُّ الَّذِي يَزْعُمُ أَنَّهُ يَعْمَلُ، فَأَمَّا مَنْ زَعَمَ أَنَّهُ يُسْتَعْمَلُ، فَكَيْفَ يُعْجَبُ؟ "

**652.** Al-Firyābī informed us and said: Ahmad ibn Abī Al-Hawārī narrated to us, while dictating upon me, and said: I said to Abū Sulaymān Ad-Dārānī: *"Whoever wants the hudhwah*[529]*, then let him humble himself in worship."*

So he said to me: *"Woe to you! And what is being humble? Being humble is verily that you do not become amazed with your deeds. And how does an intelligent person become amazed with his deeds? We verily consider the deeds as a blessing from Allāh the Exalted, for which we should be grateful to Allāh – the Exalted – and humble ourselves. It is only the qadarī who becomes amazed by his deeds; the one who claims that he is performing deeds (solely based on his own will). But as for the one who claims that he has been caused to perform deeds, then how can he become amazed?!"*

❖ **Muhammad ibn Al-Husayn – *rahimahullāh* – said:**

**653** – يُقَالُ لِلْقَدَرِيِّ: يَا مَنْ لَعِبَ بِهِ الشَّيْطَانُ، يَا مَنْ يُنْكِرُ أَنَّ اللَّهَ تَعَالَى خَلَقَ الشَّرَّ، أَلَيْسَ إِبْلِيسُ أَصْلَ كُلِّ شَرٍّ؟ أَلَيْسَ اللَّهُ خَلْقَهُ؟ أَلَيْسَ اللَّهُ تَعَالَى خَلَقَ الشَّيَاطِينَ وَأَرْسَلَهُمْ عَلَى مَنْ أَرَادَ لِيُضِلُّوهُمْ عَنْ طَرِيقِ الرُّشْدِ؟ فَأَيُّ حُجَّةٍ لَكَ يَا قَدَرِيُّ؟ يَا مَنْ قَدْ حُرِمَ التَّوْفِيقَ، أَلَيْسَ اللَّهُ تَعَالَى قَالَ:

**653.** It is said to the *qadarī*: O you whom the *Shaytān* has played with. O you who negate that Allāh created the evil. Is Iblīs not the foundation of every evil?

Did Allāh not create him?

Was it not Allāh – the Exalted – who created the *shayātīn* and sent them to those whom He wanted to misguide from the path of guidance?

So which *hujjah* (argument, evidence) do you have, O *qadarī*?

---

[528] And this is because the foundation for the (*bid'ah* in) *qadar* comes from the christians, just as this has gone forth in the story about the catholic with 'Umar (*radiAllāhu 'anhu*), and the story of Sansūyah the christian who misguided Ma'bad Al-Juhanī.

[529] In "Lisān Al-'Arab" (14/185): *Al-Hudhwah*, *Al-Hidhwah* and *Al-Hidhah*: The position and status of a man with a person of authority and similar to this.

O you, who has been prohibited from success, did Allāh – the Exalted – not say:

﴿ وَقَيَّضْنَا لَهُمْ قُرَنَآءَ فَزَيَّنُواْ لَهُم مَّا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ﴾ إِلَى قَوْلِهِ: ﴿ إِنَّهُمْ كَانُواْ خَٰسِرِينَ ﴾

**"And We have assigned companions** (from the *shayātīn*) **for them, so they beautified for them what is in front of them and what is behind them."** Until His Words: **"They were verily losers."** (Fussilat 41:25)

وَقَالَ تَعَالَى:

And Allāh – the Exalted – said:

﴿ وَمَن يَعْشُ عَن ذِكْرِ ٱلرَّحْمَٰنِ نُقَيِّضْ لَهُۥ شَيْطَٰنًا فَهُوَ لَهُۥ قَرِينٌ ﴿٣٦﴾ وَإِنَّهُمْ لَيَصُدُّونَهُمْ عَنِ ٱلسَّبِيلِ وَيَحْسَبُونَ أَنَّهُم مُّهْتَدُونَ ﴾

**"And whoever turns away from the remembrance of *Ar-Rahmān*,** (then) **We will assign a companion** (from the *shayātīn*) **for him. And they verily prevent them from the path** (of truth)**, and they believe that they are guided."** (Az-Zukhruf 43:36-37)

وَقَالَ تَعَالَى:

And He – the Exalted – said:

﴿ أَلَمْ تَرَ أَنَّآ أَرْسَلْنَا ٱلشَّيَٰطِينَ عَلَى ٱلْكَٰفِرِينَ تَؤُزُّهُمْ أَزًّا ﴾

**"Do you not see that we sent the *shayātīn* to the *kāfirīn* for them to severely incite them** (to evil)**."** (Maryam 19:83)

**654** – حَدَّثَنَا أَبُو جَعْفَرٍ بْنُ يَحْيَى الْحُلْوَانِيُّ قَالَ: نا خَلَفُ بْنُ هِشَامٍ الْبَزَّارُ قَالَ: نا أَبُو شِهَابٍ يَعْنِي الْحَنَّاطَ، عَنِ الْأَعْمَشِ، عَنْ خَيْثَمَةَ، وَعُمَارَةَ بْنِ عُمَيْرٍ، عَنْ مَسْرُوقٍ قَالَ: دَخَلْتُ أَنَا وَأَبُو عَطِيَّةَ عَلَى عَائِشَةَ رضي الله عنها فَقُلْنَا لَهَا: يَا أُمَّ الْمُؤْمِنِينَ، إِنَّ أَبَا عَبْدِ الرَّحْمَنِ يَعْنِي ابْنَ مَسْعُودٍ يَقُولُ: مَنْ أَحَبَّ لِقَاءَ اللَّهِ أَحَبَّ اللَّهُ لِقَاءَهُ، وَمَنْ كَرِهَ لِقَاءَ اللَّهِ كَرِهَ اللَّهُ لِقَاءَهُ، فَأَيُّنَا يُحِبُّ الْمَوْتَ؟ فَقَالَتْ: يَرْحَمُ اللَّهُ ابْنَ أُمِّ عَبْدٍ، حَدَّثَ أَوَّلَ الْحَدِيثِ وَأَمْسَكَ عَنْ آخِرِهِ، ثُمَّ أَنْشَأَتْ تُحَدِّثُ فَقَالَتْ: إِذَا أَرَادَ اللَّهُ بِعَبْدٍ خَيْرًا بَعَثَ إِلَيْهِ مَلَكًا قَبْلَ مَوْتِهِ بِعَامٍ يُسَدِّدُهُ وَيُوَفِّقُهُ حَتَّى يَمُوتَ عَلَى خَيْرِ أَحَايِينِهِ، فَيَقُولُ النَّاسُ: مَاتَ فُلَانٌ عَلَى خَيْرٍ أَحَايِينِهِ، فَإِذَا حَضَرَ وَرَأَى مَا أُعِدَّ لَهُ، جَعَلَ يَتَهَوَّعُ نَفْسَهُ مِنَ الْحِرْصِ عَلَى أَنْ يَخْرُجَ، هُنَاكَ أَحَبَّ لِقَاءَ اللَّهِ وَأَحَبَّ اللَّهُ لِقَاءَهُ، وَإِذَا أَرَادَ اللَّهُ بِعَبْدٍ غَيْرَ ذَلِكَ، قَيَّضَ لَهُ شَيْطَانًا قَبْلَ مَوْتِهِ بِعَامٍ يُغْوِيهِ وَيَصُدُّهُ حَتَّى يَمُوتَ عَلَى شَرِّ أَحَايِينِهِ، فَيَقُولُ النَّاسُ: مَاتَ فُلَانٌ عَلَى شَرِّ أَحَايِينِهِ، فَإِذَا حَضَرَ وَرَأَى مَا أُعِدَّ لَهُ حَتَّى يَبْتَلِعَ نَفْسَهُ، كَرَاهِيَةَ أَنْ تَخْرُجَ، هُنَاكَ: كَرِهَ لِقَاءَ اللَّهِ، وَكَرِهَ اللَّهُ لِقَاءَهُ"

**654.** Abū Ja'far Ahmad ibn Yahyā Al-Hulwānī narrated to us and said: Khalaf ibn Hishām Al-Bazzār narrated to us and said: Abū Shihāb (i.e. Al-Hannāt) narrated to us, from Al-A'mash, from Khaythamah, from 'Umārah ibn 'Umayr, from Masrūq who said: I and Abū 'Atiyyah entered upon 'Āishah (*radiAllāhu 'anhā*) and we said to her: *"O Umm Al-Muminīn, Abū 'Abdir-Rahmān (i.e. Ibn Mas'ūd (radiAllāhu 'anhu)) verily says: 'Whoever loves the meeting with Allāh, then Allāh loves to meet with*

*him. And whoever hates the meeting with Allāh, then Allāh hates to meet him.' But who among us loves death?"*

So she said: *"May Allāh have mercy upon Ibn Umm 'Abd. He narrated the beginning of the hadīth and he refrained from the end of it."* Then she began narrating, and she said: *"When Allāh wants good for a slave, He sends an angel to him, one year before he dies, who makes him firm and grants him success so he dies at the best of all times for him. Then the people say: 'Fulān verily died at the best of all times for him.' When death comes to him and he sees what has been prepared for him, he begins to burden his soul in striving for it to exit. At that point he loves to meet Allāh, and Allāh loves to meet him.*

*And if Allāh wants something other than that for a slave, he attaches a shaytān to him before his death who leads him astray and prevents him (from the truth), until he dies at the worst of all times for him. Then the people say: 'Fulan died at the worst of all times for him.' When death comes to him and he sees what has been prepared for him, he begins to swallow his soul out of hate for it to exit. At that point he hates to meet Allāh, and Allāh hates to meet him."*[530]

**655** – أَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: أنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ قَالَ: نا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ، عَنِ الْأَعْمَشِ، عَنْ خَيْثَمَةَ، عَنْ أَبِي عَطِيَّةَ قَالَ: دَخَلْتُ أَنَا وَمَسْرُوقٌ، عَلَى عَائِشَةَ رضي الله عنها، فَذَكَرْنَا لَهَا قَوْلَ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ: مَنْ أَحَبَّ لِقَاءَ اللَّهِ أَحَبَّ اللَّهُ لِقَاءَهُ، وَمَنْ كَرِهَ لِقَاءَ اللَّهِ كَرِهَ اللَّهُ لِقَاءَهُ، فَقَالَتْ عَائِشَةُ رضي الله عنها :يَرْحَمُ اللَّهُ أَبَا عَبْدِ الرَّحْمَنِ حَدَّثَكُمْ أَوَّلَ الْحَدِيثِ، وَلَمْ تَسْأَلُوهُ عَنْ آخِرِهِ، وَسَأُحَدِّثُكُمْ عَنْ ذَلِكَ: إِنَّ اللَّهَ تَعَالَى إِذَا أَرَادَ بِعَبْدٍ خَيْرًا قَيَّضَ لَهُ قَبْلَ مَوْتِهِ مَلَكًا يُسَدِّدُهُ وَيُبَشِّرُهُ، حَتَّى يَمُوتَ وَهُوَ عَلَى خَيْرِ مَا كَانَ، وَيَقُولُ النَّاسُ: مَاتَ فُلَانٌ عَلَى خَيْرِ مَا كَانَ، فَإِذَا حَضَرَ وَرَأَى ثَوَابَهُ مِنَ الْجَنَّةِ، فَجَعَلَ يَتَهَوَّعُ نَفْسَهُ، وَدَّ لَوْ خَرَجَتْ نَفْسُهُ، فَذَلِكَ حِينَ أَحَبَّ لِقَاءَ اللَّهِ أَحَبَّ اللَّهُ لِقَاءَهُ، وَإِذَا أَرَادَ اللَّهُ بِعَبْدٍ شَرًّا قَيَّضَ لَهُ شَيْطَانًا قَبْلَ مَوْتِهِ بِعَامٍ، فَجَعَلَ يَفْتِنُهُ وَيُضِلُّهُ حَتَّى يَمُوتَ عَلَى شَرِّ مَا كَانَ، وَيَقُولُ النَّاسُ: مَاتَ فُلَانٌ عَلَى شَرِّ مَا كَانَ، فَإِذَا حَضَرَ وَرَأَى مَنْزِلَهُ مِنَ النَّارِ، فَجَعَلَ يَبْتَلِعُ نَفْسَهُ أَنْ تَخْرُجَ، هُنَاكَ حِينَ كَرِهَ لِقَاءَ اللَّهِ وَكَرِهَ اللَّهُ لِقَاءَهُ.

**655.** Al-Firyābī informed us and said: 'Uthmān ibn Abī Shaybah narrated to us and said: Jarīr ibn 'Abdil-Hamīd narrated to us, from Al-A'mash, from Khaythamah, from Abū 'Atiyyah who said: I and Masrūq entered upon 'Āishah (*radiAllāhu 'anhā*) and we mentioned the statement of Ibn Mas'ūd (*radiAllāhu 'anhu*) to her: *"Whoever loves the meeting with Allāh, then Allāh loves to meet him. And whoever hates the meeting with Allāh, then Allāh hates to meet him."*

So 'Āishah (*radiAllāhu 'anhā*) said: *"May Allāh have mercy upon Abū 'Abdir-Rahmān. He narrated the beginning of the hadīth, and you did not ask him about the end of it. And I will narrate to you about this:*

---

[530] Narrated by 'Abdur-Razzāq (6749) and Ishāq ibn Rāhūyah in his "Musnad" (1591). And Al-Bukhārī narrated the *hadīth* with this meaning from the Prophet (*sallAllāhu 'alayhi wa sallam*), in his "Sahīh" (6507), from the *hadīth* of 'Ubādah ibn As-Sāmit (*radiAllāhu 'anhu*).

*Verily, when Allāh – the Exalted – wants good for a slave, He attaches an angel to him before his death, who makes him firm and gives him glad tidings, until he dies while he is the best state he ever was in. And the people will say: 'Fulān died while he was in the best he ever was in.' So when death comes to him and he sees his rewards from Paradise, he begins to burden his soul. He wishes for his soul to exit. So this is when he loves the meeting with Allāh, and Allāh loves to meet him.*

*And when Allāh wants evil for a slave, He attaches a shaytān to him a year before his death. He then begins to afflict him and misguide him until he dies in the worst state he ever was in. And the people will say: 'Fulān died in the worst state he ever was in.' Then when death comes to him and he sees his place in Hellfire, he begins to swallow his soul in order for it not to come out. At that point he hates the meeting with Allāh, and Allāh hates to meet him."*

**656** – حَدَّثَنَا أَبُو مُحَمَّدٍ جَعْفَرُ بْنُ أَحْمَدَ بْنِ عَاصِمٍ الدِّمَشْقِيُّ قَالَ: نا أَحْمَدُ بْنُ أَبِي الْحَوَارِيِّ قَالَ: نا عَبْدُ اللَّهِ بْنُ حُجْرٍ قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ يَعْنِي لِرَجُلٍ سَمِعَهُ يَقُولُ: مَا أَجْرَأَ فُلَانًا عَلَى اللَّهِ، فَقَالَ: «لَا تَقُلْ مَا أَجْرَأَ فُلَانًا عَلَى اللَّهِ، فَإِنَّ اللَّهَ تَعَالَى أَكْرَمُ مِنْ أَنْ يُجْتَرَأَ عَلَيْهِ، وَلَكِنْ قُلْ: «مَا أَغَرَّ فُلَانًا بِاللَّهِ» قَالَ: فَحَدَّثْتُ بِهِ أَبَا سُلَيْمَانَ الدَّرَانِيَّ فَقَالَ: صَدَقَ ابْنُ مُبَارَكٍ، اللَّهُ تَعَالَى أَكْرَمُ مِنْ أَنْ يُجْتَرَأَ عَلَيْهِ، وَلَكِنَّهُمْ هَانُوا عَلَيْهِ فَتَرَكَهُمْ وَمَعَاصِيَهُمْ، وَلَوْ كَرِمُوا عَلَيْهِ لَمَنَعَهُمْ مِنْهَا»

**656.** Abū Muhammad Ja'far ibn Ahmad ibn 'Asim Ad-Dimashqī narrated to us and said: Ahmad ibn Abī Al-Hawārī narrated to us and said: 'Abdullāh ibn Hujr narrated to us and said: 'Abdullāh ibn Al-Mubārak said (i.e. to a man whom he heard say): *"How daring is fulān against Allāh."*

So he (i.e. Ibn Al-Mubārak) said: *"Do not say: 'How daring is fulān against Allāh.' For verily, Allāh is more Honourable than someone being daring (and bold) against Him. Rather say: 'How deceived is fulān about Allāh.'"*

He said: Then I narrated this to Abū Sulaymān Ad-Dārānī, so he said: *"Ibn Al-Mubārak spoke the truth. Allāh – the Exalted – is more Honourable than someone being daring (or bold) against Him. Rather, they became insignificant to Him, so He left them and their disobedience to Him. And had they been honourable to Him, He would verily have prevented them from it."*

**657** – وَحَدَّثَنَا أَبُو مُحَمَّدٍ يَحْيَى بْنُ مُحَمَّدِ بْنِ صَاعِدٍ قَالَ: نا الْحُسَيْنُ بْنُ الْحَسَنِ الْمَرْوَزِيُّ قَالَ: أنا ابْنُ الْمُبَارَكِ قَالَ: أنا شَرِيكٌ، عَنْ سَالِمٍ، عَنْ سَعِيدِ بنِ جُبَيْرٍ فِي قَوْلِ اللَّهِ تَعَالَى:

**657.** And Abū Muhammad Yahyā ibn Muhammad ibn Sā'id narrated to us and said: Al-Husayn ibn Al-Hasan Al-Marwazī narrated to us and said: Ibn Al-Mubārak narrated to us and said: Sharīk narrated to us, from Sālim, from Sa'īd ibn Jubayr regarding His – the Exalted – Words:

﴿ أُوْلِي ٱلْأَيْدِى وَٱلْأَبْصَٰرِ ﴾

**"Owners of hands and sights."** (Sād 38:45)

قَالَ: الْأَيْدِي: الْقُوَّةُ فِي الْعَمَلِ، وَالْأَبْصَارُ: بَصَرُهُمْ مَا هُمْ فِيهِ مِنْ دِينِهِمْ.

He said: *"The hands are the strength in performing deeds. And the sights is that He informed them about what they are in from their dīn."*

❖ **Muhammad ibn Al-Husayn said:**

**658** – فَإِنِ اعْتَرَضَ بَعْضُ هَؤُلَاءِ الْقَدَرِيَّةِ بِتَأْوِيلِهِ الْخَطَأَ، فَقَالَ: قَالَ اللَّهُ تَعَالَى:

**658.** Then if some of these *Qadariyyah* opposes (the truth) with his wrongful interpretation, and he says:

Allāh – the Exalted – said:

﴿ مَّآ أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ ٱللَّهِ ۖ وَمَآ أَصَابَكَ مِن سَيِّئَةٍ فَمِن نَّفْسِكَ ۚ ﴾

**"Whatever befalls you of good, then it is from Allāh. And whatever befalls you of evil, then it is from yourself."** (An-Nisā 4:79)

فَيَزْعُمُ أَنَّ السَّيِّئَةَ مِنْ نَفْسِهِ، دُونَ أَنْ يَكُونَ اللَّهُ تَعَالَى قَضَاهَا وَقَدَّرَهَا عَلَيْهِ،

So he claims that the evil is from himself, without this being decided and decreed upon him by Allāh.

**قِيلَ لَهُ:** يَا جَاهِلُ، إِنَّ الَّذِي أُنْزِلَتْ عَلَيْهِ هَذِهِ الْآيَةُ هُوَ أَعْلَمُ بِتَأْوِيلِهَا مِنْكَ، وَهُوَ الَّذِي بَيَّنَ لَنَا جَمِيعَ مَا تَقَدَّمَ ذِكْرُنَا لَهُ مِنْ إِثْبَاتِ الْقَدَرِ، وَكَذَلِكَ الصَّحَابَةُ الَّذِينَ شَاهَدُوا التَّنْزِيلَ رضي الله عنهم، هُمُ الَّذِينَ بَيَّنُوا لَنَا وَلَكَ إِثْبَاتَ الْمَقَادِيرِ بِكُلِّ مَا هُوَ كَائِنٌ مِنْ خَيْرٍ وَشَرٍّ،

**It is said to him:** O *jāhil* (ignorant person), the one whom this *āyah* was revealed upon is more knowledgeable about its interpretation than you. He is the one who explained all of what we have previously mentioned to us from the affirmation of the *qadar*. And likewise the *sahābah* (*radiAllāhu 'anhum*) who witnessed the revelation; they are the ones who explained – to us and to you – the affirmation of the decrees of everything that exists of both good and evil (or bad).

**وَقِيلَ لَهُ:** لَوْ عَقَلْتَ تَأْوِيلَهَا لَمْ تُعَارِضْ بِهَا، وَلَعَلِمْتَ أَنَّ الْحُجَّةَ عَلَيْكَ لَا لَكَ.

**And it is said to him:** If you had understood its interpretation, then you would not have opposed it, and you would verily have known that the *hujjah* is against you and not for you.

**فَإِنْ قَالَ:** كَيْفَ؟

**If he then says:** *"How?"*

**قِيلَ لَهُ:** قَوْلُهُ تَعَالَى:

**It is said to him:** His – the Exalted – Words:

﴿ مَّآ أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ ٱللَّهِ ۖ وَمَآ أَصَابَكَ مِن سَيِّئَةٍ فَمِن نَّفْسِكَ ۚ ﴾

**"Whatever befalls you of good, then it is from Allāh. And whatever befalls you of evil, then it is from yourself."** (An-Nisā 4:79)

أَلَيْسَ اللَّهُ تَعَالَى أَصَابَهُ بِهَا: خَيْرًا كَانَ أَوْ شَرًّا؟ فَاعْقِلْ يَا جَاهِلُ، أَلَيْسَ قَالَ اللَّهُ تَعَالَى:

Is it not Allāh – the Exalted – who afflicted him with this; whether it is good or bad? So understand you *jāhil*. Did Allāh – the Exalted – not say:

﴿ نُصِيبُ بِرَحْمَتِنَا مَن نَّشَآءُ ۖ ﴾

**"We bestow Our mercy upon whomever We want."** (Yūsuf 12:56)

وَقَالَ تَعَالَى:

And He – the Exalted – said:

﴿أَوَلَمْ يَهْدِ لِلَّذِينَ يَرِثُونَ ٱلْأَرْضَ مِنۢ بَعْدِ أَهْلِهَآ أَن لَّوْ نَشَآءُ أَصَبْنَٰهُم بِذُنُوبِهِمْ ۚ
وَنَطْبَعُ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَسْمَعُونَ ﴾

**"Has it not become clear for those who inherit the earth after its** (former) **people, that if We wanted We afflicted them due to their sins, and We seal their hearts so they do not hear."** (Al-A'rāf 7:100)

وَقَالَ تَعَالَى:

And He – the Exalted – said:

﴿ مَآ أَصَابَ مِن مُّصِيبَةٍ فِى ٱلْأَرْضِ وَلَا فِىٓ أَنفُسِكُمْ إِلَّا فِى كِتَٰبٍ مِّن قَبْلِ أَن نَّبْرَأَهَآ ۚ إِنَّ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٌ ﴾

**"No calamity occurs on earth, nor amongst** (or in) **yourselves, except that it is in a Book before We cause it to happen. That is easy for Allāh."** (Al-Hadīd 57:22)

وَهَذَا فِي الْقُرْآنِ كَثِيرٌ، أَلَا تَرَى أَنَّ اللَّهَ تَعَالَى يُخْبِرُنَا أَنَّ كُلَّ مُصِيبَةٍ تَكُونُ بِالْعِبَادِ مِنْ خَيْرٍ أَوْ شَرٍّ فَاللَّهُ يُصِيبُهُمْ بِهَا، وَقَدْ كَتَبَ مُصَابَهُمْ فِي عِلْمٍ قَدْ سَبَقَ، وَجَرَى بِهِ الْقَلَمُ عَلَى حَسْبِ مَا تَقَدَّمَ ذِكْرُنَا لَهُ، فَاعْقِلُوهُ يَا مُسْلِمُونَ فَإِنَّ الْقَدَرِيَّ مَحْرُومٌ مِنَ التَّوْفِيقِ،

And there is much of this in the Qurān. Do you not see that Allāh – the Exalted – informs us that every calamity which occurs among the slaves, of either good or bad, then it is Allāh who afflicts by it. And He verily wrote down their calamities in knowledge that has gone forth. And He let the pen write it down, in accordance with what we previously have mentioned.

So understand this, O muslims. For verily, the *qadarī* has been depraved of success.

وَقَدْ رُوِيَ أَنَّ هَذِهِ الْآيَةَ الَّتِي يَحْتَجُّ بِهَا الْقَدَرِيُّ فِي قِرَاءَةِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ وَأُبَيِّ بْنِ كَعْبٍ: مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنْ نَفْسِكَ وَأَنَا كَتَبْتُهَا عَلَيْكَ.

And it has verily been narrated, that this *āyah* which the *qadarī* uses as an argument, in the recitation of Ibn Mas'ūd and Ubayy ibn Ka'b (*radiAllāhu 'anhumā*) is: "Whatever befalls you of good, then it is from Allāh. And whatever befalls you of evil, then it is from yourself. And I wrote it (i.e. decreed it) upon you."

**659** – أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ أَحْمَدُ بْنُ الْحَسَنِ بْنِ عَبْدِ الْجَبَّارِ الصُّوفِيُّ قَالَ: نا مُحَمَّدُ بْنُ بَكَّارٍ قَالَ: نا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، عَنْ عَبْدِ الْوَهَّابِ بْنِ مُجَاهِدٍ، عَنْ أَبِيهِ قَالَ: فِي قِرَاءَةِ عَبْدِ اللَّهِ وَأُبَيٍّ: مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنْ نَفْسِكَ وَأَنَا كَتَبْتُهَا عَلَيْكَ.

**659.** Abū 'Abdillāh Ahmad ibn Al-Hasan ibn 'Abdil-Jabbār As-Sūfī informed us and said: Muhammad ibn Bakkār narrated to us and said: Ismā'īl ibn 'Ayyāsh narrated to us, from 'Abdul-Wahhāb ibn Mujāhid, from his father who said: In the recitation of 'Abdullāh and Ubayy (*radiAllāhu 'anhumā*): "Whatever befalls you of good, then it is from Allāh. And whatever befalls you of evil, then it is from yourself. And I wrote it (i.e. decreed it) upon you."[531]

**660** – أَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: نا قُتَيْبَةُ بْنُ سَعِيدٍ، وَعَبْدُ الْأَعْلَى بْنُ حَمَّادٍ قَالَا: نا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ حُمَيْدٍ الطَّوِيلِ، عَنْ ثَابِتٍ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ رضي الله عنهما قَالَ: «قُضِيَ الْقَضَاءُ وَجَفَّ الْقَلَمُ، وَأُمُورٌ تُقْضَى فِي كِتَابٍ قَدْ خَلَا»

**660.** Al-Firyābī informed us and said: Qutaybah ibn Sa'īd and 'Abdul-A'lā ibn Hammād both narrated to us and said: Al-Mu'tamir ibn Sulaymān narrated to us, from Humayd At-Tawil, from Thabit, from Al-Hasan ibn 'Alī (*radiAllāhu 'anhumā)* who said: *"The decision (or judgment) has been decided and the pen has dried. And issues has been decided in a Book that has gone forth."*

---

[531] In "As-Sunnah" by Al-Khallāl (895) Hanbal said: I said to Abū 'Abdillāh: Some people use this *āyah* as an argument: **"Whatever befalls you of good, then it is from Allāh. And whatever befalls you of evil, then it is from yourself."** (An-Nisā 4:79).
So Abū 'Abdillāh said: **"Whatever befalls you of good, then it is from Allāh. And whatever befalls you of evil, then it is from yourself."** *"And Allāh decided (and decreed) it."*
- As-Sam'ānī said in his "Tafsīr" (1/451): *"And the meaning of the second āyah:* **"And whatever befalls you of evil, then it is from yourself."** *Meaning: Whatever befalls you of evil from Allāh, then it is due to your own sins as a punishment for you."*

**661** – أَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنِي أَبُو بَكْرٍ مُحَمَّدُ بْنُ إِسْحَاقَ قَالَ: أَخْبَرَنَا أَصْبَغُ بْنُ الْفَرَجِ قَالَ: أَخْبَرَنِي ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ بْنُ يَزِيدَ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: أَتَيْتُ رَسُولَ اللَّهِ ﷺ فَقُلْتُ: إِنِّي رَجُلٌ شَابٌّ، وَأَنَا أَخَافُ عَلَى نَفْسِي الْعَنَتَ، وَلَا أَجِدُ مَا أَتَزَوَّجُ بِهِ النِّسَاءَ، فَأْذَنْ لِي أَخْتَصِي قَالَ: فَسَكَتَ عَنِّي، ثُمَّ قُلْتُ مِثْلَ ذَلِكَ، فَسَكَتَ عَنِّي، ثُمَّ قُلْتُ مِثْلَ ذَلِكَ فَسَكَتَ عَنِّي، ثُمَّ قُلْتُ مِثْلَ ذَلِكَ، فَقَالَ النَّبِيُّ ﷺ: **"يَا أَبَا هُرَيْرَةَ قَدْ جَفَّ الْقَلَمُ بِمَا أَنْتَ لَاقٍ فَاخْتَصِ عَلَى ذَلِكَ أَوْ ذَرْ"**

**661.** Al-Firyābī informed us and said: Abū Bakr Muhammad ibn Ishāq narrated to me and said: Asbagh ibn Al-Faraj informed us and said: Ibn Wahb informed me and said: Yūnus ibn Yazīd informed me, from Ibn Shihāb, from Abū Salamah ibn ʻAbdir-Rahmān, from Abū Hurayrah (*radiAllāhu ʻanhu*) who said: I came to the Messenger of Allāh (*sallAllāhu ʻalayhi wa sallam*) and said: *"I am verily a young man, and I fear immoral deeds (i.e. fornication) for myself. And I do not find that (i.e. the provision) by which I can marry women. So allow for me to get castrated."* He said: Then he did not reply to me. He said: Then I said the same to him again, but he did not reply to me. Then I said the same to him again, but he did not reply to me. Then I said the same to him again, so the Prophet (*sallAllāhu ʻalayhi wa sallam*) said: ***"O Abū Hurayrah, the pen has already dried with what you will encounter. So (it does not make any difference whether you) get castrated for that or you leave it."***[532]

- **Muhammad ibn Al-Husayn – *rahimahullāh* – said:**

**662** – اعْلَمُوا رَحِمَنَا اللَّهُ وَإِيَّاكُمْ أَنَّ اللَّهَ تَعَالَى ذِكْرُهُ أَمَرَ الْعِبَادَ بِاتِّبَاعِ صِرَاطِهِ الْمُسْتَقِيمِ، وَأَنْ لَا يَعْوَجُّوا عَنْهُ يَمِينًا وَلَا شِمَالًا، فَقَالَ تَعَالَى ذِكْرُهُ:

**662.** Know – may Allāh show us and you mercy – that Allāh – exalted is His mention – commanded the slaves to follow His upright path, and that they should not deviate from it to the right and to the left. So He – exalted is His mention – said:

---

[532] Narrated by Al-Firyābī in "Al-Qadar" (437) and Al-Bukhārī (5076).
**I said:** And it should not be understood from the *hadīth* of Abū Hurayrah (*radiAllāhu ʻanhu*) that it is allowed to get castrated. Rather, the prohibition of doing that has been established.
- In "Sahīh Al-Bukhārī" (5073) (Chapter: What is hated from celibacy and castration).
- From Sa'd ibn Abī Waqqas (*radiAllāhu ʻanhu*): The Messenger of Allāh (*sallAllāhu ʻalayhi wa sallam*) rejected celibacy for ʻUthmān ibn Madh'ūn, and if he had allowed it for him then we would have gotten castrated.
- And also in it (5075) from ʻAbdullāh (*radiAllāhu ʻanhu*): We used to go to battle with the Messenger of Allāh (*sallAllāhu ʻalayhi wa sallam*), and we would not have anything (i.e. any wives) with us. So we said: *"Should we not get castrated?"* But he prohibited us from that.

﴿ وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ذَلِكُمْ وَصَّاكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ ﴾

**"And that this is My Straight Path, so follow it. And do not follow the** (other) **paths so they make you become separated from My Path. He has enjoined this upon you, so that you perhaps will fear** (Allāh)**."** (Al-An'ām 6:153)

ثُمَّ قَالَ تَعَالَى:

Then He – the Exalted – said:

﴿ لِمَن شَآءَ مِنكُمۡ أَن يَسۡتَقِيمَ ﴾

**"For the one among you who wants to be guided."** (At-Takwīr 81:28)

فَفِي الظَّاهِرِ أَنَّهُ جَلَّ ذِكْرُهُ أَمَرَهُمْ بِالِاسْتِقَامَةِ وَاتِّبَاعِ سَبِيلِهِ وَجَعَلَ فِي الظَّاهِرِ إِلَيْهِمُ الْمَشِيئَةَ، ثُمَّ أَعْلَمَهُمْ بَعْدَ ذَلِكَ: إِنَّكُمْ لَنْ تَشَاءُوا إِلَّا أَنْ أَشَاءَ أَنَا لَكُمْ مَا فِيهِ هِدَايَتُكُمْ، وَإِنَّ مَشِيئَتَكُمْ تَبَعٌ لِمَشِيئَتِي، فَقَالَ تَعَالَى:

So in the apparent, He – uplifted is His mention – commanded them to be upright (or steadfast) and to follow His way. And in the apparent He let the will be for them. Then after this, He informed them: You do not want anything, except if I want for you what will guide you. And verily, your will is a subject to My Will.

So He – the Exalted – said:

﴿ وَمَا تَشَآءُونَ إِلَّآ أَن يَشَآءَ ٱللَّهُ رَبُّ ٱلۡعَٰلَمِينَ ﴾

**"And you do not want anything, except that Allāh wants it, the Lord of all the worlds."** (At-Takwīr 81:29)

فَأَعْلَمَهُمْ أَنَّ مَشِيئَتَهُمْ تَبَعٌ لِمَشِيئَتِهِ عز وجل.

So He informed them that their will is subject to His Will *'azza wa jalla*.

وَقَالَ عز وجل:

And He – *'azza wa jalla* – said:

﴿ قُل لِّلَّهِ ٱلۡمَشۡرِقُ وَٱلۡمَغۡرِبُۚ يَهۡدِي مَن يَشَآءُ إِلَىٰ صِرَٰطٖ مُّسۡتَقِيمٖ ﴾

**"Say: 'To Allāh belongs the east and the west. He guides whomever He wants to the Straight Path.'"** (Al-Baqarah 2:142)

وَقَالَ عز وجل:

And He – *'azza wa jalla* – said:

﴿ كَانَ ٱلنَّاسُ أُمَّةً وَٰحِدَةً فَبَعَثَ ٱللَّهُ ٱلنَّبِيِّـۧنَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنزَلَ مَعَهُمُ ٱلْكِتَٰبَ بِٱلْحَقِّ لِيَحْكُمَ بَيْنَ ٱلنَّاسِ فِيمَا ٱخْتَلَفُوا۟ فِيهِ ۚ وَمَا ٱخْتَلَفَ فِيهِ ﴾ إِلَىٰ قَوْلِهِ: ﴿ فَهَدَى ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ لِمَا ٱخْتَلَفُوا۟ فِيهِ مِنَ ٱلْحَقِّ بِإِذْنِهِۦ ۗ وَٱللَّهُ يَهْدِى مَن يَشَآءُ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ﴾

**"The people were one nation. Then Allāh sent the prophets as bearers of glad tidings and warners. And He sent down with them the Book in truth, to judge between the people in what they disagreed in. And no-one disagreed regarding it."** Until His Words: **"So Allāh guided those who believed to what they disagreed in from the truth, by His permission. And Allāh guides whomever He wants to a straight path."** (Al-Baqarah 2:213)

❖ **Muhammad ibn Al-Husayn – *rahimahullāh* – said:**

انْقَطَعَتْ حُجَّةُ كُلِّ قَدَرِيٍّ قَدْ لَعِبَ بِهِ الشَّيْطَانُ فَهُوَ فِي غَيِّهِ يَتَرَدَّدُ، وَالْحَمْدُ لِلَّهِ الَّذِي عَافَانَا مِمَّا ابْتَلَاهُمْ بِهِ، وَبَعْدُ فَقَدِ اجْتَهَدْتُ وَبَيَّنْتُ فِي إِثْبَاتِ الْقَدَرِ بِمَا قَالَ اللَّهُ عز وجل وَبِمَا قَالَ الرَّسُولُ ﷺ، الْمُبِينُ عَنِ اللَّهِ عز وجل مَا أَنْزَلَهُ فِي كِتَابِهِ، وَذَكَرْتُ قَوْلَ الصَّحَابَةِ رضي الله عنهم، وَقَوْلَ التَّابِعِينَ، وَكَثِيرًا مِنْ أَئِمَّةِ الْمُسْلِمِينَ، عَلَى مَعْنَى الْكِتَابِ وَالسُّنَّةِ فَمَنْ لَمْ يُؤْمِنْ بِهَذَا فَهُوَ مِمَّنْ قَالَ اللَّهُ تَعَالَى فِيهِمْ:

The *hujjah* of the *qadarī* – whom the *Shaytān* has played with, so he remains confused in his error – has been cut off. And All praise is due to Allāh who has protected us from what He has afflicted them with.

And thereafter; I have verily strived and clarified, regarding the affirmation of the *qadar*, what Allāh – *'azza wa jalla* – has said, and what the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said while explaining from Allāh – *'azza wa jalla* – what He revealed in His Book. And I mentioned the statements of his companions (*radiAllāhu 'anhum*), the statements of the *tābi'ūn*, and many (statements) from the leaders of the muslims with the (same) meaning as the Book and the *Sunnah*. So whoever does not believe in this, then he is from those regarding whom Allāh – the Exalted – said:

﴿ وَلَوْ أَنَّنَا نَزَّلْنَآ إِلَيْهِمُ ٱلْمَلَٰٓئِكَةَ وَكَلَّمَهُمُ ٱلْمَوْتَىٰ وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَىْءٍ قُبُلًا مَّا كَانُوا۟ لِيُؤْمِنُوٓا۟ إِلَّآ أَن يَشَآءَ ٱللَّهُ وَلَٰكِنَّ أَكْثَرَهُمْ يَجْهَلُونَ ﴾

**"And if We had sent down the angels to them, and the dead spoke to them, and We had gathering everything in front** (of their eyes)**,** (then) **they would** (still) **not believe, except if Allāh wants it. But most of them are ignorant."** (Al-An'ām 6:111)

*The sixth part has been completed from the book "Ash-Sharī'ah"*
*by the praise of Allāh and His bestowal*

*And may the peace and blessing of Allāh be upon His Messenger;*
*our leader Muhammad the Prophet, and his family*

*It is followed by the seventh part of the book,*
*in shā Allāh, and all trust is in Him*